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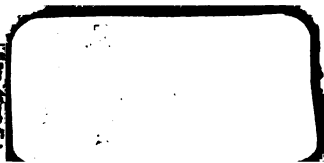
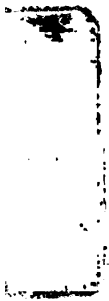
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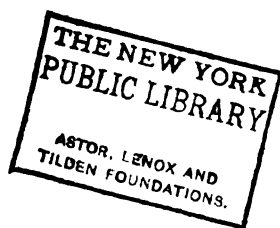
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Yours truly
J. A. Hinton

THE
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FOR
1846.

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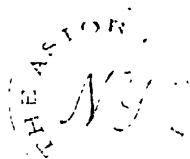
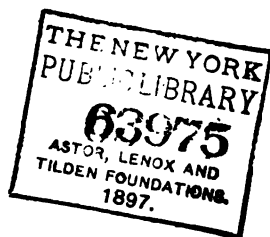
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P R E F A C E.

THE completion of another volume calls on the individual under whose superintendence it has been produced to acknowledge his responsibility, and affords him an opportunity to express his hope that nothing pernicious or unfair has been permitted to dishonour its pages. To the many able writers who have contributed to render it interesting and instructive, and to the kind readers who have occasionally cheered him with expressions of their approbation, he returns his cordial thanks. May the whole be acceptable to Him whose fire will try every man's work of what sort it is; and may the churches for whose use this publication is designed be distinguished more and more for purity, for spiritual wisdom, and for unreserved consecration to the Redeemer's service!

WILLIAM GROSER.

24, Acton Place, Kingsland Road,
November 25, 1846.

THE

BAPTIST MAGAZINE.

JANUARY, 1846.

MEMOIR OF DR. WILLIAM YATES.

BY THE REV. JAMES HOBY, D.D.

THE following pages are intended by the writer merely to furnish a few particulars relative to the life and labours of his deceased friend, supplementary to the information which has already appeared. Successive numbers of the magazine have contained information respecting the invaluable services of Dr. Yates, and the affecting circumstances of his death, which it is not deemed desirable to repeat. But a more lengthened memoir is in course of preparation, and will appear at as early a period as the necessary correspondence with Calcutta will allow.

MODERN missions present ample evidence that God is at no loss for agents to carry on his great design of evangelizing the world.

When the late Dr. Yates was a boy only fourteen years of age he heard a sermon on this subject, to which he listened with deep emotion, and bathed in tears. Such was the impression made upon his youthful heart, that he came to the decision to give himself up to the public service of God. He had previously made a profession of religion, having been baptized by Mr. Brand in the Woodgate Chapel, Loughborough, in Leicestershire. Of this town he was a native. He was born December 16th, 1792. His childhood and early years passed without any striking incidents; excepting, indeed, one attack of

fever, which for many days threatened his life, so that during nearly three weeks, and while all expectation of recovery was given up, he was sustained in existence by water alone. His religious impressions may perhaps be dated from this period, though his naturally gentle and retiring disposition renders it uncertain. He used himself to say, that he first felt conscious of a saving change while meditating on the Saviour's words to Thomas, "Be not faithless, but believing." May not this fact have had an influence on his subsequent life? He had felt the power of the *written* word when thus applied by the Holy Spirit, and was willing to spend his life in labours to give the holy scriptures to the heathen nations. He evinced no remarkable aptitude for learning while

at school in Loughborough, where he was taught the common rudiments of an English education, and whence he was removed when still very young.

When about sixteen years of age he wrote a long and elaborate, but rather fanciful essay on the improvement of time. Time he represented as the offspring of eternity, to be carefully nursed by every one who lived. From his very singular motto, "Take this child and nurse it for me, and I will give thee thy wages," the boyish author proceeded very ingeniously to show, that those who carefully nursed Time would receive an ample recompence in Eternity.

This essay was, however, the basis on which he proceeded to lay down rules for his conduct and guidance in future life; and he ever after exemplified the injunction, "Redeeming the time." In one instance he was thereby signally honoured:—While on his way to an early sabbath prayer-meeting, he, with some others, passed the door of a neighbour, whose son chanced to be struck with the serenity of their aspect. Conscience immediately upbraided him, and contrasting his own moral condition with theirs, he resolved to follow their footsteps. On reaching the place where prayer was wont to be made, the pious stripling, young Yates, arose and gave out the hymn,—

"Another six days' work is done," &c.

The first impression on the mind of the stranger, who had previously been a sabbath-breaker, was admiration of the beauty and sweetness of a religious life; but the result was sincere conversion, subsequent profession of religion, and ultimately honourable distinction both as a leading and influential minister, and theological tutor!

About this time a thirst for knowledge led him to avail himself of advantages offered at the grammar-school, while he continued to follow his father's busi-

ness of shoe-making, in which he was a very expert workman. To the able instructions of the Rev. Mr. Shaw, at that time the master of the school, Mr. Yates always looked back with grateful satisfaction. So impressed was the tutor with the capability of his pupil, and so much was he pleased with his industrious habits and amiable manners, that previous to his removal to a distant living, he was at much pains to lay down a plan which he advised him to pursue for the acquisition of Greek. The hints and rules thus given by so competent a scholar, were improved with assiduity, so that not many months afterwards Mr. Yates could read the Greek Testament with tolerable fluency, besides having made considerable progress in Latin. The gentleman who succeeded to the tutorship of the school was so struck with the attainments of the ardent scholar, that on his examination for re-admission, he advised him rather to engage himself as an usher in a neighbouring seminary, where a very handsome salary was offered, and to which he recommended him. The situation was obtained, but it was soon found to involve much labour and anxiety, while there was little opportunity for further improvement, and it was speedily again relinquished.

The early formed desires to be engaged in the public work of the ministry, now assumed a more definite character; and from acquaintance with some young men who were studying at Bristol in the college, then under the presidency of Dr. Ryland, his attention was naturally directed to that institution. For further information and advice, application was made to the Rev. Robert Hall, then pastor of the church at Leicester. That great man always entered most cordially and condescendingly into the views and feelings of young ministers whose motives appeared pure, and who were free from affectation and

vanity. Hence the simplicity and modesty of Mr. Yates secured for him a hearty welcome, and with all the kindness of a friend and a father, Mr. Hall invited him to a ministers' meeting at Arnsby, where he was encouraged to take the requisite steps which led to his admission at Bristol in 1812.

It was not long afterwards, that, with his accustomed pleasantry and cheerfulness, Mr. Hall thus accosted the father of his young friend:—"I have great news to tell you, sir; your son, sir, will be a great scholar and a good preacher, and he is a holy young man." It was thus soon discerned that the retiring and modest deportment of the "fresh-man," was connected with a relish for classic lore, and industrious application for the acquisition of it, not very common even in our colleges. It was, however, as a young man of capabilities, rather than of actual attainments, that he stood so high. Far the greater part of his time was occupied with studies that were never required in the class-room, and he might have resided long at Bristol without making any demonstration of the extent of his acquisitions. A very small portion of time was allotted to the ordinary preparations for class-reading, while many hours of the night, as well as the day, were diligently employed in studies which were not required by, nor even so much as known to the tutors. Not many months after his introduction to Bristol, the subject of missions was taken into serious consideration. He came to the college in a state of mind which would naturally dispose him to entertain enlightened views of the missionary enterprise. Once pledged to the undertaking, there was a degree of romance and chivalry, as well as of Christian zeal and magnanimity, in his proceedings. He calmly unrolled the map of the world, surveyed the entire field, and proceeded to select the portion he would cultivate.

Abyssinia was the country which seemed to him to present special claims on the compassion and love of Christians. It was thought that although the barbarism and degradation there was as awful as that of pagan countries, the existence of the sacred scriptures in the Amharic language, and the profession of Christianity, however darkened with superstitious errors, entitled them to sympathy, and promised sublime results on the destinies of Africa. Alas, that a whole generation should have passed away, and yet no impression have been made on that region! No sooner was this opinion formed than the library of the museum was searched for the Amharic scriptures and grammars, and a commencement was made in the study of Arabic. The former of these studies was speedily relinquished. The managers of the mission soon directed the attention of their young brother to Asia and to Serampore, where it was felt that his talents would be far better applied than in any attempt to open new ground. Mr. Yates pursued these preliminary inquiries and studied in concert with a beloved friend and fellow-student, between whom and himself there existed not only a warm attachment, but a remarkable coincidence of opinion. It was a disappointment of no ordinary magnitude when the judgment formed by Fuller, Sutcliffe, and Ryland, of the course most desirable, resulted in the separation of those brethren who had resolved on an indissoluble union and co-operation as fellow-labourers in the missionary field. The opinions, however, of the fathers of the mission were definite and decided. It was, at that time their wish and request that one should remain in England, and that the other should forthwith proceed to India. This decision abridged, too, the term of study at Bristol, under the idea that at Serampore greater facilities could be enjoyed in reference

to ultimate pursuits, than could be obtained in England.

To concert measures for his departure, he went to Olney, June, 1814, to consult with the venerable Sutcliff, but found that the man of God had entered into rest only two days previous to his arrival. Some at Olney were inclined to regret that Mr. Yates could not be detained and induced to labour there in the ministry, but his answer was the same as that which silenced the objections of his family, viz., "Christ says, Go into all the world, and preach the gospel to every creature. Shall I obey, or not? If you can answer for me at the day of judgment, I would gladly stay at home and oblige you; but with my views of duty, if I stay at home, what comfort can I have in my own mind, and what success can I expect in my ministry?" His designation took place at Leicester, August the 31st, 1814, when Dr. Ryland addressed the missionary, and Messrs. Fuller and Hall conducted the devotional parts of the service.

It was in reference to Mr. Yates that the great question was tried, whether the Board of Controul would really overrule the adverse decision of the Court of Directors, respecting the permission of missionaries to go to, and reside in, British India. After having been twice repulsed at Leadenhall Street, to the disgrace of the Honourable East India Company, his Majesty's government granted the request with great courtesy and promptitude. This was pursuant to a clause in the new charter, passed only the year before, and whereby it was reserved that such power should be lodged with the Board of Controul.

On October the 28th, 1814, Mr. Yates left England in the "Moirá," a private merchant ship, commanded by Captain Kemp. On that voyage, as on many former occasions, the captain's lady, and some of their children were on board.

To them the company of so amiable and pious a man as Mr. Yates was very acceptable, and to him their family rendered the ship as comfortable as a floating home can be. This was the commencement of a cordial friendship between the missionary and the captain, which endured till death summoned the pious sailor to the haven of eternal rest. Shortly after going on board, and while lying off the Isle of Wight, Captain and Mrs. Kemp lost a lovely boy, whose remains Mr. Yates interred at Ryde.

They arrived at Calcutta, April the 16th, 1815. Dr. Carey was rejoiced to receive his youthful coadjutor, and soon ascertained the value of his talents. All idea of his removal to a distant station was relinquished, and Serampore, the then seat of the mission, became his place of abode. Carey saw, with a holy satisfaction, a younger labourer evidently gifted to perfect his own works; and Yates rejoiced to serve, as a son with a father, the honoured pioneer who had cleared the rugged path.

Serampore was, at that period, the natural rendezvous of the entire missionary family, and thither were often assembled no small number of persons variously related to the mission. The daughters of the late Mr. Grant, who early fell in the field, found there a home. Their mother had married Mr. Chamberlain, but shortly followed her first husband into the eternal world. Mr. Yates was married to Miss Catherine Grant, January the 3rd, 1816, who for twenty years was truly a help meet for her devoted husband. Not long afterwards they removed to Calcutta to form that union with the brethren Lawson, E. Carey, W. H. Pearce, and Penny, which lived down all opposition, and has now for many years stood justified by the success and generosity of its founders. Once established in a suitable sphere of action, Mr. Yates was more inclined to the

retired and studious duties, than to those of a more public and secular kind. His brethren also were solicitous to guard him as much as possible from interruption, but the demands for missionary labour in the vast metropolis required his active services, and left often but fragments of time for the pursuits in which he would fain have spent his life.

A Sanscrit grammar and vocabulary was his first literary work, and was speedily followed by others of great importance. He was also often much engaged in tuition, and undertook the education of country-born young men. The work of native preaching was constant, and greater attention was paid to the heathen population than in any previous years; while several times a week he assisted in conducting English worship, for which a new chapel was erected. Hebrew and Arabic were now more devotedly studied, with a view to greater proficiency in Sanscrit, and more effective services in translation, to which Hindostanee and Hindes were added. He took occasional excursions, which served both to recruit health and to extend the influence of the gospel; but his naturally feeble constitution, constantly debilitated by the periodical rains, at length gave way.

After twelve years of exhausting labour, during which he was called to pass through many severe trials, it was not surprising that he should think of a voyage home. Indeed, although not absolutely broken down, it was obvious to his brethren that nothing short of a lengthened absence could restore him. Previous to leaving England it was clearly understood that he was to be at liberty to revisit his native land, should it appear desirable; and it was a matter of deliberate opinion with him that in such cases it was part of the many sacrifices which missionaries and their wives are called to make for the work's

sake, to consent to a temporary separation from each other. Accordingly the year 1827 was commenced on ship-board, and he returned to Europe, via America, bringing with him his eldest son, now W. A. Yates, M.D. He arrived in Boston, April the 15th, 1827, just in time to witness what he had long desired to see, viz., a religious revival. On the very day of his landing he saw thirty persons baptized in the presence of five thousand spectators; a few days afterwards he also met with one hundred inquirers. At Boston he preached one of the annual sermons of the American Board of Missions. He also spent several weeks in travelling to collect for the funds of the Burman Mission.

He engaged in but few public services in England; but at the anniversary of the society, June, 1828, preached one of the annual sermons in London. During this visit to Europe, besides very extensive journeys in Scotland and Ireland, he visited France with the friend whose companionship in India he never ceased to desire. Both at Paris and elsewhere he felt and expressed what many from India have also experienced, viz., that the sabbath gaieties and dissipations, as they were at that time exhibited, very forcibly reminded him of the general aspect of Hindoo society during some holiday gala.

August the 12th, 1828, Mr. Yates was again on board ship at Gravesend, to proceed on the return voyage. The "Lady M'Naghten" conveyed, at this time, twenty-eight passengers, many of whom were Cadets, and there is reason to hope that a few of these young men have a grateful recollection of their voyage, during which they were diverted from the many frivolous amusements customarily resorted to at sea by the generous proposal of the missionary to assist their studies in Hindostanee; while he himself made some progress in Chinese, to facilitate the studies of a

lady, the only pious person in the ship. A terrific storm rendered this voyage memorable to all on board. In his correspondence he particularly describes the wonderful deliverance vouchsafed at the very moment he, with the lady mentioned, and one other passenger, concluded their prayers for divine and gracious interposition, when he broke out in singing, with sacred composure, the hymn,—

"Begone, unbelief," &c.

They did not reach Calcutta till February the 4th, 1829. No sooner was he prepared to resume his work, and settled down to revise and improve the Bengalee version, than he was constrained to accept of the pastoral charge of the English church in the Circular Road, an office he retained and discharged with great acceptance for ten years.

Successes and sorrows marked the progress of the Calcutta mission during this period, and indeed down to the time of his own lamented death;—successes in which he greatly rejoiced, whoever was the honoured agent; sorrows in which he tenderly sympathized, and of which he deeply participated. The English church required much time and attention. He found it deplorably low, but by incessant labour as a devout pastor, he was enabled to restore it to a prosperous condition. Meanwhile, he laboured in the great work of the Bengalee version of the New Testament, which was successfully completed, and is reputed to be one of the most perfect translations which as yet exists in any language. The services he rendered to the School-Book Society were held in high estimation; and the very first Bengalee work on astronomy and on natural history and philosophy, came from his pen. These engagements introduced him to persons of high rank, and among the most enlightened and benevolent spirits

of the day. No man more enjoyed fellowship with Christians of different denominations. It was, therefore, with regret that he found himself, by his improved version of the Bengalee New Testament, placed in collision with many whom he loved and esteemed. In fact, it brought to an issue the controversy with the Bible Society respecting the translation of the terms for baptism, and led ultimately to the formation of the Bible Translation Society.

In the midst of these engagements he was often depressed by the numerous deaths with which their feeble band was afflicted; and while their losses increased his duties, his own health, and that of his beloved partner, were thereby the more enfeebled. In 1832, he found it necessary to visit Monghyr, and the other missionary stations. In 1836, his wife and children left him to reside, for a short time, at Benares, during which solitary period he finished the Old Testament in Bengalee. The rains of that year produced the same entire prostration of all strength and energy as he had experienced the years preceding, and rendered it necessary to visit the Sand Heads. On this occasion, however, his wife, almost as much reduced as himself, was his companion. It was a severe trial to be thus laid aside, and compelled to leave home just before the return to England of his beloved colleague, Mr. Pearce. During the absence of Mr. Pearce, the improvement of the Hindostanee version was commenced with the aid of Mr. Thomas, and much time was given to the Sanscrit.

In 1837 Mrs. Yates again left her husband for a voyage of six months as a last experiment, before resorting to a visit to Europe. It was to be deplored that this latter course was not adopted, as she did not live to return; but when expected in renovated health, the news arrived that she had been

committed to a watery grave in the Bay of Bengal, May the 22nd, 1838.

Crushed under the weight of sorrows, cares, and duties, the man of God at this period experienced a gloom of mind which he compared with the Valley of the Shadow of Death in the Pilgrim's Progress. In a state of widowhood he lived for three years, expending his greatest energies on the Sanscrit; in which language he published the psalms in verse, a metrical composition since held in high repute by the learned Brahminical caste.

Amidst these labours, and while Mr. Pearce was still absent in England, an event transpired which affected him almost as much as the loss of his wife: it was the sudden removal of Mr. Penny, who was to him as his right hand. He died of cholera, February the 2nd, 1839. After the return of Mr. and Mrs. Pearce to Calcutta, Mr. Yates resigned other employments, to give his whole time and undivided energies to the work of translation. He cheerfully relinquished the feeling of independence which up to that time he had enjoyed, in reference to his support; not by burdening the missionary funds, but by arrangements made with the Translation Society.

To this, he says, he submitted for the work's sake, and designates the undertaking thus commenced, as "the last act of my life." It is remarkable that in announcing it he expressed his hope that he might finish it well, and then remove to a world where sin and sorrow are known no more.

The church accordingly accepted his resignation; and, as his son had returned, and his two daughters and youngest son were of the ages of only ten, eight, and five, he was easily relieved from pressing domestic cares; while the accession of brethren who accompanied Mr. Pearce, threw fresh life and vigour into the whole mission. At home and abroad, its affairs, just at this juncture, wore a

smiling and promising appearance; but it was, alas, of brief duration! The year 1840 he described as the most gloomy he had ever known. Mr. Pearce was suddenly removed, March the 17th; and the death of others, or their return to England, through illness, overwhelmed the feeble labourer. The churches of Circular Road and Bow Bazar were both destitute by the return of Messrs. Tucker and Bayne, which, followed by the sudden death of Mr. Parsons and the illness of Mr. Leslie, not only greatly depressed him, but led him to express fears lest the society at home should be discouraged. "Hope thou in God" was, however, his own support; and although cast down, he was not in despair.

Ever since the death of his wife, another visit to his native land had been upon his mind; it was both necessary for his health, and he felt it desirable, in order to perfect a work which he designated "Biblical Apparatus." This prospect, however, was indefinitely postponed. An offer of £1000 per annum, or £500 for half his time to be paid out of funds granted by government in furtherance of Hindoo education, was made to him at this time. Perhaps no man in India was so competent to prepare school books in the native tongues, and he also felt the importance of the undertaking, as by devoting part of his time to it he could wholly relieve the funds of the Translation Society. He was not indisposed to the attempt, had it been advised; but acquiesced in the decision of those at home who would not consent at any price to part with his invaluable labours.

Early in 1841, an excursion to Benares and Allahabad was undertaken, with the twofold view of recruiting health and acquiring more perfect knowledge of the use of Sanscrit words in Hindee.

On the return from this voyage up the rivers, he married the widow of his late friend, W. H. Pearce, and thus a

second time he found a partner within the missionary circle. The beneficial effect of such a change from the solitariness of his long widowed state in India, was soon experienced; but, as before, only to be followed with toils and trials in those exhausting climates, which awakened many anxieties. Both the English and the native churches required much of his care, and being the senior missionary, as he expressed it, "all look to me for every thing." A Sanscrit class in the Native Institution was now added to his usual engagements, while all the native books in use, in the government schools, were sent for his inspection. In anticipation of the jubilee, he expressed the greatest satisfaction in the view of the work of God, considering that in reference to the holy scriptures in India, more had been done in fifty years than had formerly been done in five hundred for the English version.

It became again necessary for him to resume the pastoral work of the English church, in 1842, in consequence of another sudden death, which removed Mr. Gibson, and led him to express his painful perplexity respecting his duty; while work which required the strength of four men was constantly pressing upon him. Students desirous of training for the ministry, engaged much of his attention, but it was often with feelings of deep regret that he thought of the loss they sustained for want of adequate tuition. The engagement of Mr. Lealie in Calcutta relieved the indefatigable student, who again pursued a daily course of reading in both Arabic and Sanscrit; and Mr. Wenger's efficiency in the translations, left him at liberty to do something for the School Book and Education Committees. A testimonial to the Sanscrit version, fully as grateful as that formerly given to the Bengalee, was cheering to his spirit and stimulated his progress in that great work. It is diffi-

cult to enumerate all the productions of his pen in original composition, compilation, and revision. Few authors have done more within the same compass of time, and none under the influence of so exhausting a climate. Taken in connexion with public work as a pastor and preacher, and the ceaseless care required by the entire missionary establishment, it is incredible that so weak and frail a person should have accomplished so much. It must ever be deplored that he did not revisit England in 1844, instead of making one more excursion to the Sand Heads. If in October he and Mrs. Yates had proceeded on the voyage home instead of returning to encounter the unhealthy season which followed, in all human probability his valuable life might have been prolonged. He returned, indeed, much recruited, but with such views of the uncertainty of his life, as to resolve finally on concentrating all his remaining energies on the one work of translation and the preparation of books calculated to fit persons coming out, to enter more speedily on their work.

He entered upon the present year, 1845, in a calm and cheerful frame of mind. Writing to his friend, he says, "The first day of the new year I commence by sitting down to converse very slowly for one hour with you; after which, I go forth to meet all the unknown of another year." He did, indeed, indulge the expectation that bright and more prosperous times were before them, but an attack of dysentery, connected with gravel, brought him down so low that death was inevitable if he remained to encounter another rainy season. Such was the opinion of all who knew him well on shore; but when received on board ship, it was equally the opinion of medical men and others there, that the voyage, and especially the journey across the desert, would prove fatal.

The experiment was tried, and the

result is already public. His emaciated frame was worn out. The attenuated thread of life gave way. The voyage was unusually stormy, and at times the waves rushed into his cabin window which, from the intensity of the heat in the Red Sea, was kept open. It was a remarkable passage which he wrote in 1840, in reference to his return to England, of which, at that time, he had been thinking, "Should I ever visit England again,

it must be when the Bengalee is finished, and before entering upon any other work ; but I sometimes think, and even wish that it may please God, by that time, to dismiss me to a fairer paradise." What was then matter of pious desire has become solemn reality, and the friend to whom he addressed it survives to exclaim with David, "I am distressed for thee, my brother !"

ON THE READING OF THE SCRIPTURES IN THE FAMILY.

Mr. Scott of Aston Sandford, the well known commentator, at a bible meeting held in the town hall at High Wycombe, a little before his death, adverted to the happiness with which God had indulged him, as a father. It was known to many present that all his sons were engaged in the ministry of the word, and that his only daughter was the wife of a respected evangelical clergyman. He did not mention these facts, but the allusion was understood and felt, when he said, "I attribute, under the divine blessing, the great comfort I enjoy in my family, to our regular habit, when my children were young, of reading the scriptures together every morning and evening at family worship." Many other pious parents, when advanced in life, have had reason to reflect with similar satisfaction, on the results of the practice, which has long been a common one in well regulated households in all sections of the Christian church. Its beneficial tendency must be obvious to every reflective mind. It is not only the best preparative for the duties and trials of life on which the young are entering, and their best preservative against the assaults of infidelity and error, which derive their chief potency

from ignorance of scripture on the part of those against whom they are directed ; it is adapted to cement affection throughout the domestic circle, to repress the indulgence of improper tempers, and to cherish a forbearing and humble spirit, all listening together, conscious of each others' presence, to the authoritative voice proceeding from the Holy One who declares that he is no respecter of persons. In the bustling age in which we live, there is, however, great danger of its falling into neglect : there never was a time in which it was more necessary, and yet it becomes increasingly difficult. Anything, therefore, will be welcomed by judicious heads of families, that may conduce to render the practice pleasant and profitable to themselves and their dependents.

In many families the reading of the scriptures is not conducted on any systematic plan. The reader selects a passage that seems to him appropriate to the occasion, or suitable to his own feelings, and its length has frequently much influence in determining his choice. In such desultory reading many valuable portions will naturally be overlooked, and others will recur with great frequency. The light that is derivable from connexion will necessarily be lost,

and a habit will be acquired of regarding every part of scripture simply as scripture, without considering the character or circumstances of the persons to whom it was originally addressed, or the dispensation to which it belonged. Very little substantial knowledge can in this way be obtained, and even the devotional feeling that may be excited will be comparatively vague and faint.

In some families the scriptures are read regularly through, a chapter of the Old Testament being taken in the morning, and one of the New Testament in the evening. This, though a far better plan than the other, is open to some objections. At the rate of one chapter per day, the perusal of the Old Testament will not be completed in two years and a half. He who begins on the first of January, 1846, will not finish till the eighteenth of July, 1848. Much of the time will have been occupied, meanwhile, with portions which, however important for the purposes for which they were designed, are not so suitable as many others for family use. The minute details of the Levitical law, the genealogical records of the Hebrew tribes, and those parts of the prophecies which are too obscure to convey any distinct idea on a cursory perusal to persons who have not previously studied them, are of this character. And, though to the pure all things are pure, and every part of the sacred word should be accessible to all, there are a few narratives which are scarcely suitable to be read aloud in a company of different sexes and ages, and sustaining different relations to each other. A nearer approximation to the order of time than that which has been followed in the arrangement of the sacred books in our common bibles, would also be advantageous.

A judicious compendium of the Old Testament seems to be better adapted for family reading, in most households, than the whole of the Old Testament

scriptures indiscriminately. It requires, however, to be made with care. A very large proportion of the historical records should be included, especially those belonging to the earliest ages. A knowledge of these is essential to the understanding of the more recondite passages, and even of arguments and allusions in the apostolic writings. It is, therefore, proposed to lay before the readers of this magazine a plan by which, in the course of one year, those parts of the Old Testament which are best adapted for family reading, and the whole of the New Testament, may be easily perused. It will be presented to them monthly, the plan for each month being published on the first day of that month to which it refers. The writer is persuaded that if the heads of families will make the experiment for one year, they will find that it has imparted to their domestic worship much additional interest. Let it be the business of one member of the family—if a junior, so much the better—to be prepared to announce the portion marked in the magazine for the occasion. It may then be read, with or without a commentary, as may be most convenient. In some families more time can be spared for the exercise in the morning than in the evening; in others, more in the evening than in the morning. The New Testament portions of the course being shorter than those taken from the Old Testament, the writer advises that the New Testament should be read on that part of the day in which brevity is most desired. In the following table, the sections of the Old Testament will be found to be about the average length of a chapter, or about a page and a half in common quarto bibles; the sections of the New Testament about three quarters of a page.

In a great number of cases, the attendance of some of the family at sabbath schools, necessarily breaks in

upon the time allotted for reading; the writer has therefore thought it advisable to suspend the usual course on the Lord's day, assigning to that day the book of Psalms, from which one or more can be taken at the discretion of the reader.

It being probable, too, that the January magazine will not reach all who will wish to adopt the plan soon enough to enable them to begin it on the first day of that month, the time fixed for its commencement is Monday, January the fifth.

FAMILY BIBLE READING FOR JANUARY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.		Setting of the Sun.	
		First quarter.....	4th day.....	3h 25m	afternoon.		
		Full moon.....	12th day.....	2h 2m	afternoon.		
		Last quarter.....	20th day.....	3h 52m	afternoon.		
		New moon.....	27th day.....	9h 23m	morning.		
1	Th			h	m	h	m
2	F			8	3	4	1
3	S			8	3	4	2
4	Ld			8	8	4	3
5	M	Gen. i. & ii. to verse 7..... Luke i. to verse 25.		8	8	4	4
6	Tu	ii. verse 8—iii. 19..... i. 26—56.		8	7	4	5
7	W	iii. 20—iv. 24..... i. 57—80.		8	7	4	6
8	Th	iv. 25—vi. 8..... ii. to verse 20.		8	6	4	8
9	F	vi. 9—vii. 24..... ii. 20—39.		8	6	4	9
10	S	viii. & ix. to verse 17..... ii. 39—52.		8	5	4	10
11	Ld	Psalms.		8	5	4	12
12	M	Gen. x. & xi. to verse 26..... Luke iii. to verse 20.		8	4	4	13
13	Tu	Job i. & ii. to verse 10..... iii. 20—38.		8	3	4	15
14	W	ii. 11 & iii..... iv. to verse 16.		8	3	4	16
15	Th	iv. & v..... iv. 17—37.		8	2	4	18
16	F	vi. & vii..... iv. 38—v. 16.		8	1	4	20
17	S	viii..... v. 17—38.		8	0	4	21
18	Ld	Psalms.		7	59	4	23
19	M	Job ix. & x..... Luke vi. to verse 19.		7	58	4	24
20	Tu	xi..... vi. 20—49.		7	57	4	26
21	W	xii. & xiii..... vii. to verse 17.		7	56	4	28
22	Th	xiv..... vii. 18—35.		7	55	4	29
23	F	xv..... vii. 36—viii. 3.		7	54	4	31
24	S	xvi. & xvii..... viii. 4—21.		7	52	4	33
25	Ld	Psalms.		7	51	4	35
26	M	Job xviii..... Luke viii. 22—40.		7	50	4	36
27	Tu	xix..... viii. 41—ix. 6.		7	48	4	38
28	W	xx..... ix. 7—27.		7	47	4	40
29	Th	xxi..... ix. 28—45.		7	46	4	42
30	F	xxii..... ix. 46—62.		7	44	4	43
31	S	xxiii. & xxiv..... x. to verse 24.		7	43	4	45

The reader is of course aware that the usual division into chapters is not of divine authority, but that it was made in comparatively modern times. In

many cases it interrupts the sense, as for example in the separation of the account of the seventh day from that of the first six days of the week, at the

commencement of the book of Genesis. In dividing the scriptures into sections it is impossible to avoid this entirely, but the desirableness of avoiding it has been kept in mind in constructing the preceding table.

As the book of Job is apparently intended to give us an insight into the religious views and principles of the patriarchs before any written revelation existed, it is desirable to read it thus early. It is not possible perhaps to fix with precision the age at which he lived. That it was after the deluge appears from an allusion to that event in one of the speeches of Eliphaz. That it was before the giving of the Mosaic law seems certain from the silence of all the disputants respecting events which would have been greatly to their purpose had they known them, and of which they could scarcely have been ignorant had they previously taken place. The deliverance of the oppressed Hebrews, the destruction of the Egyptian tyrant, and the giving of the law from Sinai, would have been such pertinent illustrations of arguments they propounded, that they could scarcely have failed to refer to them, had they already occurred in a region bordering on that in which they were assembled. That the controversy took place before

any book of scripture was penned seems likely from the absence of any reference to inspired writings, and the appeal that is kept up to the traditions of ancient men. The age to which the patriarch's life was protracted favours this supposition, for at the time of his removal from the earth he was a much older man than either Abraham, Isaac, or Jacob lived to be. That he flourished before the days of Abraham is most probable. There is nothing in scripture to throw discredit on the astronomical calculation which some scientific writers have deduced from remarks in this book relative to the position of the stars, by which they have fixed the time of the conversations recorded as one hundred and eighty-four years before the birth of Abraham. The history itself, however, was probably written long afterwards. Perhaps this was done by Moses, during his forty years' retirement in Midian, in the neighbourhood of the district in which Job dwelt.

In connexion with this list, the times of the rising and setting of the sun and the phases of the moon are given, as they occupy scarcely any space, and it is believed that to many families they will be acceptable and convenient.

THE DOCTRINE OF ELECTION.

From an American Periodical.

A DISTINGUISHED divine was not long since conversing with a methodist clergyman of devout piety and zeal. In all their religious feelings they perfectly harmonized, till at last the methodist gently suggested his astonishment that his companion should believe in the doctrine of election. "Why, my dear sir," was the reply, "if you are a Chris-

tian, did not God always intend that you should be? There is the doctrine of election." What can be said upon the subject more clear or more convincing by the longest dissertation that was ever penned?

A clergyman sitting in his study, saw some boys in his garden stealing melons. He quietly rose, and walking into his

garden, called them, "Boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery, and tumbling over the fences. "Boys," cried out the gentleman, "stop; do not be afraid. You may have as many melons as you want. I have more than I know what to do with."

The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands; neither did they exactly relish the idea of receiving favours from one whose garden they were robbing.

The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence were taken. He led them back, telling them they were welcome to melons whenever they wanted any, and giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons they were welcome to them, if they would but come to him.

The other boys, when they heard of the favours with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some without giving to all; and when reminded that they would not accept of his offers, but ran away from him as

fast as they could, they replied, "What of that! He caught these two boys, and why should he have selected them instead of the rest of us. If he had only run a little faster he might have caught us. It was mean in him to show such partiality."

Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted, if they would only go and ask him for them.

Still the boys would not go near him, but accused the generous man of injustice and partiality in doing for two that which he did not do for all.

"So it is," said the clergyman, in his next sabbath's sermon, "with the sinner. God finds all guilty, and invites them to come to him and be forgiven, and receive the richest blessings heaven can afford. They all run from him, and the louder he calls, the more furious do they rush in their endeavours to escape. By his grace he pursues, and some he overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all, with one accord, refuse to come, and yet never cease to abuse his mercy and insult his goodness. They say, 'Why does God select some and not others? Why does he overtake others, who are just as bad as we, and allow us to escape. This election of some and not of others is unjust and partial.' And when the minister of God replies, 'The invitation is extended to you, whosoever will, let him come and take of the water of life freely,' the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not saving all."

THE REIGN OF KING ADONIJAH.

A LESSON FOR YOUNG STUDENTS OF HISTORY.

"*I WILL* be king," said Adonijah. These are the first words that are recorded as having fallen from his royal lips. He was quick to discover his own adaptation to office, and eager to employ his abilities in the most influential station to which he could rise. "Then Adonijah the son of Haggith exalted himself, saying, '*I will be king.*'" This is an interesting beginning; let us look at the results. What were the principal achievements of the reign of king Adonijah? How long did it last? Who are his successors?

The whole story may be found in the first chapter of the first book of Kings. No other ancient historian has undertaken to give a complete account of this enterprising monarch's history. The questions proposed may, however, be answered in a few words. King Adonijah's achievements were these: he prepared chariots, and horsemen, and fifty men to run before him. Some people might say that this was vain parade, and that his father had never done so; but it was not king Adonijah's intention to be regulated by what David, his father, had done. In addition to this, he made a sumptuous feast for himself

and his chosen officers. Happy men! They sat down to eat and to drink, and they shouted, "Long life to king Adonijah!"

How long did it last? An awkward question. The chronology of this reign is rather obscure. It continued, perhaps, six hours. So long, or nearly so long, it was from this sovereign's proclamation to the time when his government was formally and gracefully abdicated. Soon after dinner, "he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."

Who are his successors? These are too many to be enumerated. They are to be found in cities and in villages, in courts and in cottages, in schools and in workshops, in congregations and in societies of every description; but they may be easily discovered by observing their language and conduct. When you find any one saying, either verbally or practically, "*I will be king,*" you may set him down as a legitimate successor of king Adonijah, and one whose name will probably descend to posterity with honour about equal to that which belongs to the son of Haggith.

THE GOOD COMMITTEE-MAN.

Who is there in the present day, young or old, that does not belong to some society? Who does not know that the well-being of a society, whether large or small, depends chiefly on the efficiency of its committee? Who is not called upon occasionally to assist in choosing a committee for some purpose or other? If any one, let him turn from this page to one that will interest

him more; but if the reader wishes to be assisted in making his selection, an old committee-man is ready to offer his opinion. The qualifications of a committee-man for any society, civil or religious, might be pointed out by many persons; but, if the order of importance is the right order, no one would mention them in the right order, probably, unless he were himself an old com-

mittee-man. Christmas is coming, and if any one should think that the arrangement can be mended, let him try at any social party if he and his friends can improve that which is now suggested. An old committee-man thinks that the right order is this:—

1. Integrity.
2. Good temper.

3. Ability to be silent.
4. Determination to be present before the business begins.
5. Determination to remain till the business is finished.
6. Determination to be, if possible, at every meeting.
7. Perspicacity.
8. Ability to speak.

THE FUTURE FORETOLD.

"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."—*JOHN xiii. 36.*

Nor now—thou canst not follow now
The path thy gracious Master goes;
Not yet upon thy furrowed brow
And weary form death's door shall close,
Not yet mortality's wild strife
Be hushed, "be swallowed up of life."

Those orbs of glory that look down
So calm and clear, whose mellow beams
The mountain's stately slumbers crown,
And gild the valley's lowlier dreams,
This night shall through high heaven proclaim
His sorrow, agony, and shame.

While morn with backward step shall seek
Her shadowy couch in realms remote,
And hide her sad averted cheek,
Where midnight vapours darkly float;
Too pitiful with wonted rays
On mercy's sacrifice to gaze.

But ah! brief space the grave shall keep
Its spoil! brief space the world rejoice!
Nor long shall these lament and weep
The gentle smile, the generous voice;
For yonder sealed and guarded shrine
Shall soon its transient trust resign.

Once more to share the scant repast,
Or pensive walk at evening's hush;
In holy converse till that last
Sweet morn put forth its golden blush,
And cast the wreaths of joyous day
Upon the victor's heaven-ward way.

Not thus these hours shall lead thee on
To death, to life, to joys assured;
But the high task assigned thee done,
Fought the good fight, the cross endured,
Then shalt thou rise and follow through
Those silent shades to glory too.

Thou didst thyself, as pleased thee, gird,
When thou wast young, and hale, and free;
Didst roam where'er thy will preferred,
O'er flowery land or fretful sea;

Unheeding where life's later ray
Might point thy vexed or peaceful way.

Methinks I see thee spread the net
On the blue lake's reposing shore;
Or to the breeze the white sail set,
Or vigorous ply the flashing oar;
Or climb with agile step yon steep
That frown on Kedron's playful leaps.

But when old age shall thee o'ertake,
And wears life's silver cord away;
When thou hast borne for his dear sake,
The heat and burden of the day;
Then other stranger hands shall seize,
And gird and guide thee as they please.

These hours indeed thy fall must view,
These hours thy gushing tears behold;
When that soft look shall smite, subdued,
And thrill the heart grown sear and cold;
The look of Jesus, beaming mild,
Upon his perjured, prostrate child!

Thenceforth converted and restored,
Thy brethren strengthen, solace, keep;
Bar-jona, blessed of the Lord!
'Tis thine to feed his lambs, his sheep;
"A little flock," yet in his eyes
Thrice precious, who to save them die.

Not yet—thou canst not follow yet
Thy Leader to his lofty throne;
Oh, many a morn must rise and set,
With vernal song or wintry moan,
Ere, life's eventful course complete,
Thy crown thou castest at his feet.

The crown of martyrdom severe,
Deep anguish and the toils of time;
The crown of hope, reflecting here,
The radiance of a distant clime;
The crown of life, unfading, bright,
Faith's glory, and the joy of sight.

BE OF GOOD COURAGE.

From the New York Recorder.

TIMID Christian : dost thou shrink
 From the cross disciples bear ?
 Tremblest thou on trials' brink ?
 Cast upon the Lord thy care.
 Lift thy fainting heart above—
 Be thou never more dismayed—
 Trust thou in a Saviour's love—
 Courage take, be not afraid.

Is thy path a thorny way?
 It hath been already trod
 By the prophets, saints, and they
 Who have shed their blood for God.
 More than these—a holler far
 Hath by earthly grief been tried :
 Christ, salvation's morning star ;
 Christ, the holy, crucified.

Brookline, Nov. 18, 1845.

Fearst thou to follow him
 Through a world so vile as this ?
 Oh, that fear thy joy shall dim !
 Oh, that doubt shall cloud thy bliss !
 Hark ! and hear his gentle voice—
 " I am with thee to the end ;"
 In that precious word rejoice,
 On the promise sweet depend.

Nerve thee for thine earthly strife :
 Lo ! the end is perfect peace.
 View thy prize, a crown of life,
 Thine, when conflicts all shall cease ;
 Every trial boldly brave,
 Till the silver cord is riven ;
 And thou passest through the grave,
 To the endless rest of heaven !

A. M. EDMOND.

THE CHRISTIAN'S CREED.

BY THE REV. W. M. BUNTING.*

I own no God Most High but one,
 The *TRINE* Majesty,
 The co-eternal Father, Son,
 And Spirit, one in three.

I own no advocate with God
 But Christ, from God who came ;
 Close by his cross apostles trod,
 And publicans the same.

I own no guide to Christ but Him,
 Who from the Son proceeds ;
 Our strength how frail, our sight how dim,
 Till God the Spirit leads !

I own no good in guilty man,
 Nought in my flesh but ill ;
 I serve not, choose not, Christ, nor can,
 Till Christ convert my will.

I own salvation all of grace,
 Remission but by blood,
 And faith's sole power my heart to place
 Beneath the cleansing flood.

I own one Body—Christ the Head ;
 One Spirit—through the whole,
 By God, who raised Him from the dead,
 Breathed as a quickening soul.

One Gospel—Hope, one Lord, one Trust,
 One sign of death to sin ;
 One God and Father of the just,
 Above, amongst, within.

Higgate Rise.

I count each church—its symbols, songs,
 Communion, elders—mine ;
 To all, in my charm'd sight, belongs
 The identity divine.

A hundred banners, *once unfur'd*,
 Show the same crown inwove ;
 Now hail, ye conquerors of the world,
 Omnipotent in love.

I own, that light is shined in heaven,
 —That, Lord, our heaven art *Thou*,
 —That heaven is opened, thou art given,
 In gleams and glimpses *now*.

I own, that heaven-lit joy and love
 Through holy works must shine ;
 But still our right to palms above,
 Is *from above*—'tis *THINE*.

Yes, this my first and final faith,
 The gospel I profess ;
 This hope in death the righteous hath—
THY death-wrought righteousness !

My thoughts may range o'er truth, or roam
 Where doubts and conflicts toss ;
 But ever, as the dove flies home,
 Light last upon the cross.

Naked as now of human boast,
 When I have reached my grave,
Then, Father, Son, and Holy Ghost,
 Me, chief of sinners, save !

* This piece which will appear, we are informed, in two or three of the leading magazines this month, has been politely forwarded to us, the design of the respected writer being to promote the impression of a substantial oneness of faith and feeling among all evangelical parties.

REVIEWS.

Essays on Christian Union. London : Hamilton, Adams, and Co. 8vo. pp. 522.

An Appeal in favour of Ecclesiastical Unity, to be sought by the Gradual Approximation of all Evangelical Protestants, especially of English Conformists and Nonconformists. With an Appendix on Important Theological Subjects. By GEORGE BALDWIN KIDD, Minister of the Old Meeting House, Scarborough. London: Ward and Co. 8vo. pp. 190.

The Union of all True Christians, Possible, Desirable, and Necessary, with Incidental Remarks on Apostolical Succession. By a Clergyman of the Established Church. London: Hamilton and Co. 8vo. pp. 44.

Christian Union and its Claims at the present Time. Addressed to Members of Evangelical Churches. London: Gilbert. 12mo. pp. 18.

On Christian Union: being a Brief Inquiry into the Causes of Disunion among Christians, and the Reasons of Failure in the Efforts at Union hitherto made. By the Rev. F. A. Cox, D.D., LL.D. Reprinted from the *Eclectic Review* of June, 1845. London: Snow. 12mo. pp. 23.

Proceedings of the Anti-Maynooth Conference of 1845. With an Historical Introduction, and an Appendix. Compiled and Edited (at the request of the Central Anti-Maynooth Committee), by the Rev. A. S. THELWALL, M.A., of Trinity College, Cambridge. London: Printed for the Central Committee, and sold at No. 13, Exeter Hall, Strand. 8vo. pp. 232.

The Three Conferences held by the Opponents of the Maynooth Endowment Bill, in London and Dublin, during the Months of May and June, 1845. Containing a Vindication of the Author from the Aspersions of the Dissenting Press. By JOHN BLACKBURN, Minister of Claremont Chapel, Pentonville, London. London: Jackson and Walford. 8vo. pp. 95.

Conference on Christian Union. Narrative of the Proceedings of the Meetings held in Liverpool, October, 1845. London: Nisbet and Co. 8vo. pp. 80.

"A NEW commandment," said our Lord to his disciples, the evening before he suffered for us on the cross, "a new commandment I give unto you, that ye love one another." General benevolence

—good will to all—had been enjoined under every dispensation, and he had himself ratified that command and illustrated its comprehensiveness in the parable of the Samaritan. Special regard to their Hebrew brethren had been inculcated in the law of Moses, which gave peculiar claims upon kindness to every man who belonged to the twelve tribes of Israel. But love to fellow-disciples as such was enjoined plainly for the first time on this eventful evening: "A new commandment," said the Son of God, "I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The apostles, therefore, in all their addresses to the churches, whether Jewish or Gentile, taught them to love the brotherhood. "This," said John, "is the message that ye have heard from the beginning, that we should love one another."

But what is the basis of this new commandment? Every duty has some foundation on which it rests. If faith is required, evidence is furnished; and if an emotion is enjoined, something to excite it must be revealed. If a stranger be introduced to us, and it be said, Love him, it is natural to ask, Why? What is there in him to excite our love? If it be replied, He is a Christian, the question arises, What is there in the fact of his being a Christian to excite unfeigned love? Now, it seems to us that true Christian love is founded on attachment to the Lord Jesus Christ himself, to whom every Christian is related. We are all bound to love him, and this furnishes a reason why we are bound to love all who belong to him. When John stood near the cross and saw the flesh of his beloved Master quivering with pain, and his countenance evincing mental agony, could he refuse any request that the bleeding Saviour might make? When Jesus said, "Behold thy mother!" could John hesitate to receive Mary into his family? Surely love to Jesus would enforce the injunction that fell from his dying lips. But the Sufferer has said also, "Whoso doeth

the will of my Father that is in heaven, the same is my brother, and sister, and mother." Every true Christian, then, is a relative of Christ, concerning whom he will say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Whosoever shall give you a cup of water to drink in my name, *because ye belong to Christ*, verily I say unto you, he shall not lose his reward." If a man belongs to Christ, he is one of the family of our heavenly Father. If a man belongs to Christ, he has as good a plea before God as we have: the very same plea—our own righteousness not being our plea, but the righteousness of Christ—a plea that we trust will be availing, for if not, where are we? And if it be good before God, surely it may be good before us! If a man belongs to Christ, the Lord Jesus loves him, is watching over him, is training him for association with the blessed above: as we would receive with hospitality the child of a very dear friend, though we knew nothing more of him than his relationship to one for whom we had paramount esteem, so it behoves us to love and do what we can to aid all who belong to Christ, for Christ's sake. A man may have taste and habits utterly uncongenial with our own; he may be weak, illiterate, and vulgar; he may have notions at variance with ours on questions in which we take a lively interest; he may be thoroughly wrong in his political views, and a firm adherent to a wretched system of philosophy; but yet we may have reason to believe that he sincerely loves Christ;—well, then, we are bound to love him, not for his own sake, but for Christ's, to whom he is attached, and who takes an unchangeable interest in his welfare.

Now this is, in our judgment, the proper foundation for Christian union. Christ is the centre of union: to him all true believers are united, and in virtue of their union with him they are united to each other. He is the object of their faith: they receive him as the only begotten Son of the Father, rely on his sacrifice, and expect from his hands the crown of life. He is the object of their love: his excellencies attract them, and excite in their hearts the most powerful emotions of esteem and gratitude. To him they have all devoted themselves: to glorify him by obeying his laws and acquiring his likeness is

the business of their lives. Notwithstanding unfavourable appearances, there is, among all true Christians, a real, substantial union. It is conceding far too much to Romanists and infidels to speak as though the unity of the church were a vision yet to be realized, or a peculiarity of by-gone ages. There may be less union than there ought to be, and it may be incumbent on us to strive for more; but we cannot admit that the prayer of our Lord, recorded in the seventeenth of John, was offered in vain, or that his request has not yet been granted. "That they may be one in us," was his language to his Father. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." The unity to which he referred, we believe, was spiritual; such as the world cannot perceive, though it may perceive some of its effects; just as the Spirit he promised was a Spirit of which it was said, "The world seeth him not, neither kneweth him;" though the fulfilment produced effects which filled all Jerusalem with astonishment, and caused the general inquiry, "What meaneth this?"

No external unity is, in our judgment, of the slightest value that does not originate in this spiritual unity; and no arrangements will be really beneficial either to the church or to the world, which shall give an appearance of fraternal love greater than that really existing among the parties who conform to them. Let that which is in us shine forth and be visible, but let us not beguile ourselves or others by a show of good feeling, while the feeling itself is wanting. If we can obtain the ruddiness of health, it will be well; but let us not attempt to deceive the world with carmine. An apparent unity, which did not take its rise in spiritual, evangelical oneness, would be a positive injury. It would leave not only something to be done by the future diffusion of right principles, but something to be undone. The fracture having been set badly, the bone must not only be set anew, but, (alas for the patient!) the parts that adhere must be separated before a cure can be effected. Every thing of good aspect in religion that does not proceed from what is internally right is a positive evil.

It has seemed to us necessary to call

these principles to our remembrance, and to the remembrance of our readers, while directing attention to the numerous publications before us, which are intended to promote union, more or less extensively, among the followers of Christ. Nothing has been more productive of division and strife, in former days, than injudicious attempts to secure unity; and it must be the desire of every right-hearted Christian, that in the efforts that are now made, every thing should be avoided that would aggravate those evils under which the true church of Christ is suffering. Nothing, on the other hand, is more desirable than that kind of union which will promote the general interests of the whole body, by inducing its members, the disciples of every name and class, to bear with each others' infirmities, to deal out scrupulous justice to each other in every thing relating to their differences, to put the best possible construction on each others' motives, to treat each other with kindness and good will, to pray for each others' prosperity, and to co-operate together wherever co-operation is consistent with the object to be attained—the general interest of Christ's kingdom, and obedience to what is conscientiously believed to be the will of the One Master.

Plans for union have, however, been suggested, at different times, to which we should strenuously object. Without referring to them historically, we may perhaps be permitted to point out some mistakes against which we are anxious that the active friends of union should be on their guard. Any alliance would be prejudicial, we are certain, and contrary to our allegiance, that would discourage the free expression of sentiment on any subject, whether important or comparatively trivial. We do not mean that it is incumbent to bring forward our peculiarities at all times and in all places; but the profession and defence of what is deemed truth by a body or an individual, must be allowed; and it must be a settled principle, thoroughly understood, that the free exhibition of opinion respecting the mistakes of others, and the injurious tendencies of their errors, shall not be deemed discourteous, or frowned upon as sectarian. There must be no covenant, explicit or implicit, that our fellow Christians shall not urge their best arguments against the immersion of believers, or the promulgation of dissenting principles,

or that we shall not oppose episcopacy, presbyterianism, or paedobaptism.

Nor dare we become parties to any arrangement which would discountenance peaceful endeavours to bring about changes in public affairs, that in the judgment of the persons making them would conduce to the welfare of Christ's kingdom. The advocates of church extension and church rates must be permitted, without rebuke, to endeavour to influence the legislature or the parish in a manner accordant with his views; and the opponent of state-churches and ecclesiastical imposts, must be at full liberty to exert himself for their annihilation. It must be clearly understood that the union will not be endangered, frustrated, or even tarnished, by the most strenuous exertions in accordance with personal convictions.

We cannot contemplate with pleasure a union, the obvious tendency of which would be to substitute societies for what has been called "the sublime object of spreading an unsectarian and substantial Christianity," for those denominational societies by which Christian churches are seeking to promulgate what they deem "the whole counsel of God." The principle avowed by the founders of the Baptist Missionary Society, that "in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission," is a principle to which we firmly adhere, believing that it is both correct in itself, and salutary in its operation.

We should disapprove also of any alliance, professing to be a general union of Christians, which should, by its constitution or arrangements, intentionally discourage the adhesion of any class of good men. Whether this should be the result of a creed, or of a demand for the recognition of principles generally but not universally admitted by true believers, or by the united celebration of the Lord's supper, it would, in our view, be fatal to the innocence of the plan, being fatal to its catholicity. Whether we ourselves believed the creed or not, would be nothing to the purpose; whether we should scruple or not to commemorate the death of Christ at his table with so mixed an assembly, is not to the point: any arrangement that would practically exclude such men as Booth, Fuller, Newman, and Kinghorn,

would be deficient in comprehensiveness. To answer other purposes, we might enter into alliances more or less extensive; but to answer to purposes of a *Christian union*—to show the oneness of the body of Christ—we can consent to no exclusion of evangelical quakers, devout Plymouth brethren, or any other class of conscientious disciples; nor could we regard with the slightest complacency a plan which should attempt to exhibit to mankind the unity of the church, by measures in which it is well known that some of the wisest and best men of our own denomination could not conscientiously concur.

Finally. We should not be justified, in the present state of the public mind, and in the present aspect of the great controversies of the age, were we to relinquish practically our own peculiar ground, while contending with the advocates of prevailing errors. Whether the opinion be correct or incorrect, it is one that we firmly hold, that baptists have greatly the advantage over others in meeting the attacks which evangelical Christians deem at the present time the most formidable. Infidelity, we think, to be opposed successfully, must be opposed by those who repudiate state pay and national churches. National churches, we think, to be opposed most effectively, must be assailed by those who renounce in religious matters all hereditary distinctions, and leave it to every individual to put on Christ by baptism as his own voluntary act, unconstrained by parents or guardians. Romanism, we think, can be opposed more consistently, and therefore more triumphantly, by baptists, than by those who are continually exposed to rejoinders which every skilful controvertist makes when arguing with our brethren of other denominations. To baptists it is vain for Dr. Wiseman to say, as he says in his eleventh lecture: "The apostles were simply told to 'baptize all nations;' but how do you prove from this that baptism is to be conferred on infants? And yet the English church articles prescribe this infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means *immersion*, and the adopting of mere affusion or sprinkling of the water?" . . . "Where is the security for these modifications, if not in the explanations of the church conveyed to us by her ancient practices?"

To call upon us to abandon our peculiarities in opposing error, and resist it on neutral principles, is in fact to call upon us to denude ourselves of part of our armour, that we may appear before the enemy in the same uniform as the rest of the host—a proceeding which the seriousness of the struggle seems to us to forbid. We were told some months ago that we preferred our nonconformity to our protestantism: it is true that if we must fight with a powerful antagonist, we prefer a sharp sword to a blunt one. We are told that we prefer our peculiarities as baptists to the principles in which all evangelical Christians concur: it is true that we prefer an impregnable position to one that is open to the enemy. If we are entrenched on a hill, and our brethren prefer to fight in the valley, though we will wish them all possible success, it is not reasonable, in such a time as this, that we should descend to the low ground they have chosen. However cordially we may esteem their persons, our views of the manner in which a controversy should be conducted may be so dissimilar, that the attempt to act together will enfeeble and embarrass, and success will be sacrificed to mutual compromises, concessions, and courtesies.

From these general observations, we must now turn to the works enumerated at the head of this article.

The essays on Christian Union have been for some months before the public. They were written at the request of one who thought that if ministers of different denominations would execute the work in concert, they would, by doing so, exemplify and actually begin the union of which they expounded the nature and obligations. With one exception, the writers belong to the northern portion of the island. Dr. Chalmers, in the introductory essay, treats briefly of the question, "How such a union may begin, and to what it may eventually lead?" Dr. Balmer, who was removed to a world where disunion is unknown before the publication of the volume, illustrates the scriptural principles of unity. Dr. Candlish views Christian union in connexion with the propagation of the gospel. Mr. James of Birmingham treats of it in relation to the religious parties of Eng'and, and Dr. King of Glasgow in relation to the religious parties of Scotland. Dr. Wardlaw shows that a catholic spirit is

consistent with conscientiousness, and reprehends with equal power and justice those who make light of the Lord's will respecting the constitution and ordinances of his church, exposing the folly of contemptuous phrases respecting them, such as that which describes them as "mint, anise, and cummin." Party spirit—its prevalence and insidiousness—is the subject of the longest essay in the volume, that by Dr. Struthers; and the unity of the heavenly church, and the influence which the prospect of it ought to exercise, are discussed in the last, that by Dr. Symington. It is scarcely necessary to add, that these essays are written ably; and that though sentiments are advanced in some of them which we are not prepared to adopt, and their views are not in every case identical, yet there is much in them all that every intelligent Christian will acknowledge to be deserving of serious regard.

The argument of Mr. Kidd's volume is exhibited by himself in the following propositions:—"1. It is the will of our heavenly Sovereign that his people should be one. 2. The nature and degree of this oneness are so explained in the Christian scriptures as to preclude division into sects. 3. There is not the same unity of the church as there was at first. 4. Christ is able to restore the primitive unity. 5. And he is determined to restore it. 6. For this it is the present duty of his people, incessantly to labour and to pray," page 20. With a view to the restoration of this unity, he suggests a variety of measures, some of which would be practicable and salutary in any district in which a concurrence in his premises is prevalent among pious people. He advocates also some measures of a more comprehensive nature, especially "a scriptural crusade against Rome."

"A clergyman of the established church," addressing all them that love our Lord Jesus Christ in sincerity, says, "Brethren, I hesitate not a moment to assert, that a deep-laid conspiracy is, and has long been in progress to establish a SPIRITUAL DESPOTISM upon the ruins of our liberties, which nothing but a timely, united, and determined movement can avert. Nothing can secure us in the possession of all we hold most dear as Christians and as men; nothing can save the country from either a ruthless despotism on the

one hand, or anarchy and revolution on the other, but the speedy formation of a *new party in the state*, composed of all those who fear God and love the truth as it is in Jesus, united together upon the wide and comprehensive basis of our common faith," page 12. With these impressions, he proceeds to argue kindly with both churchmen and dissenters; but it is evident that he does not appreciate the force of our convictions respecting the importance of some things, the renunciation of which is, in his view, our interest and duty.

The tract on Christian Union next on our list is the work of a dissenter. Its design is to encourage love, forbearance, charitable construction of motives, and co-operation; but its suggestions are very general in their character, though good in their tendency.

Dr. Cox adverts, in the first place, to the sources of disunion among Christians, which he traces to the bitterness of theological controversy—the centralizing and sectarian spirit of denominationalism—and the prevalence of anti-social feeling, arising out of this state of things. He then considers the causes of the failure of various projects for union among Christians which have been hitherto devised. Among these he specifies the aim to secure uniformity of opinion instead of unanimity of feeling—the bringing into the very scene and centre of an external and visible union, the spirit of separation and the claim to superiority—the aim to force into union those whose systems and whose spirits oppose each other—and, especially, that "all the attempts at general union, and particularly the last, have substantially failed, from regarding what is called the *visibility* of Christian union as its ultimatum and goal. The opportunities which Dr. Cox has enjoyed of long and extensive observation of the proceedings of the Christian churches of this country, and the inclination which throughout his whole public life he has evinced for friendly association with good men of all classes, will naturally give his opinion on this subject great weight with all who know him. It is not without reason that he says, "It seems to us that as we should aim to be Christians more than to *declare* it, so we should rather seek to be united than to publish it as a fact to the world; at least to publish it in the manner of a national or ecclésiast-

tical manifesto. If general meetings, smaller or larger, be held as the *means* of union, we will rejoice, as we have rejoiced in them; but if, as the *proofs*, we must first be more convinced by wide-spread piety, real kindness, and scriptural co-operation."

Respecting Mr. Thelwall's ample narrative of the proceedings of the Anti-Maynooth Conference at Exeter Hall, it is not necessary to say much; and it might not have been necessary to advert to it at all, had it not been for its connexion with the subsequent Liverpool Conference, as described by the compiler at the close of his Historical Introduction. Our reasons for not uniting with the Central Anti-Maynooth Committee were briefly presented to our readers last July, and had been previously presented to the committee itself by Mr. Hinton and the editor, who had the satisfaction afterwards to learn that Dr. Steane, who was also present, concurred in the sentiments they had expressed. It affords us pleasure to say that the conduct of the twenty or five and twenty gentlemen whom we met on that occasion was perfectly courteous, and the regret expressed at our view of the desirableness of separate action such as true kindness and fraternal feeling would dictate. On the other hand, we must add that neither the subsequent proceedings at Exeter Hall, nor the observations contained in this volume, have at all shaken our conviction of the propriety of the course we pursued.

Mr. Blackburn's pamphlet, professing to give an account of the Anti-Maynooth Conferences at Exeter Hall, Crosby Hall, and Dublin, is dated September 27, 1845. When it first came into our hands, it appeared to us that it called for the discharge of a very painful duty. Our personal esteem for the author could not exempt us, we thought, from the necessity of commenting on several passages in which he had referred to baptists, both collectively and individually, especially on a note, page 75, which, under present circumstances, we refrain from quoting. Before we had opportunity to do this, however, it was reported to us that at the Liverpool Conference, Mr. Blackburn had made some remarkable confessions. It seemed ungenerous, therefore, to proceed without knowing how far he had himself superseded the necessity for any observations of ours, and we determined to

wait till the authenticated account of what he had said should be published. It appears to us that we shall now sufficiently discharge our duty to our brethren referred to in his pamphlet, to Mr. Blackburn, and to the public, if we extract entire, without comment, two speeches which he delivered within a week of the date of that publication.

On the first of October, after an address from Mr. Bickersteth,

"The Rev. John Blackburn felt, as a brother dissenting from the church of which his revered friend who had just spoken was a minister, and as one long connected with the periodical press, that the temper of the religious press, on all sides, had been such as to occasion grief on the review. I do not think, said he, that the periodical with which I am connected has sinned beyond all other sinners; but I am quite willing to confess the sins of my pen, and of my tongue; and I trust we may be able to construct a series of resolutions, embodying the sentiments we feel in regard to the past, as well as the code of future operations. I should entreat the brethren to be sure to have one resolution following out the suggestion of Mr. Bickersteth, about our taking up reproaches against one another. We are prone to conduct our controversies in the spirit of advocates—to make partial citations—to give a colour to things of which truth would scarcely allow. All these things have been accounted fair in the eye of partisanship, till at last we get into the spirit of Lord North, who said, in defence of the horrors of the American war, that we might use all 'the weapons which God and nature had put into our hands.' And hence those satires—those biting, withering sarcasms—those judgments of each other—those reproaches taken up against one another—and those drawing-room whispers and reports, received without inquiry into their foundation, which prejudice us against our brethren. To this hour we are indulging in these unseemly methods of proceeding. And hence I suggest, that it might be considered in committee, whether there should not be a resolution recording our sentiments in regard to the past, as well as indicating some future regulations—some expression of the judgment of this assembly, as in the sight of God, that those who have conducted the religious press, monthly or weekly, have been betrayed by a spirit of partisanship into a course unfavourable to union, and that we advise the abatement of that unhappy spirit."—Page 12.

A resolution was moved by Mr. Bickersteth on the 3rd of October, after which,

"The Rev. John Blackburn said, I have great pleasure in seconding the resolution moved with so much affection by my honoured friend, Mr. Bickersteth. I do feel that we have never adequately realized the force of the apostle's declaration, 'The tongue is a fire, a world of iniquity. It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.' And some of us, who may be quick of speech, have often occasion to be humbled, I doubt not, before God, for words that may be prompted by a love of wit at the expense of charity. And I fear it is a great evil among us all to indulge in keen satirical remarks on the usages and peculiarities of others. I feel that I have been very prone to make unkind remarks, for instance, with reference to the usages of my baptist brethren; and I dare say that they often speak slightly of our modes of administering the ordinance. Now, while we hold on either side these things to be important, we should try to leave off attacking each other after this fashion. And I am persuaded that we shall not permanently retain the influence of this meeting, unless we charge ourselves in the fear of the Lord to do so. In reference to the press, as I took the liberty of saying the other evening, we have all been guilty. I have seen many sad instances of false quotations, and garbled statements—quotations that convey a false impression, and statements that give but a one-sided view; and when the temptation comes to say a witty thing, oh! it is hard to put the pen through it. But we must obey the command of Christ. It is a part of that moral crucifixion which we are to pass through in order to be conformed to Jesus Christ. And recollecting, Sir, that one fire-brand from the hand of a Roman soldier, thrown through the golden lattice of the holy temple, set the whole edifice in a blaze, how can we expect to save the temple of the living God from conflagration, when many, like madmen, are throwing about fire-brands, and calling it sport? We have each to do, in promoting the object of this meeting; and, though it would not be wise to make a speech, the brethren understand my meaning, and their kind response to what I have said indicates their thorough sympathy with the motion before the house."

—Page 53.

The Liverpool Conference appears, indeed, to have been a meeting well adapted to subdue whatever unhallowed emotions had possessed the minds of any who took part in its deliberations, and to draw forth the best feelings of every heart. In perusing the addresses

contained in the pamphlet before us, which we had not opportunity to read till after greater part of the preceding remarks were written, we were delighted to find that we had been anticipated in many of our suggestions. The assembly seems to have been, not only influenced by a prevalent spirit of kindness, but also guided in an extraordinary degree by true spiritual wisdom. The resolutions that were passed have been already placed on our pages: they need not therefore be recorded here, but our friends who obtain the pamphlet will find in the addresses comprised in its closely printed pages, a rich repast. The meeting was not, however, intended for the formation of a union, but as a preliminary step; and much, very much remains to be considered and discussed, before this consummation can be effected.

Thus far we had proceeded, when another pamphlet reached us, entitled, "*Proposed Evangelical Alliance. An Address on behalf of the London Branch of the Provisional Committee.*" It is from the pen of Mr. Hamilton, the esteemed author of "The Dew of Hermon," and published under the sanction of the committee, "as a correct exposition and beautiful illustration of the views and objects of the proposed Evangelical Alliance." Its perusal has afforded us much pleasure. It states, that "the proposed alliance asks no *surrender* of conscientious convictions,"—that it "asks no one to *conceal* his religious convictions," and that it "does not ask any cessation of denominational effort, or demand of any community to suspend its attempts at ecclesiastical development." These disclaimers are satisfactory, as far as they go, but we should have been glad to see reference to some other topics to which the pamphlet does not advert. It describes the objects of the alliance to be, "1. To promote a closer intercourse and warmer affection among the people of God now scattered abroad. 2. To exhibit before the world the actual oneness of the church of Christ. 3. To adopt united measures for the defence and extension of the common Christianity. In other words, MUTUAL AFFECTION, MANIFESTED UNITY, and COMMON MEASURES, are the one, though tripartite object of the Evangelical Alliance." Now these "common measures" may be good, or evil, or both. In referring to them, the writer takes care, very properly, to say nothing definite; but we confess that we have

read, with much apprehension, suggestions made in speeches, since the Liverpool Conference, by some of the most prominent men who took part in that meeting, especially in speeches delivered north of the Tweed. For the speeches of individuals no committee or society ought of course to be deemed responsible; but we are sure that great caution and firmness will be required on the part of the leaders in this movement, or it will not only fail, but be an occasion of new divisions, and increased weakness. One species of united effort we can cordially recommend, but we confess that we cannot see our way at present very clearly much farther than to one. United meetings for prayer and praise we believe to be unobjectionable and advantageous. In a meeting held on the first Monday evening in the month by churches of different denominations, for the spread of the gospel, we took part regularly for about twenty years, and we are sure that its operation was salutary, especially to the ministers. We wish that such meetings were universally held and well attended. We wish that the ministers of the three denominations would establish, and regularly attend, a meeting for united devotion; its effects would, we are persuaded, be advantageous to themselves, to their churches, and to the world. We wish that meetings of the same nature were held by Christian ministers throughout the land, in their several districts. These meetings would be an excellent preparative for other "united measures," if others are found practicable; and if not, all who advocate others will admit that in their degree these would be beneficial.

Throughout this article, our desire has not been to induce any of our brethren who may have acquired a habit of noticing our opinion on such subjects, either to join or to refrain from joining the contemplated association, but to assist them in forming a judgment of the course it will be best for them individually to adopt. If they join the Alliance, let it be after mature consideration of its bearings and consequences, which will be neither few nor trivial. If they abstain from joining, we trust they will see the importance of abstaining also from any hasty condemnation of a plan which is intended to promote an excellent object, which is more promising than any pre-

vious attempts have been, and which has among its conductors some wise and trustworthy men. We are not very sanguine as to the result of their labours: they have many prejudices to obviate, and many difficulties that are not founded in mere prejudice, to overcome. Great wisdom—more than human wisdom is required; but it is possible that more than human wisdom may be given. They do well in soliciting the prayers of all who love the Saviour, and if prayer for them become general, its results may be such as to astonish even those persons by whom it was presented. If it is God who has put it into the hearts of his servants to make this movement, nothing can withstand it. As was said by an observant rabbi eighteen hundred years ago, so it may now be said, If this counsel or this work be of men, it will come to nought; but, if it be of God, neither mistaken men nor wicked men can overthrow it.

The Bible Student's Concordance; by which the English Reader may be enabled readily to ascertain the literal meaning of any word in the Sacred Original. By AARON PICK, Professor of Hebrew and Chaldee from the University of Prague. London: Imperial octavo, pp. 589. Price 35s.

EVERY attempt to aid the unlearned in their endeavours to obtain an exact knowledge of the divine testimonies deserves respect. The excellence of the design ought to exempt the enterprise from censure, even though its success may appear unlikely. It is possible, indeed, that individuals who endeavour to criticize by means of books of this character, may fall into mistakes, and become troublesome sciolists; but, on the other hand, all knowledge may be perverted, and some men have been rendered increasingly mischievous by profound learning. Respecting the usefulness of this work to mere English readers, we are not very sanguine; yet we are by no means certain that they will not gain from it substantial advantage; and its utility to a *bona fide* student of Hebrew appears to us unquestionable. The editor, however, shall speak for himself.

"All who are anxiously seeking for instruction in the truth of God's holy Word, as contained in the Old Testament, must have felt

more or less, how much their studies might have been assisted, and many difficulties removed, could they have had certain words or passages elucidated by a competent Hebrew scholar.

For instance, in 1 Chron. x. 14, it is stated, that Saul enquired of a familiar spirit, "and enquired not of the Lord : therefore he slew him ;" while, in 1 Sam. xxviii. 6, we read that "When Saul enquired of the Lord, the Lord answered him not." Here is presented, to the bible student, the difficulty of an apparent contradiction ; which, however, is readily explained by referring to this concordance, where we find that, in 1 Sam. the Hebrew word translated "enquired," is **שָׁאַל** *Shaal*, to ask ; while the Hebrew word in 1 Chron. is **דָּרַשׁ** *Dorash*, to search out, to search after." Thus, we find, there is no contradiction ; for it is true that Saul did ask (**שָׁאַל** *Shaal*) of God, in an indifferent way ; and it is true that Saul did not search out, (**דָּרַשׁ** *Dorash*), or seek earnestly for an answer from God. It is also true, that while he did only ask of God, he did earnestly seek of the familiar spirit, 1 Chron. x. 13 ; 1 Sam. xxviii. 7.

The design, therefore, of the present work is, to place before every bible student the means of readily obtaining this assistance, by enabling him to ascertain the full literal meaning of the Hebrew words in any passage he may be desirous of investigating : a point of no little consequence, when it is known that one word in the English version, in various places, represents what is in the Hebrew expressed by several, and at times very different words.

In illustration of this remark, the word Man may be adduced ; for which one word in the English version, there will be found, in the original, four Hebrew words in general use, each having a distinct meaning, peculiarly appropriate, no doubt, to the position which it is found to occupy.

These words are, **אָדָם** *Odoh*, mankind, man (made) of the earth ; **אִישׁ** *Eesh*, a man of virtue, valiant ; **גִּבּוֹר** *Gever*, a man of strength, physical power ; **אֶנוּשׁ** *Enoush*, a mortal man, weak, feeble. These compound nouns, each possessing in itself the combined force of an adjective, convey some idea of the perfection of that language to which they belong ; and the beauty of those writings wherein such expressive variations in term are rightly applied, will be immediately observable : and it becomes manifest how essential is a knowledge of the actual word employed in the original, to enable any one to discern the full and precise import of a given passage. Examples, "And God said, Let us make man (**אָדָם** *Odoh*), in our image," Gen-

1. 26. "When Joshua was by Jericho, . . . behold, there stood a man (**אִישׁ** *Eesh*) over against him," Josh. v. 13, "Are thy days as the days of man ? (**אֶנוּשׁ** *Enoush*). Are thy years as man's days ? (**גִּבּוֹר** *Gever*)" Job. x. 5, "What is man (**אֶנוּשׁ** *Enoush*) that thou art mindful of him) and the son of man (**בֶּן־אָדָם** *Ben-Odom*) that thou visitest him ?" Psalm viii. 4. Again, in Prov. xxx. 2, the English version reads, "Surely I am more brutish than any man, and have not the understanding of a man ;" which thus appears like two ways of affirming the same thing : while, in the Hebrew, the exact use of terms, by a beautiful antithesis, gives a finished character to the passage. Thus, "Surely I am more ignorant than an **אָדָם** *Odoh*." Again, there are two different words used in the Hebrew for the one word Sun in the English version, viz, **חַמָּה** *Khammah*, the sun ; **שֶׁמֶשׁ** *Shemesh*, the light of the sun ; as also for the one word Moon, viz., **לֵבָנָה** *Levonah*, the moon ; **יָרֵיחַ** *Yoraiakh*, the light of the moon : and it is evident that a knowledge of the precise application of these distinct words is necessary, to afford a clear understanding of the passages in which they severally occur.

Thus, when Joshua said (x. 12, "Sun, stand thou still upon Gibeon ; and, thou, Moon, in the valley of Ajalon," the words in the original are **שֶׁמֶשׁ** *Shemesh* and **יָרֵיחַ** *Yoraiakh* ; but in Isa. xxiv. 23, they are different ; "Then the Moon (**לֵבָנָה** *Levonah*) shall be confounded, and the Sun (**חַמָּה** *Khammah*) ashamed."

The plan of the work is this : every word in the common English version of the Old Testament is given in alphabetical order. If there be but one Hebrew word so translated, that word is mentioned ; but if more than one, they are enumerated with the primary meanings attached ; and then a list of the passages in which the English word occurs is subjoined, with a numeral prefixed to each reference to show which of the Hebrew words it is employed to express. A specimen will afford the best illustration.

WASH.

1. **קָבַץ** *Kovaz*, (Piel) to wash thoroughly.
2. **רָחַץ** *Rokhats*, to bathe, cleanse.
3. **שָׁטַף** *Shotaph*, to overflow, rinse.
4. **דָּוַח** *Dooakh*, (Hiph.) to scour.
5. **שָׁלְחוּ יְהוֹשִׁיָּא וְכָל־הָעָם מִן־הַמַּיִם** *Eesh Shilkhou hama-gyim*, but each man sent it to the waters.

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| 9. Gen. xviii. 4. | 1. Lev. xvii. 15, 16. |
| 2. — xix. 2. | 2. — xxii. 6. |
| 2. — xxiv. 32. | 1. Numb. viii. 7. |
| 2. Exod. ii. 5. | 1. — xix. 7, 10, 19, 21. |
| 1. — xix. 10. | 1. — xxxi. 24. |
| 2. Exod. xxix. 4, 17. | 2. Deut. xxi. 6. |
| 2. — xxx. 18, 19, 20, 21. | 2. — xxxiii. 11. |
| 2. — xl. 12, 30. | 2. Ruth iii. 3. |
| 2. Lev. vi. 27. | 2. 1 Sam. xxv. 41. |
| 2. — ix. 14. | 2. 2 Sam. xi. 8. |
| 1. — xi. 25, 28, 40. | 2. 2 Kings v. 10, 12, 13. |
| 1. — xiii. 6, 34, 54, 58. | 2. 2 Chron. iv. 6. |
| 1. — xiv. 8. | 2. Job. ix. 30. |
| 2. — 8. | 2. Psalm xxvi. 6. |
| 1. — 9. | 1. — li. 2, 7. |
| 2. — 9. | 2. — lviii. 10. |
| 1. — 47. | 2. Isa. i. 16. |
| 2. — xv. 5, 6, 7, 8, 10, 11, 13, 16, 21, 22, 27. | 1. Jer. ii. 22. |
| 2. — xvi. 4, 24, 26, 28. | 1. — iv. 14. |
| | 2. Ezek. xxiii. 40. |

WASHED.

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| 2. Gen. xliii. 24, 31. | 2. 1 Kings xxii. 38. |
| 1. — xlix. 11. | 4. 2 Chron. iv. 6. |
| 1. Exod. xix. 14. | 2. Job xxix. 6. |
| 2. — xl. 31, 32. | 2. Psalm lxxiii. 13. |
| 2. Lev. viii. 6, 21. | 2. Prov. xxx. 12. |
| 1. — xiii. 55, 58. | 2. Cant. v. 3, 12. |
| 1. Numb. viii. 21. | 2. Isa. iv. 4. |
| 1. — xv. 17. | 2. Ezek. xvi. 4. |
| 2. Judg. xix. 21. | 2. — 9. |
| 2. 2 Sam. xii. 20. | 3. — 9. |
| 1. — xix. 24. | 4. — xl. 38. |
| 3. 1 Kings xxii. 38. | |

WASHEST.

3. Job. xiv. 19.

WASHING -S.

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| 1. Lev. xlii. 56. | 5. Neh. iv. 23. |
| 2. 2 Sam. xi. 2. | 2. Cant. iv. 2. |

WASH -pot.

- סִיר רִחֵץ *Seer rakhats*, a wash-pot.
Psalm. ix. 8.

WASTE, Subst.

- חָרֵב *Khorev*, a ruin, waste.
Jer. xlix. 13.

WASTES.

- חָרְבוֹת *Khorevot*, ruins, wastes.
Isa. lxi. 4. Ezek. xxxiii. 24, 27.
Jer. xlix. 13. xxxvi. 4, 10, 33.

WASTE, Adj.

- | | |
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| 1. חָדוּךְ <i>Touhoo</i> , void, empty. | 4. Esek. vi. 6. |
| 2. מְשֻׁחָזָה <i>Meshouah</i> , confused, confusion. | 1. Deut. xxxii. 10. |
| 3. בִּלָּק <i>Bolak</i> , 'to lay waste. | 2. Job. xxx. 3. |
| 4. חָרַב <i>Khorev</i> , to destroy. | 2. — xxxviii. 27. |
| 5. שְׁמָמָה <i>Shammoh</i> , a desolation, desolate place. | 3. Isa. xxiv. 1. |
| 6. חָרְבוֹת <i>Khorevot</i> , a ruin, waste. | 4. — lii. 15. |
| 7. נָצַח <i>Notsah</i> , to divest, strip. | 4. — xlix. 17. |
| | 6. — lxi. 4. |
| | 5. Jer. ii. 15. |
| | 7. — iv. 7. |
| | 5. — xlv. 19. |
| | 6. Esek. v. 14. |

(See LAY waste. LAID waste, PLACES waste.)

WASTENESS.

- שְׁוֹחָה *Shouah*, a confusion.
Zeph. i. 15.

WASTER.

- מַשְׁחֵהָה *Mashkheeth*, a destroyer.
Prov. xviii. 9. Isa. liv. 16.

WASTING.

- שָׁדַד *Shoud*, a destruction.
Isa. lix. 7. Isa. lx. 18.

To any one who has a little knowledge of Hebrew, and is endeavouring to acquire more, this Concordance will be a treasure. In investigating synonyms, Hebrew scholars of a higher class may derive from it advantage; and to all who desire to write Hebrew tracts, or translate into the Hebrew language, it will be invaluable.

BRIEF NOTICES.

The Sabbath-Day Book; or Scriptural Meditations for every Lord's Day in the Year.
By J. LEITCH, D.D. London: Religious Tract Society. 12mo. pp. 360.

The Sabbath-Day Book is designed to furnish profitable reading for individuals or households, when confined from public worship. There is nothing, however, either in the selection of topics or in the manner of treating them,

to render it exclusively adapted to the Lord's day, or to persons detained at home by affliction: the meditations would be suitable at any time to the perusal of pious people or their families. Their tendency to improve the heart, and stimulate to Christian duty is uniform. Some of them are compositions of great excellence, containing much valuable, impressive, and original thought; and the spirit evinced throughout is eminently catholic.

"Enter into thy Closet;" or *Secret Prayer and its accompanying exercises*. By the Rev. JAMES M'GILL, *Hightae, Lochmaben*. Second edition. Glasgow. 24mo. pp. 276. Price 2s.

There is no religious exercise more important and profitable, and none which existing circumstances render more incumbent, than that of secret prayer. It is only as the Christian is found in the habitual performance of this duty, that he is likely to avoid that worldliness of character which necessary devotedness to the interests of business is calculated to induce, or to possess that wisdom and energy which are requisite for a persevering and successful engagement in the benevolent enterprises of the age. The work before us, therefore, while it would not at any time have been unsuitable, is peculiarly adapted to the present period. The author describes the nature, enforces the practice, and furnishes a variety of directions calculated to assist in the performance of private devotion. The sentiments expressed are uniformly scriptural, and the style is remarkable for ease and perspicuity.

Gathered Flowers from a Bible Class; being a Brief Memoir of Two Young Believers. By the Rev. OCTAVIUS WINSLOW. Edinburgh. 24mo. pp. 135. Price 1s.

A simple relation of the conversion, religious experience, and happy death of two young female friends. Their having derived great benefit from connexion with a bible class, has supplied the author with an occasion for some valuable hints on the best methods of conducting such classes, and for some powerful and scriptural appeals to those who compose them.

Lessons on the Miracles of our blessed Lord. By the Author of "*Lessons on Objects*," "*Lessons on Shells*," "*Model Lessons*," "*Scriptural Instruction*," &c. London. Foolscap 8vo. pp. 234. Price 3s. 6d.

The production of a pious female member of the church of England, who by the frequent use of the expression "our church," and by repeated references to the book of Common Prayer, has adapted, and appears to have intended, her work only for the use of schools in connexion with her own denomination. It consists of questions suited to the capacities of children in junior bible classes, with an occasional answer or observation where deemed necessary; and is calculated to be of service to teachers, not simply as a lesson-book on the miracles, but as suggesting the method in which examinations on other portions of scripture may be advantageously conducted.

The Two Shoals, and the True Passage. By J. H. MERLE D'AUBIGNE, D.D., being his Opening Address as President of the School of Evangelical Theology, Geneva. Delivered 8th October, 1845. Edinburgh: pp. 35.

The author observes, that "in 1789, people saw nothing but the excesses of arbitrary power, and it seemed as if there never could be enough of liberty. In 1800, and, above all, in 1814, many saw only the excesses of revolutions, and

against these it seemed to them impossible to employ too many precautions. Such narrow and limited views re-appear in our days in religious matters; but the man who advances under the double light of the word of God and the history of the church, thinks very differently. This skilful pilot, the moment his hand has disengaged the vessel from the shoal it had struck upon, discovers at the other extremity of the horizon another shoal, and quite of an opposite nature, but not less formidable; and his wisdom consists in so manœuvring the vessel, that while escaping from the old danger he does not run into the new."—These sentences are a sufficient indication of his design. Some illustrations of the state of religion on the continent given in this Address, will be found in our Intelligence.

Elements of Mental and Moral Science. By GEORGE PAYNE, LL.D. Third edition, enlarged. London: 8vo, pp. xvi. 456. Price 7s. 6d.

The low price at which the present edition of Dr. Payne's profound treatise is issued might excite a suspicion that it is either curtailed or sent out in an inferior style. So far, however, is this from being correct, that while the paper, print, and binding equal those of the last edition, there are forty additional pages filled with new illustrative matter. These consist of notes, intended principally to confirm the author's doctrine in cases in which he differs from other eminent writers on the same subjects. Some of them are original; others are taken from Mill, Spalding, Ballantyne, McCombie, Chalmers, and the higher class of periodicals. Young men desiring to exercise and discipline their minds, cannot do better than to apply themselves diligently to the study of this volume.

Exercises in Logic: designed for the Use of Students in Colleges. By J. T. GRAY, Ph.D. London: Taylor and Walton. 12mo. pp. 148.

An apology is due to the respected author of this work for apparent neglect. Our delay in adverting to it has been purely accidental. Its adaptation to the use of "Students in Colleges," we shall leave to the judgment of the legitimate authorities in those institutions; but we can venture cordially to recommend it to students out of colleges. If they find themselves unable to master the whole of these exercises without the aid of a living teacher, they may gain from them much that will prove valuable; and should they enter a college subsequently, they will find what they have learned from them an excellent preparative for what they have still to learn.

The Life and Times of John Bunyan. By the Rev. GEORGE B. CHEEVER, D.D. With a Preface by the Rev. Ingram Cobbin, A.M. London: Aylott and Jones. 32mo. pp. 212. cloth, gilt.

A very handsome little book, containing five lectures relating to Bunyan's history, taken from Dr. Cheever's volume which we commended to our readers in October last.

The Gift-Book for the Young. London: (Tract Society) 32mo. pp. 284. Price 2s. cloth, gilt.

Glaciers, snow-storms, grasshoppers, palm-trees, birds, flowers, quadrupeds and bipeds, all brought together in harmonious concert, join to furnish amusement and instruction for the young, in a small volume, which the bookbinder has exerted himself to render as pleasant to the eye as the contents are to the intellect.

The Juvenile Missionary Keepsake. Edited by the Writer of "*Madagascar and its Martyrs*," "*Missionary Stories*," &c. &c. London: Snow. 16mo. pp. 138.

Many interesting stories, told in simple language, and some of them illustrated by woodcuts, are contained in this pretty volume.

Life of Julius Caesar. London. 32mo, pp. 192. Price 6d.

This is the first volume of a cheap monthly series commenced by the Religious Tract Society, with this expressive motto, taken from the writings of Dr. Arnold,—"I never wanted articles on religious subjects half so much as articles on common subjects, written with a decidedly Christian tone." "This series," say the committee, "with the exception of a few reprints, will be original; from the pens of authors of ability in their respective departments in literature and science:—Scriptural; in the principles in which they are written:—Popular; in their style; so that instead of being limited to one class of the community, they may be generally acceptable:—Portable; that they may serve as hand-books abroad and at home:—and Economical; the twelve volumes of a year costing less than three-halfpence per week." The volume before us includes nearly the whole of the life of Cæsar given by Suetonius, combined with statements not in Suetonius, but derived from the highest Latin, Greek, and German authorities. The information is substantial, the style perspicuous, and the tendency Christian. If the series continue as it has begun, it will be a great public benefit. We only regret that it should have no covers corresponding better with the character of the interior, than thin glazed paper.

The Congregational Calendar and Family Almanac, for 1846, being the Second after Bissextile, or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. London. Price 1s.

Having had occasion to examine many Almanacs the last two or three years, we think it right to say that we have not seen any one that contains more information adapted for the use of dissenting families than the Congregational Calendar; and it affords us pleasure to add, that in accuracy and comprehensiveness no former number has been equal to that for 1846. Two new articles, in particular, add to the value of the work: a monthly notice of the weather in Palestine, and an elaborate statistical view of protestantism on the continent of Europe. Of some of this information we intend to avail ourselves before the conclusion of our present number.

The Juvenile Missionary Herald for 1845. London. 32mo. pp. 284. Price 1s. half-bound; 1s. 3d. cloth.

The first twelve numbers of the Baptist Missionary Society's juvenile periodical. It is not necessary to introduce this work to our readers, as most of them have seen it and formed their own opinion of its merits; but if any of them are unacquainted with it, we can assure them that it is admirably adapted for the purpose for which it is designed. The preface says, "The sale has been large and is increasing. About 45,000 have been sold each month. An additional sale of 15,000 will enable the Society to improve the little work, and promote its usefulness. Can we not begin next year with 60,000?" It is added, "We do not intend to tell our friends any secrets about the Juvenile Missionary Herald for 1846, but advise them all to buy it as it comes out each month."—Should the younger branches of families be unwilling to follow this advice, we venture to advise their elders to buy it for them.

The Church. Vol. II., 1845. London: Simpkin and Marshall. 8vo. pp. 195.

A Baptist Penny Magazine, adapted principally, though not exclusively, to Yorkshire, and edited by some respectable baptist ministers in that county. "It was thought," say the editors, "that members of baptist churches, too young or too poor to take in our larger magazine, are frequently but imperfectly acquainted with the principles of dissent from state churches—in other words, with the difference between Christian churches and political or worldly churches; and that the times demanded an effort to make them dissenters—not from custom, accident, or prepossession merely—but from principle." Into this work, the small publication, entitled *The Northern Baptist*, now merges, Mr. Evans, by whom it was conducted, becoming one of the editors of *The Church*.

RECENT PUBLICATIONS

Approved.

The Christian Almanac for the Year 1846, being the Second after Bissextile, or Leap Year. London: (Tract Society) pp. 84. Price 8d. gilt.

The Peace Almanac and Diary for 1846: under the Superintendence of the Manchester and Salford Peace Society. Manchester: 16mo. Price 1s.

The Peace Almanac for 1846. In one Large Sheet. Manchester: Price 3d.

The Daily Monitor. Being a portion of Scripture, an Anecdote, and a Verse of a Hymn, for every day in the year. Designed for the Moral and Religious Instruction of the Young. By JOHN ALLEN. Sixteenth Thousand. London: Simpkin and Marshall. 32mo. pp. 211.

The Diet of Worms. A Metrical Fragment, from D'Aubigné's History of the Reformation. London: (Tract Society) 12mo. pp. 48. Price 8d.

Jesus Christ fully shadowed forth in Prophecy. By the Rev. C. J. YORKE, M.A., Rector of Sheffield. London: (Tract Society) 32mo. pp. 64.

Eclectic Review for December, 1845. London: Ward and Co. 8vo. pp. 184.

INTELLIGENCE.

AMERICA.

CANADA BAPTIST MISSIONARY SOCIETY.

THE quarterly reports recently received from the missionaries employed by the society, contain statements of various interest. In most instances, the low state of religion is referred to, and the necessity of deep humiliation and fervent prayer urged, as peculiarly important to the present time. Nevertheless, our brethren are not destitute of tokens of divine favour. Numerous cases of conversion has been administered during the quarter at Bytown, Brock, Niagara, and Kingston.

On Lord's day, September 28, a baptist church was formed at Bytown. It consists of fifteen members. Others are expected to join shortly.

The Rev. W. Hewson, late of the baptist college, Montreal, has been ordained pastor of the church at St. Catherine's, C. W., and has commenced his labours with cheering prospects of success.

The Rev. D. Marsh, late from England, has left Montreal for Quebec, intending to labour in that city during the winter.

Revival services have been held at Lochaber and Chatham, which have been followed by some cheering results, especially at the first mentioned place.

The quarterly meeting of the churches in the eastern townships was held at Eaton, Sept. 26, 27, and 28. The services were well attended. Discourses were delivered by the brethren Mitchell, Green, Gillies, and Merri-man. There was a missionary meeting on the 27th, when appropriate resolutions were passed and a collection taken up on behalf of the Canada Baptist Missionary Society. One of the agents says, "O how it becomes me, and every other professed minister of Christ, to walk humbly before God, and depend entirely upon his grace, to accomplish the great work of the conversion of souls! My health is much impaired by so frequent speaking, and travelling through bad roads, often in very inclement weather: but I could rejoice in all this if I could see the baptists in Canada united; for then I should expect to see the Redeemer's kingdom built up, and sinners converted to God." We heartily concur in these sentiments.—*Montreal Register*.

A few weeks since, the committee examined closely the state of the society's funds, and discovered that responsibilities were incurred up to the 31st of December amounting to

more than £600; and that, from ordinary sources, not much more than £300 could be reckoned on as an income up to the same period. This produced considerable anxiety in the minds of the committee. Extra exertions, it was evident, would be required to meet this deficiency. Under these circumstances, the ladies connected with the church and congregation in St. Helen Street, were requested by the committee to make arrangements for a tea-meeting, at which the state of the society might be brought before its friends in Montreal. To this proposal was given a prompt and liberal response. The meeting was held on the 5th instant, when over £200 were subscribed towards the deficiency, to be paid before the 31st of December next. The ladies defrayed every expense connected with the tea, and the proceeds of the tickets, £5 13s. 9d., were added to the subscriptions of the meeting.

The committee now look to the numerous friends and supporters of the society throughout Canada to make up the £100, or thereabout, which will still be deficient, notwithstanding the extra subscriptions in Montreal.

This exigency has arisen solely from the increased missionary operations of the society. It has no connexion whatever with the erection of the new college building.—*Montreal Register*.

DEARTH OF REVIVALS.

The following observations in an American periodical deserve serious consideration. We fear that the evil is not confined to one hemisphere.

The season that is past has been one of drought throughout the churches of our country. Our eyes have not been gladdened by accounts of powerful and extensive revivals of religion, as in former years. Instead of looking over the religious journals which come to us from every quarter, *expecting* to read new and cheering details of the triumphs of the Holy Spirit, we are rather *startled* by the notices we now and then see of a moderate work of grace, in some small portion of the church thus specially favoured.

What can be the cause of this spiritual dearth? It cannot be that God is unwilling to be gracious—that souls are less precious—or that the interests of the Redeemer's kingdom require now less consecration of heart in his followers. The reason is not to be found in the scarcity or want of adaptedness of the ordinary means of grace; for the gospel which

is still as ever the power of God unto salvation, continues to be steadily preached, and often with great earnestness. The bible and religious tracts, books, and periodicals, are scattered broadcast over the land, and additional colporteurs are employed to present, through the printed page, the bread of life to multitudes who were perishing for lack of knowledge. Neither has the noble instrumentality of Sunday-schools been neglected or suffered to languish. Greater efforts have likewise been made to secure the better observance of the sabbath, and to promote the temperance cause. Whence then is this sad change? Is it not owing to the increasing worldliness of the people of God, manifesting itself in a sinful conformity to the principles, fashions, and follies of the world, and an eager pursuit of its riches and honours? And have not many Christians been contaminated by the vile trash which is constantly issuing from the press, and spreading moral pestilence and death? Whatever is the true cause, it is evident that it is not with God but with his people. The desires of their hearts have been after that which was not pleasing to him, and he has sent leanness into their souls. It is incumbent then upon Christians to humble themselves before God with deep repentings, that he may not visit them with some signal judgment, but again smile upon his people, and show them his salvation.—*N. O. Protestant.*

EUROPE.

GERMANY.

From a letter addressed by Mr. Oncken to the treasurer of the American and Foreign Bible Society, and published in the New York Recorder, we extract the following passages:—

"Our work generally is progressing in every department. The circulation of the holy scriptures at Hamburg and in other parts is most encouraging, and you will learn from the statements which I shall transmit from Hamburg, that between 4 and 5000 copies have been circulated since my last account. These have found their way almost to every part of Germany, Switzerland, Denmark, and Norway. It is not in the nature of the case for us to point out the amount of spiritual good produced by them, but we have the solemn and encouraging declaration of a faithful God, that his word shall not return void, but accomplish the things whereunto he has sent it."

"Some of our female members in the churches at Hamburg and Berlin have taken an active part in the circulation of the scriptures. They have in various ways supplied different classes of society, to which no one else probably would have access, with this treasure from heaven. I have met these dear

fellow-labourers once a month, to encourage them in the good work, and the little anecdotes related on these occasions have often melted my frozen heart into rapturous joy. By their soft and winning manners, they frequently succeeded to obtain a hearing for the untold tale of Christ's love, where certainly myself or other brethren would have been pointed to the door. The scriptures thus disposed of, have also generally brought a good return, so that the sacrifice has not been great."

"Dear Brother Lange, who labours chiefly among the seamen visiting our port, was quite unexpectedly hindered in his labour of love. For upwards of twenty years the vessels in our harbour have been regularly visited and supplied with the scriptures and tracts in the German, English, Dutch, Danish, Swedish, French, Spanish, and Portuguese languages without having experienced any interference from the authorities. But the devil, I conclude, has lost so many of his faithful adherents, by these means, that he is roused in defence of his tottering empire. Brother Lange was summoned before the chief magistrate, when he was prohibited from supplying the ships with the holy scriptures, assigning as a reason, that hawking was no longer allowed in the harbour. Brother Lange understood the senator who made this prohibition to say, that if orders were sent on shore, he might execute them. Brother Lange waited for a week or two, and resumed his work, but was forthwith arrested and treated as a common felon. His pockets were ransacked, his watch taken from him, and himself locked up for the night along with vagabonds of the worst description. On the following morning he was again brought before the senator, who threatened with severer measures, if he did not desist. Our brother was then charged for his night's lodgings about 5s. 6d. sterling, but as we never pay such iniquitous demands, they retained the watch, worth about fifteen dollars.

Through the conversion of some Roman catholics from distant parts, as Bavaria, Baden, and Hungaria, we are trying to introduce the last edition of the New Testament into these countries. One of these brethren has been engaged in the Lord's work in Silesia, and circulated both the holy scriptures and a considerable quantity of tracts. Of course this roused the priests, who threatened the recipients with purgatory, if they did not give up these heretical books. The people had, however, previously read the books, and in many cases the contents had taken such hold, that rather than give them up, they would endure the worst. The brother to whom I now allude is at present with us, to refresh his spirit and to gather new strength for another crusade on the kingdom of darkness early next spring."

"We are greatly encouraged in our mis-

sionary labour—the Lord adding to our churches many precious souls. I have baptized about forty since January, and on my return, the administration of this blessed ordinance to several new converts, will be one of my first solemn and delightful duties.”

HOLLAND.

Rev. Gasselten Mewfeen, D.D., an excellent and talented minister of the Dutch Reformed Church, Holland, has adopted baptist principles, and lately been baptized. This has led him to relinquish his former charge, and accept the oversight of a baptist church recently formed in Holland. He lately visited Hamburg, where he gained the love of the whole church by his amiability and Christian deportment. Mr. Oncken says, “He appears to be just the man for the important field opening in Holland, where he is devoting all his energies to the good cause.” Mr. Oncken has placed 200 guilders at his disposal, for printing and circulating tracts, with the promise of furnishing more, should the liberality of English brethren enable him to do so.—*Christian Reflector*.

ORDINATIONS.

NEWCASTLE-ON-TYNE.

The Rev. R. Pengilly, for thirty-eight years the pastor of the church meeting at Tuthill Stairs chapel, having resigned his charge and removed to Egglecliffe, near Yarm, and being succeeded by the Rev. G. Sample, late pastor of the church at New Court, in the same town, and originally a member at Tuthill Stairs, the public recognition of the latter in his new relation took place on the 5th of November last, when, after the reading of the scriptures and prayer by the Rev. A. Reid, independent minister of the Postern Chapel, Mr. Pengilly delivered a short introductory discourse; and having received replies to the usual questions, the recognition prayer was offered up by the Rev. D. Douglas of Hamsterley, and succeeded by an address from Mr. Pengilly to his successor, founded on 1 Cor. xv. and part of 58 verse; after which the Rev. C. H. Roe of Birmingham preached to the church from Deut. i. 38, “Encourage him;” and the Rev. R. Pringle of Clavering Place chapel concluded. In the evening a numerous tea-party assembled at the Victoria Rooms, when the desirableness of substituting for the present inconveniently situated place of worship one more adapted to present circumstances, having been introduced and warmly advocated, liberal contributions towards the attainment of the object were at once promised, and the list has since been considerably enlarged. That this ancient church, which has now

existed nearly two hundred years, may revive and prosper, and that a divine blessing may accompany the above effort to promote the cause of Christ in this populous town, must be the prayer of every friend of Zion.

WELSHPOOL.

The Rev. C. Carpenter, late pastor of the baptist church, Somers Town, London, has accepted the unanimous invitation of the baptist church at Welshpool to become the pastor, and has entered upon his new and important sphere of labour with encouraging prospects of success.

BISHOP BURTON, BEVERLEY, YORKSHIRE.

The Rev. J. Voller, late of Sulford, having accepted an invitation to the pastoral office from the baptist church at Bishop Burton, commenced his labours there on the first sabbath in December.

RECENT DEATHS.

REV. WILLIAM KNIBB.

It grieves us much to find ourselves called upon to record the unexpected removal from the earth of one who has been an eminent benefactor to his species, and of whom it might have been expected that his powers of body and mind, which had scarcely reached their zenith, would be employed in the promotion of the highest interests of his fellow men for many future years. What was Mr. Knibb's precise age we cannot at this moment ascertain, but we think it could not be more than forty-three; though it has been for all practical purposes a long life that he has lived in that space of time. It is quite needless to refer to his warmth of heart, his magnanimity, his good sense, his constitutional vigour, or his manly eloquence—with these our readers generally are well acquainted. A slight sketch of his course will, however, be acceptable to many.

William Knibb was born at Kettering in Northamptonshire. He served his apprenticeship with Mr. J. G. Fuller, who for many years carried on an extensive business as a printer, at Bristol. At the close of the term, or soon afterwards, Mr. Thomas Knibb, who had been sent to Kingston by the committee of the Baptist Missionary Society, to conduct a school connected with the church there under the care of Mr. Coultart, and who had been very usefully engaged in that service, and as a preacher during the short term that was allotted to his continuance, died after only three days' illness. William Knibb promptly offered himself to occupy the vacant post. He was accepted, and sailed from London with Mrs. Knibb, early in November, 1824. The vessel had

not cleared the channel, when tremendous gales came on, and it narrowly escaped destruction on the rocks near Beachy Head; but the wind providentially veering round, they were wafted from the scene of danger, and arrived in safety at Port Morant, on Saturday, Feb. 12, 1825. Under his management the school prospered greatly, while his services as a preacher were eminently acceptable. A new church was formed at Port Royal, of which he took charge; and his labours there were greatly blessed; but these duties, in addition to the superintendence of the school at Kingston, proved too much for his strength. For this, and other reasons, he removed in 1829 to Savanna-la-Mar, and was succeeded in the school by Mr. John Clarke, now of Africa, who had been sent out to relieve him. In the following year, however, the death of Mr. Mann deprived the large church at Falmouth of its pastor; and with the concurrence of his brethren, Mr. Knibb, though he had much to attach him to the station at Savanna-la-Mar, complied with the request of the church at Falmouth, and removed thither. He was already known to the people, and highly esteemed. "I called a church meeting," said Mr. Burchell, writing home shortly afterwards, "when between four and five hundred members were present, special prayer meetings having been previously held. At this meeting, I endeavoured to impress on their minds the importance of being influenced by pure motives; and having addressed them in as conscientious a manner as I possibly could, I proposed Mr. Knibb, and requested a show of hands. I never saw such a scene. The whole church, to an individual, simultaneously rose up and held up both hands, and then burst into tears. My feelings were overcome, and I wept with them. This I said is truly the Lord's doing. Such a feeling I never witnessed before. Had you and the committee been present, I think you would have said, The path of Providence is clear and plain, and would have said to brother Knibb, 'Go thou, and the Lord go with thee.'" The Lord *was* with him; and in the midst of opposition from the adversaries of truth and righteousness, gave such success to his exertions that at the close of the following year the church numbered 980 members.

It was in 1832 that Mr. Knibb became extensively known to the British public. A formidable insurrection had taken place among the oppressed negroes; several chapels had been pulled down tumultuously by white magistrates and officers, among them that at Falmouth; a determination had been formed to expel all ministers of the gospel from the island; Mr. Knibb had been made the victim of cruelty and perjury, and passed through scenes of hardship and peril of the most extraordinary character; and he was requested by his brethren to lay before their friends in this country a statement of their sufferings,

and the yet greater sufferings of their people. He came; faithful to the trust confided to him, full of determination to succeed or perish, elevated to the stature of a giant by the magnitude of his undertaking, his heart ready to burst with sympathy for his negro fellow Christians; and he made an impression which those who witnessed it can never forget, and will not readily undertake to describe. Suffice it to say that its effects were not confined to his own connexions, or to pious men of other denominations; philanthropy was excited in breasts that had not previously been warmed, and a spirit was aroused to which the government itself thought it prudent to yield. The abolition of slavery was enacted, and compensation for the chapels that had been destroyed was granted. When Mr. Knibb returned to Jamaica, he returned in triumph.

It is not necessary to refer specifically to his subsequent visits to this country, the greater portion of our readers having them in pleasing remembrance. We may be permitted, however, to mention that in our intercourse with him last summer we were particularly struck with the greater maturity of Christian character which was evinced in his deportment. The milder virtues seemed now to predominate, and prudence regulated him more evidently in all his movements than on former occasions. We rejoiced, indeed, in the thought that a man of so much practical wisdom, as well as goodness, should be a resident in Jamaica, and likely to possess extensive influence in its churches. But man in his best estate is altogether vanity!

The last Lord's day that Mr. Knibb spent on the earth, was spent in the service of his Master, and in a way remarkably congenial with his character. The following is an extract from the Falmouth Baptist Herald of Nov. 11th, written and published, therefore, before there was any suspicion among his friends that his voice would be no more heard in any of their public assemblies.

"On sabbath-day last, the ordinance of believers' baptism was administered by the Rev. W. Knibb, in the baptist chapel in this town, to forty-six individuals. The spacious chapel was crowded in every part, and the utmost decorum prevailed.

"The missionary sermon was afterwards preached by the Rev. T. F. Abbott, of St. Ann's Bay; after which, the newly-baptized were received into the church in the usual manner, and the ordinance of the Lord's supper administered.

"The evening service was rendered exceedingly interesting from the presence of our presbyterian and Wesleyan friends, the latter having closed their place of worship in order to be present. Their kindness was acknowledged by the Rev. W. Knibb, who preached on the glory of the gospel."

The glory of the gospel was, then, the

appropriate theme of his last discourse. The yellow fever seized him on the following Tuesday, and on Saturday morning, November 15th, at twenty minutes before ten o'clock, he entered upon the enjoyments of those who are absent from the body, but "present with the Lord."

The following particulars are taken from the "Baptist Herald" of November 18th:—

"It was our melancholy privilege to be present with our departed brother, from the commencement of his last illness to the termination of his earthly career, and it will afford his numerous friends in this island and in England, much gratification to know, that all that medical skill and kind attention could do to check the progress of disease, and to allay suffering, was done, and that the end of our lamented brother was emphatically one of peace. He entered into his rest, enjoying calm and unshaken confidence in the perfect atonement of the Son of God. One of his last expressions, while he yet retained possession of all his faculties, was,

'A guilty, weak, and helpless worm,
On Jesus' arm I fall.'

"In the removal of this eminent patriot and Christian missionary, the Baptist mission has sustained an irreparable loss: his valuable partner and children have been deprived of a most affectionate husband and father; *we* have lost a faithful friend; the churches of which he was the spiritual instructor for a period of twenty years, a devoted pastor; and the victims of tyranny, oppression, and cruelty, an unflinching and eminently successful advocate.

"Christians of every denomination will, we are confident, unite every where, as those in Falmouth and its vicinity have already done, in exclaiming, 'A *great* man has fallen in Israel.'

"We cannot at present add more, but we hope that a memoir of our more than brother—*our FRIEND!*—will be prepared at no very distant period. Farewell, thou favoured of the Lord! farewell, sainted spirit! may we meet thee in the mansions of the blessed.

"On Sunday, the following morning, at 11 o'clock, the remains of our beloved brother were carried by six of the deacons from the mission house to the chapel, followed by some members of the family, several missionary brethren and sisters, the deacons and leaders of the neighbouring churches, with others (who had come thirty or forty miles for the occasion), most of the respectable inhabitants of the town, and an immense and orderly concourse of people.

"As the mournful procession passed along the street, nothing was heard but the sounds of suppressed grief; but when the corpse was carried into the chapel, the vast assembly could no longer control their emotions—they

felt that their father and their friend was no more, 'they lifted up their voices and wept.' In a short time silence was restored; when, brother Dendy having engaged in prayer, brother Cornford gave out that appropriate hymn, commencing,—

'Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.'

"Brother Dutton read the 90th Psalm, and brother Abbott parts of the 4th and 5th chapters of the 1st epistle to the Thessalonians. Brother J. E. Henderson prayed, and brother Pickton then read the hymn beginning,—

'Lord, we adore the vast design,
The obscure abyss of providence.'

"Brother Burchell gave an excellent address from Rev. xxi. 4, and brethren Hutchins and Hewett concluded the mournful service. The body was then carried to the grave in the chapel yard; brother Millard gave out that hymn which commences,—

'Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To seek a slumber in the dust.'

"The Rev. David Kerr, (Wesleyan) delivered a touchingly eloquent oration, the Rev. Walter Thorburn (Free church) offered up prayer, and the Rev. Jonathan Edmondson (Wesleyan) pronounced the benediction, when the sorrowing crowd gradually dispersed.

"Letters of sympathy and condolence were received from the Rev. Messrs. Blyth and Anderson, who were deeply anxious to testify their respect for our departed brother, by following his remains to the tomb, but were prevented by sickness. A letter also was received from our afflicted brother Tinson, regretting the dire necessity which prevented him from paying the last tribute of affection to the remains of one he had known so long, laboured with so cordially, and loved so well."

A friend at Bristol, Mr. J. H. Cuzner, has forwarded to us the following lines written on receiving the sad intelligence:—

Faithful and good! Friend, patriot, saint, well done!

Stormy thy course, and weary oft, and worn
With anxious care, while the oppressor's scorn
And hate pursued thee; now in peace lie down,
Enter thy Master's joy, and take the crown
Of life he gives thee: Much he gave thee here:
Boldness unconquered, yet with sympathy
Blended, and tenderest love; the captive's tear,
His iron fetters, cruel misery,
To thee he gave the honour to destroy,
Made thee the instrument in his right hand

To crush the tyrant's power, and sow with joy
Jamaica's blood-stained soil, and Afric's weeping
land.

Rest thee in peace ;—join the immortal song
Chanted in bliss by that enfranchised throng.
By thee conducted to the radiant shore,
Where Afric's children shall be slaves no more.

REV. EDWARD MOISES, A.M.

We are indebted to Mr. Pengilly, late of Newcastle, now of Eggescliffe, near Yarm, for the following narrative. In a note which accompanied it, Mr. Pengilly says, "I am persuaded your readers generally would be exceedingly pleased if you copied into your pages the following extract from a memoir recently printed in the north of the kingdom, of the most eminent man in literary attainments that has appeared in this part of the kingdom for many years. The writer is a relative of an eminent peer, although not unwilling to be called 'the minister of a baptist chapel;' and in himself, as well as in the subject of his memoir, we have a most lovely display of the renewing, humbling, and sanctifying power of the Spirit and grace of our Lord Jesus Christ."

"The subject of the present memoir was born, we believe, in Newcastle, and nephew to the late Hugh Moises, a long time the celebrated master of the Free Grammar School in this town (tutor of the late Lords Eldon and Stowell)—a situation which he himself occupied for some years, together with the morning lectureship of All Saints, and the afternoon lectureship of St. Andrews, with credit to himself and satisfaction to the public. Mr. Moises held also, until his death, the vicarage of Hart, with Hartlepool, a chancellor's living given him many years since by the late Lord Eldon; but so little was he of a mercenary turn, that when the late bishop of Durham sent him a fifty pound note for some literary service, he politely returned it, and would take nothing excepting in value of books from the bishop. The writer of this memoir well remembers to have heard him in his clerical capacity many years ago; and, abating the knowledge of truth of which he himself was ignorant at that time, to have been much struck with the impressiveness of his manner, and the earnestness of his delivery in the pulpit. But we are not careful to record by-gone circumstances very minutely, being only partially acquainted with them ourselves. We leave this office to the affectionate remembrance of his many attached pupils, and confine ourselves to more recent transactions.

"A little before his death, and previous to his last illness, he sent for an old pupil, with whom he had long lived in terms of intimate acquaintance, and after they had conversed

for some time, and his friend was about to take leave, he seized his hand, emphatically calling his pupil by name, saying, 'I love you. I believe you are a Christian, and know and love the truth. I cannot let you go, as I feel that my time upon earth must be short, until I unburthen my mind on a subject of the greatest importance; but I have never felt liberty to do so to any one till now, not even to my own family. Not that I was ashamed to confess the name of Christ, but that I doubted how far it might be expedient for me to make such a confession under present circumstances. I was afraid it might be mistaken for a death-bed repentance, and stigmatized as cant, coming from one who all his life has been opposed to the slightest allusion to *religious experience*.'

"You and I have had many discussions on the subject of religion; but I now see things in a very different light from what I formerly did when looking only through the narrow glass of the church (meaning of England). I do not doubt that many whom I have all my life despised as out of the way, because out of the church, are now triumphing in redeeming love in heaven. I am thankful that I have been enabled to cast off the filthy garments of my own righteousness, and to know that Jesus hath arrayed me in his own spotless robe.' With suppressed tears in his eyes, he observed, 'We must be drawn out of self by an almighty power before ever we will or can come to Christ, and now I am enabled with comfort to repeat the words of a hymn I formerly ridiculed as nonsense :

'Come naked, come filthy,
Come just as you are.'

He added, "Had it not been for the fulness and freeness of the invitation, as addressed by the Spirit to me, I with all my vileness never could have come at all."

"I begin to suspect that you are almost, if not altogether, right on the subject of religion. The church used to be everything to me, and Christ nothing, save as working through the church; but now I see that these forms and differences about which we have so often contended are insignificant, and Christ hath become my all in all. I have had most sweet communion with my Saviour, ever since the death of my grandson." (He had perished by drowning some months before;) and in reply to an observation made by his pupil with reference to the severity of that trial in connexion with the death of his son upwards of thirty years since by a similar providence, and the strong means sometimes required to bring sons to glory, he remarked, "The former grievously afflicted me, but the latter has brought me direct to my Saviour, from whom I pray constantly my deceitful heart may never be suffered to depart, for he is my light and my life, and has become my salvation.

I have made an idol of learning, and thought the word of God was only to be understood by study; but now I find otherwise. When I gloried in my knowledge of languages, I drew not near to Christ, but I have had more fellowship with my Saviour within these few months than I enjoyed in all my life before."

To another he expressed great pleasure that he had been remembered, by prayer, in a baptist chapel, saying, it was very remarkable, as he had been so strongly opposed to dissenters all his life; but that it was very kind, and a sweet token of Christian love. On another occasion, being informed in a taunting way by a high church friend, that an old pupil had made an open profession of his faith by submitting to believers' baptism, he quietly remarked (very far contrary to the expectation of his friend) that he had long thought upon this point, and examined God's testimony thereon, and if he had life to begin again, he verily believed that he should become a baptist himself, for it never could be right to baptize unbelievers. He died March, 1845, at the advanced age of 83 years, in the full possession of all his faculties.

REV. T. BOYCE.

Died, December 2, 1845, at the Chapel House, Lays Hill, near Ross, Herefordshire, the Rev. Thomas Boyce, in the eighty-fourth year of his age.

MRS. HENRY BRADEN.

The earthly course of this young Christian was brought to a triumphant close on Sunday, the 14th Dec. 1845.

Sophia, daughter of Mr. William Paxon, (till lately the secretary of the Baptist fund,) was born on the 12th October, 1814. At an early age she became the subject of decided piety, under the ministry of the Rev. Thos. Thomas, at Henrietta Street, London; and having made a public profession in the ordinance of baptism of her faith in Christ, she was admitted a member of that church in the year 1832, and her conduct as a member was uniformly amiable, kind, and courteous. She was married on the 12th May, 1834, to Mr. Henry Braden, a son of one of the deacons of that church, and ever lived with her husband on terms of the closest affection.

Having been confined a few days before her death, at a time when her constitution was greatly weakened by a previous severe illness, it became evident that her restoration to health was not to be hoped for, and on Saturday, the 13th December, her relatives were informed that medical skill could do no more for her, as she was sinking fast. She was fully aware of her state, and expressed herself conscious that her departure was at hand, and quite willing to die; her earnest prayer, frequently repeated, was, that her Saviour would

"come quickly and receive her spirit." She sent for her four children, to whom she was devotedly attached, and was able calmly to bid them and her husband farewell, confident that God would preserve them and supply to them the loss they were about to sustain. For a short period a cloud passed over her mind, the enemy was suffered to try her with sore temptation, and she groaned heavily; but recovering, she said, "he had been trying to get her, but could not," and from this time she was happier than before. Her faith, resting simply on the righteousness of Christ, was firm; and being asked if she felt enabled to exercise it, she said, "Yes; it is small—but it is faith." From the constant motion of her lips, and from words occasionally uttered, her relatives were aware that she was repeating, as continuously as her failing breath would allow, passages of scripture and of hymns; particularly, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me;" and

"Ths religion must supply
Solid comfort when we die."

The sabbath having just commenced, and being told she would spend hers in heaven, she replied, "O yes, an everlasting sabbath;" and when asked if she wished to get better, said, "No, not now." Her eyes were now directed upwards with animation, and her hands extended in the same direction, while she was heard to address "Jesus," and her "mother," who died many years since. Presently she repeated thrice the word "praise!" and very shortly afterwards peacefully died, leaving on the minds of all her connexions, and particularly of those who witnessed her departure, an impression of the truth of Christianity, of the comparative insignificance of earthly things, and of the unspeakable value of personal piety, which it is hoped may never be effaced.

She was buried on the 18th December, in the family vault under Little Wild Street chapel, the Rev. Dr. Hoby, of Henrietta Street, her minister, conducting the service on the occasion.

MISS CHERRY.

Died, Nov. 20th, 1845, Fanny, the eldest daughter of the Rev. Wm. Cherry, baptist minister of Milton and Burford. She was supported through a long affliction, occasioned by pulmonary disease, by the hopes which the gospel inspires, and was enabled to trust her soul in the hands of Him in whom she had believed.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half yearly meeting of the proprietors of this magazine was held on the 19th of

Dec., when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

Recommended by	
Mrs. S. W.....	Dr. Cox .....24
E. C.....	James Puntis .....4
A. M.....	Thomas Swan.....4
H. P.....	Stephen Price.....3
E. R.....	James Richards .....3
A. C.....	Dr. Murch.....4
J. E.....	Thomas King .....4
E. W.....	John D. Carrick.....4
J. W.....	Daniel Davies.....3
J. F.	John Jackson.....4
M. A.....	J. H. Hinton.....4
H. E.....	William Jones.....3
J. E.....	Timothy Thomas.....3
P. K.....	Thomas King.....4
E. C.....	John Peacock.....4
M. A. M.....	William Davies.....4
S. D.....	James Richards.....3
A. D.....	Henry Betts.....4
A. H.....	Timothy Thomas.....3
R. E.....	David Evans.....3
J. T.....	James Macpherson.....4
A. M.....	Elliel Davis.....4
A. P.....	Samuel Pearce.....4
M. W.....	Joseph Baynes.....4

MONUMENT TO DR. WATTS.

A statue has been recently erected in Abney Park, exhibiting a full length figure of this justly celebrated man, in a scene in which he was accustomed to walk a century ago, and meditate on those themes which were the joy of his heart. The figure is nine feet in height, and represents him in his academical costume; the pedestal on which it stands is thirteen feet high and six feet square. It was opened to the public view on the 27th of November, the ninety-seventh anniversary of the doctor's death, when, after prayer and praise, orations were delivered by W. A. Hankey, Esq., and Dr. Morison. The following observations respecting this monument and the site it occupies, are taken from the Congregational Calendar, just published:—

"This eminent servant of God and sweet singer in our Israel, has not been left without the grateful memorials of his survivors and posterity. Sir John Bartopp, Bart., and Lady Abney, built the monument over his grave in Bunhill Fields: and at a later period his bust was placed in an aisle of Westminster Abbey. There is, however, one place that, for a century, has been associated with his name, and which of late has undergone such changes as seemed to require that on that spot there should be raised some monumental tribute to his memory,—that is, Abney Park.

The mansion at Stoke Newington, which has been known for years as Abney House, was built by Thomas Gunston, Esq., a friend of Dr. Watts, who was suddenly cut off in his youthful day before the seat he had planted with some real taste, and reared at so much cost, was fit for his occupation. Lady Abney was sister to this lamented gentleman, and therefore Dr. Watts addressed to her a funeral poem, sacred 'to the dear memory of his bereaved friend.' In his prefatory address he says he 'took many a solitary walk in the garden adjoining to his seat at Newington: nor could I free myself from the crowd of melancholy ideas.' This mansion passed into the hands of Sir Thomas Abney; and when, in 1712, a violent fever prostrated all his powers, Dr. Watts was invited to pay a visit that proved a residence which in fact only terminated with his life. "There, at the residence of Sir Thomas Abney, he spent thirty-six years of his valuable life. There he wrote most of his works for the benefit of the church and the world. At a place of worship near to Abney House, he frequently preached the gospel to his fellow-men, and at length finished his course on the same hallowed spot." Abney Park has become a place of sepulture, and styled Abney Park Cemetery. "The house, which bore the name of its respected and benevolent proprietor, has been recently taken down, and all things seem to concur in marking this spot as the place where a monument should stand as a perpetual memorial of the gratitude and admiration of the British public. A meeting was therefore called at the King's Head Tavern, Poultry, on the 18th of January, 1844, to adopt measures to erect a monument to the memory of Dr. Isaac Watts." W. A. Hankey, Esq., became treasurer, and E. Clarke, Esq., secretary; and a subscription was opened to erect a statue amidst the trees which he planted, and the groves where he sung. The work was confided to the hands of a distinguished sculptor, E. H. Bailey, Esq., R.A., F.R.S., who has executed the task to the satisfaction of the committee. The pedestal bears the following inscription:—

"IN MEMORY OF ISAAC WATTS, D.D.,

And in testimony of the high and lasting esteem in which his character and writings are held, in the great Christian community by whom the English language is spoken.

"Of his psalms and hymns it may be predicted,
In his own words,

'Ages unborn will make his songs
The joy and labour of their tongues.'

"He was born at Southampton, July 17, 1674, and died Nov. 25, 1748, after a residence of 36 years in the mansion of Sir Thomas Abney, Bart., then standing on these grounds."

On the plinth below is the following passage:—

"Few men have left behind such purity of charac-

ter, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons to the enlightened readers of Malbranche and Locke. He has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the stars. Such he was as every Christian church would rejoice to have adopted."—*Dr. Johnson.*

SELECTED BY PUBLIC SUBSCRIPTIONS, SEPT., 1845.

COLLISION BETWEEN STEAMERS ON THE THAMES.

The public papers have given accounts of an accident which occurred on Saturday evening, Dec. 13, when the John Bull, a large steam vessel from Hamburg, came into collision with the Emerald in its passage from London to Gravesend, near Greenhithe, disabling the latter vessel, and placing all who were on board in imminent peril.

It happened that a baptist minister was one of the passengers. He was sitting in the after cabin, musing rather pensively, when a tremendous shock, a loud crash at the forepart of the vessel, and a violent outcry on deck, showed that some terrific disaster had occurred. All who were in the cabin started up involuntarily, and there was a general rush to the stairs, of course completely blocking up the passage. As soon as he could do so without adding to the confusion, he made his way to the deck. Here the scene that presented itself was appalling. The chimney was gone, a paddle-box was gone, while the fire gleamed forth unnaturally upon the prow. There was just light enough to render it perceptible that the Emerald was now entangled with another vessel, which proved to be a brig at anchor near the spot, and which added much to the difficulties of the seamen at the moment, though it was afterwards serviceable. What was the extent of the damage it was impossible to ascertain, or how many minutes the vessel might continue to float. He looked right and left, and saw a large expanse of cold dark waves on either hand between the vessel and the shore. The thoughts passed rapidly through his mind—This is probably, then, the close of the scene; here end all my troubles and all my plans; Father, have mercy on my family; have mercy on me! But it was no time for the indulgence of devotional feeling. A lady who was travelling alone, clung to him soliciting aid. He endeavoured to calm her; and then deliberated for a moment what course to adopt. He saw that caution and promptitude were both requisite. Many of the passengers were climbing over the side of the Emerald into the vessel that was at anchor. It was the safest course. He observed a favourable opportunity, hastened to the place where the vessels were in contact, assisted the lady to get into the brig, and then followed, expecting at the moment that the steamer would immediately go down. In this brig the passengers remained, till another

Gravesend vessel arrived, attracted by the cries of distress that had been heard, and carried them to the place of their destination.

Looking back and reflecting on the scene, he finds an impression on his mind which has led him to desire that reference should be made to the occurrence in the magazine;—an impression, not new indeed, but increased in vividness and power, of the extreme unsuitableness of such circumstances for any spiritual exercise that may be thought important in relation to eternal interests. The excitement is too great, the attention is demanded in too many ways, the necessity for action is too urgent, to permit serious, deliberate attention to spiritual affairs at such a crisis, in any form that could be advantageous to one who had been living previously at a distance from God. The instinctive turning of the filial spirit to the habitual object of its love and confidence is in such circumstances natural; not requiring any effort, but quite spontaneous; but to begin at such a time to seek divine friendship, or to begin to commit the soul to God through the Mediator, however familiar the mind may have been with the theory of evangelical truth, would be found an exercise against which every thing around would militate. Habitual intercourse with God is necessary to enable the mind to derive composure in perilous circumstances from its religious convictions; and, whatever petition the reader may be anxious to present to the throne of grace before he dies, either for himself or others, let him present it in a time of health and tranquillity at home.

DARLINGTON.

A public meeting was held in the above town on Thursday evening, the 18th of Dec., for the purpose of commencing a baptist cause, when addresses were delivered by the chairman (Mr. Horner), Rev. Messrs. Sample of Newcastle, Prichett, independent minister of the town, Carrick of North Shields, R. Hall of Stepney College, and J. Miller, association minister of the town. The meeting, considering the state of the weather, was well attended, and a spirit of interest in the extension of the Redeemer's kingdom pervaded the whole. On the following Lord's day, sermons were preached, morning and evening, by the Rev. R. Hall, B.A., of Stepney College. The Baptist Home Missionary Society having been applied to by several baptists who have long wished for the establishment of such a cause, have kindly responded to their appeal; and it is hoped that through the blessing of God on the efforts made, great good will be effected.

SHEFFIELD.

The church and congregation assembling in Townhead Street, Sheffield, have just com-

pleted a successful effort to clear their chapel from a debt of three hundred and twenty pounds, which had accumulated in consequence of repairs and other improvements. It was proposed to raise the whole sum in one year: the year is just closed, and the object is accomplished. After sermons by the Rev. J. Edwards of Nottingham, and the Rev. J. H. Muir of Sheffield, collections were made amounting to seventeen pounds. A tea-meeting was held on the Tuesday evening following, when striking and edifying addresses were delivered by the pastor, the Rev. C. Larom; the Rev. W. H. Stowell, president of Marlborough College; the Revs. J. Edwards, Jackson, Bellamy, Horsfield, and Neal. In the course of the evening it was announced that about twenty pounds were needed to complete the object desired, and the sum was immediately given by the friends who were present. Thus the chapel, recently painted throughout, and in complete repair, warmed with hot air, lighted with gas, and connected with large school-rooms, is without encumbrance. The present effort, reaching the sum of seventeen hundred pounds, which has been paid by the friends of the place during the residence of their present pastor amongst them, and this additional to the expense of the regular support of divine worship, Sunday-schools, and other religious efforts, and contributions to foreign objects, being altogether one of many pleasing proofs of the vitality and efficiency of the voluntary principle in the support of our holy religion.

WYTHALL HEATH, KING'S NORTON,
WORCESTERSHIRE.

November 24th, 1845, the church, and young persons of the congregation, presented their pastor, Mr. Walter Gough, with a purse, containing a handsome sum of gold, as a testimony of their united approval of his ministrations, disinterested zeal, and affectionate demeanour. This was responded to by Mr. Gough, in a short but effective address. "Behold how good and how pleasant it is for brethren to dwell together in unity."

RESIGNATIONS.

Mr. Liddell has resigned the pastoral charge of the church at Rawden, having accepted an invitation to enter upon a sphere of labour under the direction of the church at Pembroke Street, Liverpool.

The Rev. J. Voller, having resigned the pastoral charge of the baptist church, Great George Street, Salford, Manchester, a number of friends connected with the church and congregation desirous of evincing their esteem for his character and services, met on Thursday October 30, in a social party, and pre-

sented him with a handsome copy of the works of President Edwards. The presentation was made by the Rev. Dr. Massie in a kind and fraternal spirit, and appropriately acknowledged by Mr. Voller.

COLLECTANEA.

EUROPEAN STATISTICS.

The Congregational Calendar, just published, contains a carefully formed epitome of the religious statistics of many countries on the continent, a portion of which we take the liberty to extract.

At a moment when the revival of the spirit of the reformation is agitating all France, Germany, and Switzerland,—when, in fact, all Europe and America are interested in the new protests against the superstitions and usurpations of Rome,—it cannot fail to interest intelligent and observant readers to have before them a large collection of statistical and other facts illustrating the proportions in which the several denominations are found in the mixed communities of the more free countries of Europe. The following particulars have been gleaned from official and other authentic sources, and though they do not supply a complete ecclesiastical analysis of church matters in Europe, yet they present, as a whole, more information on the subject, it is believed, than has been before brought together in so small a space.

SWEDEN.

This kingdom has a population of 3,025,439 persons. The people are chiefly Lutherans; but the fundamental law guarantees a free exercise of all religious worship not disturbing the public tranquillity or occasioning scandal; but no catholic can hold any civil appointment. A motion was made, August 1829, in the Chamber of Nobles, that the queen be requested to embrace the Lutheran religion, but it was rejected with acclamation. Catholicism, though tolerated, receives no public sanction or support from the state, the vicar apostolic deriving his support, &c., from private sources.

NORWAY

Is united with Sweden, and has a population of 1,051,318. The religion is also Lutheran, but retaining much of the decorations, &c., of the old system. There are 336 parishes, and in 1835 there were 498 ecclesiastical persons. The church has no temporal power, no political existence as part of the state, no interests jarring with those of other members of the community. Severe statutes against conventicles have been repealed.

WURTEMBERG.

This kingdom has a population of 1,713,518 persons. The dominant religion, prior to 1806, was the Lutheran, and toleration was not granted to any sect, save the Waldenses and that of a scanty measure.

Since 1806, the three communions, catholic, Lutheran, and reformed, have enjoyed the free exercise of their religious rights, and are equally eligible to civic offices.

The Lutheran and reformed, now united, are distinguished by the name of Evangelical Church. In 1833 their numbers were,—

Evangelical church	1,087,413
Roman catholic	489,025
Jews	10,706

BADEN

Is a grand duchy of Germany, under Leopold, the present grand-duke. It has a population of 1,201,300 persons, occupying an area of 5803 square English miles. The protestant population exceeds that of the Roman catholic, but in what degree is not known.

DENMARK.

This kingdom is divided into five parts, which includes an area of 1021 square German miles, and a population of 2,131,988 persons.

The established religion is the Lutheran, with about 1602 clergy, and nine bishops. Roman catholics are few in number, and are under severe restrictions, so that, even in cases of mixed marriages, the parents are obliged to educate their children in the Lutheran faith; but they do not suffer alone: the holding of conventicles is forbidden under a penalty, and when the baptists recently asked for religious liberty, the government consulted the Lutheran clergy, who dissuaded it from complying with the petition.

HANOVER.

This kingdom is divided into seven districts, with a population of 1,755,592 persons. These are thus classified in the returns of marriages:—

Roman catholics	219,682
Reformed	88,053
Jews	11,127
Mennonites	467
Moravians	11

HOLLAND.

The kingdom of the Netherlands comprises ten provinces and the duchy of Limburg, which had a total population, in 1840, of 2,865,749 persons, who are thus divided as to their religious convictions:

Protestants	1,704,275
Roman catholics	1,100,616
Jews	52,245
He professed religion	3,314

Prior to 1795 the predominant church was, in every point of view, that of the reformed;

but in that year it was separated from the state, and though its members were allowed to keep the parochial churches, yet, in a few places in North Brabant, where popery abounds (328,741 catholics, and only 47,535 protestants), these edifices were surrendered to the Roman catholics. On the restoration of William I., in 1813, it was decreed that all religious persuasions should enjoy equal protection and favour. The reformed church of Holland maintains the principle of perfect parity amongst its ministers, who manage their ecclesiastical affairs by a general synod, consisting of representatives from the provincial ecclesiastical courts. The minister of state, charged with the general direction of the affairs of the reformed church, is present, with his secretary and adviser, at the various sittings of the synod, and is ready to give his opinion, and to direct in difficult cases.

The virtual apostasy of the established church from the doctrines of the reformation, led, in 1834, to a secession, which, spreading amongst the people, the clergy invoked the minister of justice to check the schism, and severe persecutions have been endured by the Dutch dissenters, who seem likely to revive evangelical religion in that once favoured land.

The Roman catholic clergy are paid by the government; but many of them, in order, as they say, to maintain their independence, refuse to accept any stipend, and are supported by contributions from their respective congregations or communities, and by the emoluments belonging to the sacerdotal office; the funds granted by the budget, that remain in consequence unappropriated, are always employed for the building of churches. A minister of state is also appointed for the department of the Roman catholic religion, and is the medium of communication between the government and the clergy; but the interference of the government is, for the most part, limited to supplying the funds granted by the budget for the clergy or the churches. It possesses no real or systematic influence with respect to clerical appointments or promotions.

THE HANSE TOWNS

Now only comprise the free cities of Lubeck, Bremen, and Hamburg, of all the maritime cities of Germany which once constituted the formidable alliance supposed to be expressed by the obsolete Dutch word *hanse*. The Lutheran is the established religion within the district of the Hanse Towns; but catholics have an equal enjoyment of all civil and political rights.

BELGIUM

Has a population of 4,000,000. There is probably no country in which the Romish faith has a stronger hold on the minds of the people. The clergy have the charge of the

national education, and the university of *Louvain* has a mediæval appearance, whilst that at *Malines* is exclusively Roman catholic, and is devoted to the Virgin Mary, whose monogram, with a crown and glory, is engraved upon its seal.

At the revolution of 1830, and on the accession of Leopold I., who is a protestant, all connexion between the church and the state was dissolved, and the government now meddles in no way whatever with spiritual affairs. The intercourse between the pope and the Belgian clergy is not restricted, and though the church is free and independent, the relations between it and the government are harmonious and satisfactory.

The protestant church in Belgium may, properly speaking, be called a new one, for some twenty or thirty years ago there were no native protestants to be found. The number of protestants is not known, but it is obvious that it cannot be large.

Some other parts of this valuable document we reserve for February.

THE FRENCH AT HUAHINE.

In the *Missionary Magazine and Chronicle*—the monthly organ of the London Missionary Society—we find the following afflictive intelligence:—

The public have been already informed, through other channels, of the attempts of the oppressors of Tahiti to extend the mockery of French protection to the Leeward Islands. According to our latest direct intelligence, this dishonourable project has for the present been defeated by the vigorous determination of the people to maintain their independence; and it might be hoped that no further efforts would be made by a powerful enemy to usurp the rights and destroy the liberties of these feeble but patriotic communities. Our uniform experience of French conduct in Polynesia affords, however, no substantial grounds for such an expectation, but leads us rather to entertain the most painful apprehensions of repeated and successful aggressions on these and other islands, unless prevented by the energetic and decided interference of the governments of France and England. The following details of the hostile visit of the French to Huahine, at the beginning of the present year, with a view to the establishment of the protectorate in that island, and of the failure of this unrighteous undertaking, are related by the Rev. Charles Barff, our faithful missionary on that island.

January 25, 1845.—A day big with fearful consequences to the island. Captain Maison, of the French steamer *Phaeton*, hoisted the protectorate flag. It may be considered among the strange occurrences of the nineteenth century, that, unsolicited, and even

protested against, the protectorate of Philippe is forced upon the Huahineans. The circumstances are these:—About eight o'clock this morning, the captain of the French steamer landed at the Queen's Pier, having Haperoa, a native chief, with him in the boat. At the command of the captain, the men from the steamer proceeded to erect a flag-staff, when Vahoe, one of the seven judges, delivered the remonstrance of the queen and governors, and protested against the flag being hoisted; but the captain replied, that he must hoist the flag: he was commanded to do so by governor Bruat, and he ordered the men to hoist it accordingly, when the flag was instantly saluted by twenty-one guns from the steamer.

Nearly all the men were away from the settlement at the time, cultivating their lands. About noon, some of the governors of districts arrived with their people, and proposed, under the impulse of the moment, pulling down the flag; but, on second consideration, they sent for captain Maison to come on shore to a public meeting, when they repeated their protest against the flag being hoisted, and urged the captain to take it down, and take it away with him; but the captain made the same reply as before, namely, that he hoisted it at the command of governor Bruat, and could not pull it down again—they might do so if they thought proper, but he would have them first consider well. The flag was still flying; and, in the evening, when it was let down, twenty-one more guns were fired, either to honour the taking down of the flag, or to salute Haperoa and Teraimano, as the heads of the protectorate on Huahine, under king Philippe!

The chiefs of the island happened to be all absent at Raiatea, except these two, the rest having gone down to sympathize with Pomare and her family in their difficulties. Haperoa and Teraimano are first cousins: they have been two of the most troublesome persons in the island, continually opposing the due execution of the laws, and bidding defiance to all laws themselves—they are scarcely ever sober, and it is well known that they have no real attachment to the French—the hope of obtaining money, as the means of procuring what they so much like, is their only inducement.

January 26.—Lord's day.—Fifty armed men landed from the steamer to remove the flag-staff from the Queen's Pier to Haperoa's house, where the flag now flies. Spent the sabbath at Mahabu, and preached twice to good and attentive congregations. I found the natives all round the island much depressed in spirits at the new and formidable power forcing itself on them, though under the specious name of protection: they fear it portends destruction to themselves and children. Haperoa, very drunk all the day, perhaps in honour of his new dignity.

February 2.—The French steamer *Phaeton* came in this morning, on her return from the leeward. We learned that the protectorate-flag had been hoisted both on Raiatea and Borabora, but that it was pulled down by the natives immediately after, and sent by the chiefs to governor Bruat. The steamer left almost immediately for Tahiti, threatening to return soon with one or two more ships of war to blockade the Leeward Islands, and cut off the communication with Pomare and her family on Raiatea.

February 5.—Mauri, the queen's messenger, arrived from Raiatea, and called a public meeting. He stated at the meeting that he was sent by Teriitaria, the queen of Huahine, to urge them to pull down the flag which they had allowed the French to hoist. The governor and people expressed their readiness to comply with this command, but Haperoa, and certain interested Frenchmen, opposed it, and threatened the people, if they should pull it down, with the indignation of France. Haperoa, at the close of the meeting, sent the following impudent message to the queen:—"If she wished the flag pulled down, she must come herself and do it."

February 12.—Early this morning, Teriitaria arrived from Raiatea to pull down the flag herself. About four in the afternoon she assembled the people, and asked them publicly whether they were for the French or for her? when all answered, they were for her, and wanted no French. She immediately led them in a body to Haperoa's house; at her command the people chopped down the flag-staff; after repeated demands the flag was delivered to her by Haperoa; and she has since sent it back to governor Bruat. The queen talked very severely to Haperoa in daring to seize what did not belong to him, and sell it to the French for a few dollars.

February 13.—The rebels were brought to trial, and easily convicted: they were found guilty of rebellion, in seizing the sovereignty of the island, selling it to the French, in the form of a protectorate, for a few dollars, entirely supplanting the lawful queen Teriitaria, and putting themselves in her place under Philippe of France. Teraimano and Haperoa acknowledged at the trial that they had received thirty dollars each, and were promised a certain sum monthly if they continued the protectorate. They were condemned to banishment from the island, with two accomplices, during the queen's pleasure.

February 15.—The prisoners left for Raiatea. The day was tempestuous, but it abated towards evening, and the queen was anxious for their departure, lest the French steamer should arrive and rescue them, and support them in their rebellion. Their families were all permitted to retain their lands, houses, &c., and remain at home. What has Christianity done for them? Instant death would have been the punishment in the days of

heathenism, both to themselves and families.

March 2.—A French ship of war called off to-day, and the natives were alarmed lest they had come to hoist the *protectorate flag by force*. The religious part of the natives attended the worship of God with devout attention; but numbers kept away ready to flee in case an attack was made. The captain came into the harbour with two large boats, and presented a letter from governor Bruat to Haperoa and the governors under him; but, he having been transported for rebellion, the letter was returned unopened, and the ship of war left without attempting to hoist the flag again.

ROMISH PRAYER FOR ENGLAND.

The bishop of Nantes has published a mandament, at the suggestion of Dr. Wiseman, by which the Rev. Prelate prescribes a nine days' prayer (*neuvaine*), and recommends, throughout his diocese, prayers for the conversion of England.—*Patriot*.

FRANCE.

At the opening meeting of the Geneva School of Evangelical Theology, October the 8th, M. de Watteville, president of the Evangelical Society, spoke as follows:—"Called, as I am, to occupy myself systematically with evangelization in France, I feel a desire to address you in a few words—you who, for the most part, are preparing for that work. Every thing proclaims that it is about to become more and more extensive every day. Not only are prejudices beginning to disappear, and men's minds becoming more favourable to the preaching of the gospel, but certain sure signs attest that the Lord himself is carrying on the work, that his Spirit is soliciting men's souls, and that vague longings after religious truth are, in a great number of cases, passing into a real hungering and thirsting after righteousness. It is but a few days since that a labourer, a sober and practical Christian, and too old in the work to be exposed to the illusions of a first enthusiasm, wrote to us:—'To hear what is said by persons who travel—the public mind is undergoing a general change. During the last two years, prejudices against the gospel have been visibly declining.' This testimony comes to us from the Saône and Loire, the district in which our society numbers its oldest and best established stations. On the other hand, two members of our evangelization department have returned quite lately from Saintonge and Poitou, which they went over most minutely, and they point out to us in these countries, where the hawking of bibles by the *colporteurs* is only making its first campaigns, such extensive wants, that in order to occupy the most important points, there are needed *five ministers of the*

gospel, without reckoning a considerable number of evangelists of the second rank. We know, dear friends, that whole departments are forsaking popery, and expressing wishes for the preaching of the *gospel*. What wants, and what signs of the times! But how sad, also, to think, and to say, that for so large a harvest the labourers are so few."

GERMANY.

"What struck me most in the countries I have been traversing," said Dr. Merle D'Aubigné, on his return to Geneva,—"what, to my eye, every where marks the present epoch, is the tendency whereby the church proceeds to constitute itself, to form that body fitly joined together and compacted, unto the edifying of itself in love. The church is awakening—she is coming forth from her swaddling-clothes—she is acquiring self-consciousness—she comprehends what she ought to be—she is tending to the state of a perfect man. The church must have freedom and self-government; she desires to be governed by herself, and no longer by cabinet orders and acts of parliament. This is what I have particularly remarked in Germany. The church of that country, which lay fast asleep in the most complete governmentalism, is now rising from that sleep, and is, in all quarters, reclaiming the rights of the Christian people. It is not only the laity, but the divines, the learned professors of the universities, who, coming forth from the ancient dust of their closets, begin to occupy themselves with the present interests of Christianity; it is not only the people, but kings also; nor is it confined to countries where there have always been reformed churches, but old Lutheranism itself, at the close of three centuries, now repudiates its consistorial bureaucracy. Elders are called for, and synods; in short, an entire Presbyterian constitution, which is to exercise its functions with independence; and the (Roman) catholic king of Lutheran Saxony we see making a proposition to this effect to the states-general of his kingdom."

FREE CHURCH DISSENTERISM.

Our brethren of the Free Church of Scotland are progressing in the right direction. An article in the last number of the North British Review, entitled, "Church and State—Ireland," concludes thus:—"We cannot but think that, in this crisis, a breathing-time is allowed, if men would learn wisdom, ere the inevitable crash comes. Why should it alarm us, or seem formidable and revolutionary, to avow that the time has come when it is a fair question whether the least of two evils may not be the giving up of existing endowments? We must not enter into the question farther at present; but we cannot close without expressing our conviction, that

if it were grappled with in this time of peace, by statesmen and churchmen, seeking only a wise practical adjustment, it might be found to have much less of real connexion with the support of good government and sound religion, than many looking at it from a distance might suppose. That the nation and its rulers are bound to honour Christ, and maintain his cause, is a doctrine which even those of its advocates who had quitted an establishment for conscience' sake, may maintain with as much tenacity and strength of conviction as ever; but they may hold, at the same time, that the nation and its rulers would, on the whole, best discharge this duty in present circumstances by having no established churches, in the common sense of that phrase, at all. And as to the views of statesmen and politicians, it might be not unwise for them to consider whether it may not be safer and better to have all the churches of Christ unestablished alike, rather than to have the present plans of endowment made the instrument of corrupting the more pliant among them, and irritating justly the more conscientious and sincere."

CHINESE COLLECTION, HYDE PARK CORNER.

In the Evangelical Magazine for December, we find the following reference to an exhibition in which there is much to aid the mind in realizing the peculiarities of the strange country from which the materials have been brought, and to interest the feelings in its perishing inhabitants:—

The arrival of the two intelligent Chinese, A-Shing and A-You, at this beautifully arranged exhibition, has greatly added to its interest, and drawn multitudes from all parts of the town and country to inspect it. It is but justice to the proprietors to say, that they have acted with great liberality, in offering to the children in the Sunday and day schools of the metropolis an admission, *per hundred*, at a very trifling charge. We can say, for the children of our own schools, that they were deeply interested by a visit to this unique and instructive exhibition. As it will soon be closed, no time should be lost by the committees of our Sunday and day schools in providing for this appropriate recreation for the children committed to their care.

THE ANTI-SLAVERY REPORTER.

This work has hitherto appeared every fortnight, but it is now announced that from the beginning of the year 1846 it will be issued on the first of every month. The price is to be reduced from eight shillings and eightpence, to five shillings per annum. The committee hope by this means greatly to increase its home circulation, and to be enabled thereby to cover the expense connected with a large gratuitous foreign circulation; they therefore urge on their friends every where throughout the country the necessity

and importance of obtaining additional subscribers for the ensuing year. "The Reporter," they add, "will contain every species of information, of material importance, on slavery and the slave-trade, and the progress of the anti-slavery cause throughout the world. It need scarcely be asserted, that that cause stands intimately associated with the progress of knowledge, civilization, and religion amongst men, and deserves the enlightened and warm-hearted support of every friend of humanity."

THE NONCONFORMIST.

A new series of this able weekly paper is announced, and some improvement promised which will render it more acceptable and effective. It is to be somewhat enlarged, without alteration of size; a greater variety of literary talent is to be secured; and an effort will be made to combine "ornament and grace" with solidity and strength. "It

will contend as earnestly as ever for justice as the basis of our political institutions, unrestricted liberty as the soul of commerce, and entire independence of magisterial support and control as essential to the purity and extension of the Christian church. The spirit in which these great objects will be pursued, will be the same as before—a high appreciation of the ends at which it aims, and an earnest desire to compass them by peaceful and legitimate means. The pervading tone, however, of the paper, it is proposed to modify. The Nonconformist has established its character both for integrity and for power—and the circumstances under which this has been accomplished, imposed upon it the necessity of taking an antagonistic attitude. It has had to do battle for its present position of strength—but that position having been made good, it can henceforth wield gentleness with effect. Recognized as having a right to speak, and a claim to be listened to, it will speak in the accents of faithful friendship."

CORRESPONDENCE.

REV. C. STOVEL'S LECTURES.

To the Editor of the Baptist Magazine.

DEAR SIR,—Accept my thanks for the notice you have taken in your last number, page 666, of the lectures in answer to Dr. Halley. I have thought it right to comply with the request of many friends in printing them as speedily as possible. The work will be uniform in type, &c., with that to which it contains a reply, and nearly the same size. The price will not exceed seven shillings and six-pence to subscribers. As the list will be made up in the early part of next year (1846), it will oblige if any persons who wish to promote the object will forward to me their names and addresses, with the number of copies they will be pleased to take, at their earliest possible convenience. Allow me further to express my obligation to the eight hundred friends who have already given their patronage to the work.

With affectionate esteem,

Yours truly,

C. STOVEL.

5, Stebon Terrace, Philpot St. East,
London, Dec. 15, 1845.

MEMOIR OF THE REV. CHRISTMAS EVANS.

To the Editor of the Baptist Magazine.

SIR,—Being a subscriber to the Rev. D. R. Stephen's *Life of the Rev. Christmas Evans of Wales*, I have for some time been anxiously expecting its publication, and this morning waited upon the publisher to ascertain when it would be ready for circulation, but was extremely sorry to learn that he was prevented from putting it to press for want of the requisite number of subscribers to defray the expenses of printing. It appears by the prospectus that two hundred

and fifty subscribers are required before the work can go to press, out of which number I understand only 150 has been as yet obtained. Pray, sir, be so kind as to call the attention of the readers of your excellent magazine to this subject. I have heard a good deal about the labours of Christmas Evans, and am therefore impatient to read his life. Surely baptist Christians will not so disregard the memory of one of their most able, zealous, and indefatigable ministers, as to let it dwindle into oblivion! Do, sir, rescue it from such a fate.

With many apologies,

I remain, Sir, yours truly,
Z. W. DAVIS.

Goswell Road, Nov. 21, 1845.

EDITORIAL POSTSCRIPT.

This has been an eventful month, and the greater part of the intelligence that has reached us during its course has been of a depressing character. Our pages commence with a biographical account of the beloved Yates, and before it appears, we have to add that the church on earth has sustained another heavy loss, by the removal of the noble-minded Knibb. Mrs. Evans and Mrs. Pearson also, who were highly esteemed by their relatives and their coadjutors in the foreign field of labour, have been suddenly called away. Our readers will therefore be prepared to enter into the feelings of the committee of the Baptist Missionary Society, who have resolved that under these recent and repeated bereavements, it is desirable that a special service should be held, for the purpose of expressing and exciting devotional sentiments appropriate to the mournful events. It is intended, accordingly, to hold a public service on

Wednesday evening, January 7th, at half-past six o'clock, at Finsbury Chapel; and Mr. Hinton, of Devonshire Square, has been requested to deliver a sermon on the occasion.

Since the publication of our last number, the present year's report of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers has appeared. We are happy to find that there is now one baptist on the committee our friend Mr. Pritchard, who has become a life member, having, as executor of the late Dr. Newman, paid to the society a very handsome legacy which that justly respected minister had bequeathed to it. Mr. Pritchard will attend the meetings of the committee regularly, we doubt not; and this fact, together with the strong opinion in favour of the institution implied in Dr. Newman's bequest of £800 to its funds, will do more, we trust, than anything we can write to induce our friends to give it their active support. It is desirable also that other baptists in the metropolis or its neighbourhood should qualify themselves for a seat at the society's council-table. The funded property yields an income of more than £400 per annum; and nine baptist ministers, who have been laid aside by the infirmities of age, are in receipt of its bounty.

A letter has just now been received, informing us that the Rev. R. S. Morris, of Burton-on-Trent, has acceded to a request of the church in York Street, Manchester, and will commence pastoral labours among them on the first Lord's day in January.

We regret to learn that the expectations which Dr. Belcher entertained when he accepted the invitation of the baptist church at Halifax, Nova Scotia, have not been realized. If our information is correct, the facts which have principally conduced to the results that have taken place are these: That the chapel is not under the control of the church but of trustees; that the leading trustees, being officers under the government, have strong political preferences of a character directly the reverse of those which prevail among English dissenters; that government grants are received for the support of the collegiate institution in which these gentlemen take a lively interest; that the pastor, not being permitted by the usage of the church to attend church-meetings, addressed a printed letter on these and kindred subjects to the church and congregation; and that this letter was voted by a small number of members of the church to be a resignation. Dr. Belcher and his friends are no longer worshipping in Granville-street, but in a school-room, and are making arrangements for the erection of another chapel. It would be premature to pronounce judgment when we are not in possession of any statement from one of the parties; but we greatly regret what has occurred, and the documents with which we have been furnished, lead us to fear that the

station at Granville-street is not one that any respectable English minister could comfortably occupy.

Several correspondents have at different times suggested that it is desirable to say on the wrapper, respecting any article that is not to be inserted, that it is inadmissible. A few words will perhaps show that the advantages of this course would not compensate for the inconveniences that would accrue from it. The communications we receive are of three classes. Some are so good that the propriety of their insertion, at some time or other, is unquestionable. Some are so inferior in style, or unsuitable in general character, that the necessity for their rejection is equally plain. But there is an intermediate class—a large one, and comprehending various grades—not so interesting as to demand a place, not so devoid of interest as to be utterly unworthy. With regard to these pieces, much necessarily depends on variable circumstances. Suppose an article of intelligence arrives: this is almost always acceptable; but it is impossible to calculate beforehand, how much twenty articles of intelligence, in different sorts of manuscript, will make in type. When the sheet is made up, the compositor may say, "Sir, I want half a page more;" but it is more common for him to say, "Sir, I have three-quarters of a page too much." If there is too much, something must be left out, and something that was thought good enough to go in. It stands over; but next month it has lost a part of its value, in losing its freshness. Something may have taken place, too, that renders it unsuitable; or something else may have arrived that supersedes it. Suppose, on the other hand, that a second-rate article arrives on a subject that is not more important at one time than another; its fate must depend greatly on what happens to be in hand having more pressing claims, whether those claims arise from intrinsic or extrinsic qualities. If there is, as at some times, a redundant supply of pieces belonging to class A, it would not be right while that continues to insert one belonging to class B. If, on the contrary, a deficiency should arise, in a time of scarcity it may be available, and it would have been unwise for an editor to have passed on it a sentence of condemnation. Again: a piece of two pages might be inserted when a piece of three pages could not. A piece of the precise length that is wanted to fill up the sheet, has in that circumstance a recommendation which some time or other may give it a preference over articles of greater excellence. On one occasion, a piece stood in type two years, and yet was eventually inserted. Our friends who have requested announcements of this kind will therefore perceive that by the adoption of the plan suggested, the probability of insertion would be very materially diminished, and the difficulties of the editor greatly augmented.

THE MISSIONARY HERALD.



MORLAIX, BRITTANY, FRANCE.

MORLAIX, BRITTANY.

The town of Morlaix, containing about ten thousand inhabitants, and being the centre of a district in which the Breton language is spoken by five hundred thousand, has been naturally chosen as the residence of our friends, Mr. Jenkins and Mr. Jones, and the immediate seat of their operations. A chapel is now nearly finished, which has been erected for their use, partly by a grant made from the Jubilee fund two years ago, and partly by contributions collected by Mr. Jenkins in France, in Wales, and in the western part of England. The sum still deficient is, we believe, under fifty pounds. May a rich blessing attend the labours of our brethren in the midst of a benighted population, for which no exertions have been made by protestants till recently! Morlaix is beautifully situated near that part of the French coast which is opposite to Plymouth, in a narrow valley, the rocks rising immediately behind the houses of the two principal streets. An account of a visit paid to it in 1843, may be found in the *Missionary Herald* for January, 1844.

CALCUTTA.

Our friends in Calcutta have suffered another painful bereavement, the particulars of which are contained in a letter from Mr. Wenger, dated October 6th, 1845.

Your *Herald* for August, containing notices of the death of Mr. Mack and Dr. Yates, the two greatest men of our denomination engaged in direct evangelical labours in this country, has just come to hand. Alas! a few hours before it arrived, the grave had closed over the mortal remains of Mrs. Evans, the most lovely ornament, perhaps, of our missionary band in Calcutta, whose loss will be deeply felt, not only by us here, but by a large number of friends in England. She was ripe for heaven, and on her account we have no reason to grieve; but it is saddening to those on the spot to see the most gifted and the most lovely among their number removed from their midst in such rapid succession. On the 4th of October, 1839, just six years ago, a few days after my arrival, I was present at a meeting of ten baptist missionaries, viz. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Phillips, Morgan, and myself; and Mrs. W. Pearce (now Mrs. Yates), Mrs. G. Pearce, Mrs. Peasey, Mrs. Thomas (not the present one), Mrs. Ellis, Mrs. Bayne, Mrs. Parsons, Mrs. Tucker, Mrs. Phillips, and Mrs. Morgan were then at Calcutta. Since then there have died, Mr. Yates, Mr. W. Pearce, Mrs. Thomas, Mr. and Mrs. Ellis, Mrs. Bayne, Mr. and Mrs. Parsons; and out of the twenty persons I have enumerated, only eight are in India now. I fear it is this mortality which keeps many

good men and women from offering themselves to be baptized for the dead, by coming to this country.

Mrs. Evans had been ailing for some time, and rather more than a month ago suffered much from diarrhoea, and from unaccountable excruciating pains in the region of the stomach. She, however, was relieved of the former complaint, and the latter symptoms also became more moderate. But on Tuesday evening, the 23rd ult., she was taken ill with fever, and gradually a tumour was formed on the pit of her stomach, which, notwithstanding the efforts of her medical attendants, increased to an astonishing size, until it became as large as two moderate fists. She died, suddenly and without a struggle, and also without being able to speak, about a quarter past eleven at night, on Friday last, the 3rd inst. Her remains were consigned to the tomb at half-past five on Saturday evening. Her medical attendants, on examining her, found three abscesses on the liver, one of which bursting appears to have been the immediate cause of her death, and several more on the inside of her stomach, besides the one that had been developed to such an enormous size. Her lungs, also, were found to be attached to the surrounding membrane, so that had she survived, her whole future life would have been an almost uninterrupted series of unspeakable suffering. Now she is free from

pain! The last words of a religious nature which she uttered (on Friday morning) were, "Faint, faint, yet pursuing." Now she has reached the goal, and obtained the crown of life at her Redeemer's hand.

At brother Evans's request I have written more fully to Mr. Birrell on the subject of Mrs. Evans's illness. I saw him on Saturday morning. I need not say that the stroke has laid him very low; but I trust he will find his strength equal to his day, and that he will be consoled from above. When he saw the grave close over the dearest treasure he had possessed in this world, he seemed ready to sink into the earth. He was led away by brethren Pearce and Morgan, and went over to Hourah for a few days. I had seen him on Friday evening, when there was still some hope: on seeing him next morning, when all was over, he appeared to have become older by ten years. I hope he will be remembered in the prayers of all his friends.

As in consequence of the death of brethren Ellis and Pearce I was left sole trustee of the Benevolent Institution, I have placed the deeds in the hands of a conveyancer for

renewal. Brother Denham and Mr. Marshman have consented to become trustees with me. The original trust-deed limits the number to three, "neither more nor less," or else I should have inserted more names, to prevent the frequent renewal of the documents. The present is the third within six years.

Respecting the future prospects of the Institution, all is now doubly uncertain. I am not sure that even the letter you sent to brother Evans some time back, would have induced him and Mrs. Evans to accede to your wish that he should stay, although I saw that it produced a deep effect. But now it is impossible for me to tell what he may determine upon doing. His health during this rainy season has been very feeble, and although somewhat better now, he is covered with sores (boils) from head to foot. My feeling is that he will follow Mrs. Evans in a short time, but the Lord knows. The loss of Mrs. Evans to the Institution is incalculable, and should he also leave, it will be difficult indeed to find another superintendent to equal him in fitness for the work, and in energetic devotedness to it.

Mr. Thomas, writing on the following day, makes this afflictive event the occasion of a moving appeal for aid.

With the many and eminent excellencies of Mrs. Evans's character you are no doubt familiar; her removal we feel to be a great, a severe loss; but oh, how pleasing to reflect that the grace which in its influence made her so useful and lovely as a member of our circle, prepared her for the society of that happy world to which she has gone. We could ill afford to spare her, but her gracious Saviour called her away; and though we would fain have retained her, and could even now almost wish her back again, we rejoice that her sufferings are over, her sorrows all ended, and her happy spirit is now before the throne. Of her broken-hearted husband I hardly know what to say; he has long suffered from a painful internal disorder, as also from boils. He is at the present time a severe sufferer from both these complaints, in addition to the anguish of bereavement. I begin to fear we shall soon lose him: a return to England will, I apprehend, be necessary, and that soon. Oh, my brother, these are strokes upon strokes; pray for us, that our faith fail not. Send us help, and in the mean time pray that our numbers may not be further thinned, and that strength equal to the emergencies of our position may be imparted. I have been in the field almost twenty years, and oh! what scenes have I witnessed. I and G. Pearce came out together, and joined the junior brethren, the honoured Yates, Pearce, and Penney. Now where are they, and their much loved partners? The first Mrs. Penney has long since slept in the tomb;

there too I saw the cheerful Penney, and subsequently the lovely Pearce laid. Over the first Mrs. Yates the waves of the ocean roll, and buried deep in the waters of the Red Sea lie the mortal remains of the beloved Yates. One alone of the six endeared friends who hailed our arrival remains, and she is clothed in the weeds of second widowhood. While of those who have since joined our band, not a few have passed off the stage. Anderson soon disappeared; Ellis and his esteemed helpmate, after long continued and hard labour, retired, and have since entered into rest. G. Parsons died in the country; Gibson was called away within a few months of his arrival; while Bayne and Tucker returned to their native land. As to myself, I have buried two wives, who were of the excellent of the earth, and four children—so that both in my domestic relations, and in my connexions as a missionary, I have had repeatedly to drink of the cup of affliction. Still, had I my time to go over again, with the certain prospect of all that has been afflictive in the scenes through which I have passed, I would take the same course, and pray for grace to improve it more to God's glory than I have done. I love the work, and esteem it a privilege to have been associated with the honoured dead and with the valued living. I do, however, feel anxious about the future, and long to see good men and true sent out to take their share in the work, and prepare to carry it on when those now in the field are removed.

What are the young men at Bristol, Horton, and Stepney doing? Are there none to emulate the conduct of Yates, and Mack, and Leslie, and others whose names are honoured in the churches! Are they afraid of sickness and of death? Cannot God take care of their health and life in India as well as in England? Should not the fact that not a few of our missionaries have lived and laboured in India from twenty to thirty years have some influence? Is that period so inconsiderable

when compared with the usual length of the lives of ministers in England, as to be regarded a sufficient ground for deciding against entering on the missionary enterprise? Oh, ye young men of ardent piety and holy zeal, hear the loud call from India, "Come over and help us." Ours is a great work, the work of God. We need your help, we urgently request it. Come, we will give you a hearty welcome.

In a subsequent letter, October 18, Mr. Thomas adds:—

You will be pleased to hear that some additions have lately been made to some of the churches. Brother Page lately baptized at his station to the south. Brother Pearce baptized four converts a week ago. Brother Thompson, at Delhi, baptized an equal number on the 5th instant. Brother Williams, at Agra, has recently baptized four or five, and brother Williamson, at Birbhum, has also had one or two added to the church under his

charge. From present appearances there is reason to hope some further accessions to our churches will soon take place. Oh that the days of Pentecost could once be experienced on this land of heathenish darkness and superstition.

We are all, with the exception of brother Evans, in the enjoyment of a tolerable measure of health.

HAURAH.

In a letter dated October 15, 1845, Mr. Morgan says:—

Through the tender mercy of God we have been safely brought through the hot and rainy seasons, so prostrating in their influence. A review of the events of 1845 furnishes much cause for gratitude to God, and for renewed diligence in the work.

I have been permitted to labour in the enjoyment of good health, a blessing denied to many in India. A sphere of labour adapted to the constitution of the mind is of no small importance. There are the three native schools, which have gone on harmoniously and regularly this year. In the jubilee school we have had much to cheer us. English preaching is refreshing, and when standing in the bazar or on the road preaching and distributing the word, I feel that I am then doing the honoured work of a missionary. When standing at the sick and dying bed of my exiled countrymen, I am enabled to make some returns to those dear friends who contribute towards our support at home. Some that were afar off are now not far from the kingdom of heaven, and others have given themselves to the Lord and to his people. I remember the time that the presence of a young person in the prayer-meeting would be a novelty: now they form the majority.

Money is necessary to carry on our schools, and of this we have enough and to spare, and that on the spot. We have had great peace within and without, and the wolf has not been permitted to rush on the fold.

At the commencement of the year we

changed our house, and the Jesuits took it. I had my fears, but they have not been able to do any thing except opening some letters sent to me, and writing on them "opened by mistake." This morning I was informed that they are about sounding a retreat. One of our native members informed me that some of them told her that they can forgive sin for a whole year to come; but she was not satisfied they could foreknow her sins. We have our trials and difficulties; we expect them, and so must all who try to do good.

We have lost our dear and valued sister, Mrs. Evans, and deeply do we feel her loss. Like her Lord and Master, she was eminently meek and humble. For nearly five years she laboured hard, diligently, and successfully in the Benevolent, and was greatly loved by the children. She was given to hospitality; her house was always open to the servants of God, and she tried and did make all feel that they were with a sister. Ostentation she hated. Do your work, and leave the result to God, was her constant motto, and doing good was her greatest happiness. I bless God for sending us such a sister, and that he has honoured our society with such an agent. Her constitution was very good, but about three months ago she came over to see us. Then we saw a change in her. When Mrs. Morgan heard of her illness she went over immediately, and did not leave the house until after the funeral. Her pains were very great, but during the whole time that Mrs. Morgan was with her,

she did not utter a single hasty or murmuring word. When asked if she wanted any thing, her reply was, "No; my precious sister, you are my little angel sent to me; you must not leave me. I want nothing but sweet acquiescence in the divine will." At seven, p.m., she appeared to be better; at nine she seemed in sweet sleep, and between ten and eleven brother Evans and my dear wife stood over her, and it was evident that her hour of departure was come, and she breathed her last so gently that they were scarcely conscious of her death. Thus died our dear and lovely sister, greatly endeared to us all.

After the funeral we brought brother Evans with us to Haurah, and he remained with us about eight days. [I was to some extent acquainted with his suffering before, but since he has been with us I have fully known his weakness and complaints, and am convinced that he must leave the country, and that soon. He has but little stamina left. It is painful to see the wan countenance and the tottering gait of the once lively and active William Evans. He is a faithful and an affectionate brother, he has laboured hard, and deeply do I feel at the prospect of his departure; at the same time it would be cruel to keep him here.

MONGHIR.

Mr. Lawrence writes thus, October 10, 1845:—

A longer time than usual has elapsed since I wrote to you last, for which I am sorry; but I have been waiting in the hope of having the pleasure to inform you that we had received an increase to our little church: but I have been disappointed. Two or three solicited baptism several months ago, whom we expected to have received ere now; but they have not afforded us all the satisfaction we wish for. We think it better, therefore, to try them some time longer.

The work of conversion, to all appearance, makes exceedingly slow progress in this station and neighbourhood: all around seems like the valley of dry bones, which are indeed very dry. It is truly melancholy to witness, day after day, such multitudes of immortal beings, all in open rebellion against their Creator, hastening on to judgment, and yet utterly careless as to what becomes of them after death. To great numbers have I spoken, with all the solemnity I could, in language like the following: "You cannot live in this world always; you know you must die; you may die soon: where will you go after death?" But to this solemn appeal the far greater number have returned the same flippant and careless answer: "Oh, who can tell what will be after death? What is the use of thinking about that? we shall go wherever God sends us, and be whatever he makes us." Only a day or two ago I was trying to impress the solemnities of eternity upon a poor, thoughtless old man: for a few seconds I thought his attention was arrested by the subject, but he suddenly interrupted me by saying, "I have lost my situation, give me a recommendation that I may get another, and then you will befriend me; as to what shall be after death, who can tell? Dismiss that subject, 'tis useless to talk about it." Thus by a blind fatalism, or by false notions of the divine decrees, does the prince of darkness blind the minds and harden the hearts of millions of our fellow

creatures, and ripen them for destruction. The announcement of a Saviour and the promise of eternal life, have no charms for them, for they perceive not their danger.

To this gloomy view there are some cheering exceptions. We do sometimes meet with those who hear us gladly, and who seem interested and impressed. To such it is a pleasure to preach. And some I have heard inquiring with much apparent earnestness, what they must do to be saved; but the requisition to give up all and follow Christ has been more than they could bear; or if for a season they have been inclined to receive Christ, the threats or persuasions of their friends have at last prevailed upon them to renounce all such thoughts and intentions. Lately a new inquirer has come to reside amongst our native Christians, a hill-man from Bhaglipore; his case affords us some encouragement; we hope he is sincere. Our regular chapel services and bazar preaching have been continued without interruption, as formerly; and the attendance is quite as good if not better than it was. Brother Parsons was able to itinerate in the villages during the greater part of the month of August, as I did last year, and in some of the villages he met with an encouraging reception. He has, no doubt, furnished you with the particulars of his journey.

Our boys' schools have somewhat improved in attendance. The school established last year has succeeded very well. Several of the boys who could not read at all, are now able to read the gospels, and many of them have committed to memory upwards of sixty questions and answers from Adams's Scriptural Catechism. Our native church has recently been bereaved of another female member; thus one more has been added to the repeated admonitions which we have received this year on the importance of being ready for the last solemn change. Our junior native preacher,

Sudin, I am sorry to say, has been seriously ill with fever for some months past, which has quite laid him aside from his work; but I am thankful that our excellent native brother, Nainsukh, who went to Agra last January for the benefit of his health, is quite recovered. He has written to say that he hopes soon to return to Monghir, and intends to leave Agra this month. We shall all be glad to see him again amongst us. The native Christians have felt his absence much, but I am thankful to say that on the whole they have given us as little trouble and as much satisfaction as we could expect. The English portion of our little church has again been bereaved. One after another has been called away, and as their places have not been supplied, our strength is now smaller than I have ever known it before. Since I wrote last the church has been bereaved of its aged and valuable deacon. He was a truly upright man, and a devoted Christian. He had been long afflicted, and suffered much, but by divine grace he continued steadfast in the exercise of faith and patience to the end; and he is now, I doubt not, with the Lord Jesus in paradise. One to supply his place in the

church at Monghir we shall not soon find. Notwithstanding all the deaths and removals which have occurred, we have had good English congregations on sabbath evenings for some time past, but we expect a great falling off in a short time, as many who came to reside here only for a few months during the hot weather and rains, are about to leave the station.

My dear wife was very ill indeed last month, but I am thankful to say that she is now much better. She still, however, requires a change of air, and, if spared till the weather becomes cooler, I hope to take her on the river for a few weeks.

All our other dear friends are pretty well. Dear Mrs. Parsons was greatly distressed to hear, a few days ago, of the death of her sister, Mrs. Evans. Her death will be a serious loss to many, especially to our own mission circle in Calcutta, by whom she appears to have been exceedingly beloved. But how greatly and how widely will the removal of our revered and beloved brother Yates be felt! May it please the Lord of the harvest to send forth many more such faithful and devoted labourers to India.

BENARES.

A letter from Mr. Small, dated Chunar, October 18, 1845, contains the following information:—

I have come up here with a double object, partly business and partly change of air. My dear wife having been suffering again from her old complaint (dysentery) for several weeks past, we thought a trip on the river might prove beneficial, and as I had long been wishing to pay a second visit to Chunar, to conduct a sabbath's service, and to baptize a young man with whom I had had conversation on my previous visit, we determined on a sail in this direction. As the weather is now favourable, between the rains and the setting in of the cold weather, and Mr. Smith proposes starting for his usual annual missionary tour the beginning of next month, we could not probably be absent from our post at a better season; though it is possible, should my dear wife's health not

materially improve, we may feel it needful to get a little farther change of air occasionally, and this being a sub-station to Benares, and only fourteen miles distant by land (about twenty-four by water), it is very desirable for me or brother Smith to visit it every now and then.

There are several active, lively members here, and a church of some standing in a thriving way. The young man whom I propose baptizing to-morrow afternoon, was an invalid, but whose maladies, as is the case of a large proportion of the invalids in India, were brought on solely by intemperance, and fed by it too; so that since his becoming a teetotaler, which was the first step towards his conversion of heart in the providence of God, he has been enjoying very good health.

AGRA.

Our friends in this city are suffering from ill health. The following letter from Mr. Makepeace is dated October 19, 1845.

I am thankful to say that I am now better able to write to you than I was a short time ago. Again have I been smitten by fever.

Thus have I been twice laid prostrate in the course of less than three months. My poor wife has experienced even sorer affliction than

myself. During the last three or four months she has suffered much, but at the present time seems tolerably well. I am not as yet able to engage in village labour, owing to the weak state of my constitution. But these sicknesses we must expect in this debilitating and unwholesome climate, added to which this is our first season, and we are not as yet acclimated. Still God has been very gracious to us, and we only need his smile to rest upon us, and his love in Christ to cheer and constrain us, and then shall we be happy and devoted in our work. My sickness has been a drawback with regard to my acquisition of the language. Brother Williams has also been suffering from his chest, his old complaint having made its appearance again, though in a less formidable manner. I am happy, however, to say that the means prescribed seem to have been blessed to his restoration. He is busy to-day collecting donations on the behalf of a Christian village which he wishes to establish in the vicinity of Agra. Some of the poor brethren in the villages who have embraced Christianity, have been subject to much persecution for conscience' sake; one has actually been banished his village. Brother Williams wishes to furnish a refuge to those who are exiled, and especially to poor agriculturists who, deprived of their land, and, therefore, of the means of subsistence, must be in a very pitiable state. This will not be affording any great premium to any to embrace Christianity, inasmuch as the land belonging to the new village will be let out to the native brethren at a reasonable rent. But you will see this more clearly explained in a letter which brother Williams and myself sent to the *Friend of India*, and to the *Calcutta Missionary Herald*.

FORMATION OF A CHRISTIAN VILLAGE IN THE VICINITY OF AGRA.

For several years past missionary operations have been carried on in this city and the surrounding country, by agents of the Baptist Missionary Society. Recently, however, the attention of the mission body has been more particularly directed to the rural districts to the south-east of Agra. And though, hitherto, comparatively little fruit has appeared to recompense their toil, yet now it may be said with respect to certain portions of the wide field that has been brought under cultivation, that they are 'white already to the harvest.' A spirit of anxious inquiry has been excited among those of the heathen to whom the gospel has been repeatedly proclaimed; whilst some have made a public profession of their faith in Christ. This year we have had the pleasure of baptizing thirty-one natives, seventeen of whom are from one village, where a chapel has been erected, in which divine service is regularly performed. Here also a day-school has been established. Exclusive of the native Christians residing in the station

of Agra, we have thirty-three in seven different villages, and we regret to state that in nearly all of them our poor brethren have been more or less persecuted by their heathen neighbours. Some have been beaten, and one has been banished his village. All this, indeed, was fully anticipated, nor can we expect it to be otherwise until the sublime doctrines of the gospel shall be better understood and appreciated; and then we have reason to believe that Christianity will gather to itself honour and respect from many who now, owing to the 'blindness of their hearts' refuse to yield it their credence and homage. Nevertheless we must expect that the 'god of this world' will till the close of time be engaged in a struggle for the maintenance of his usurped dominion and stronghold in the hearts of the children of men. He shall not, however, finally prevail; inasmuch as 'for this purpose was the Son of God manifested, that he might destroy the works of the devil.'

Now as some of our native Christians are at the present time greatly distressed in consequence of persecution and oppression, and especially as many of those whom we expect soon to unite themselves with the church and people of God, will in all probability be called upon to suffer in a similar manner (whilst several are now retarded through timidity or fear), we think it very advisable to form an abode or village as a refuge for the exiled and distressed; for such, we mean (and such only), as are actually driven from their homes by the persecuting bigotry of those who would seek their hurt. We think it a most desirable thing that the converts should remain in their respective villages, if possible, to be as 'burning and shining lights' in the midst of those who are 'sitting in darkness and the shadow of death;' but what is to be done for those who cannot remain, and especially for poor cultivators, when forced away from their homes, to seek a dwelling-place and land elsewhere? It is well known that the zamindar can refuse to rent them land if he please, and in this case they are instantly plunged into pecuniary difficulties. With the view, therefore, of making some provision for such individuals, and of putting them in the way of earning their livelihood, we purpose purchasing or renting some 400 or 500 bigahs of land, and portioning it out to Christian tenants, taking from them a moderate rent to enable us to pay the annual revenue to government or to the zamindar, as the case may be. And it is a consideration not to be overlooked, that if, after the yearly amount of taxation be paid, a surplus be available, its appropriation to the funds of the Agra Baptist Missionary Society will afford matter for thanksgiving and triumph, that the opposition of enemies has turned out 'rather for the furtherance of the gospel.' On the most eligible spot of the land, we also purpose having a village in which the Christians shall

reside, and a chapel and school-room be erected; in the former of which the worship of God will be stately conducted, and in the latter, the children of the native Christians will be instructed in the great principles and doctrines of our holy religion. Thus, through the divine blessing, we may in after days be privileged to see rising up a seed to serve the Lord and to call him blessed. And we may cherish the confident expectation that some from among them who have been unfettered by superstition from the hour of their birth, and under the benign influence of Christianity, will become eminent as the heralds of the 'glorious gospel of the blessed God.'

But to accomplish this most desirable object, at least Rs. 1000 or 1200 will be required. It is quite impossible to raise that amount among those connected with us in this station, inasmuch as other objects, of a more missionary character, are requiring our aid. What with the support of six native agents, the building of native chapels and school-rooms in villages, and the recent purchase of a mission chapel and premises at Agra, we really cannot command the means for the accomplishment of so glorious an undertaking; we are, therefore, compelled to solicit aid from the friends of Christian missions who reside in other stations of India.

CHINA.

The Canton Baptist Missionary Society's Report for the First Quarter, ending the last of March, 1845, forwarded by Mr. Roberts, is as follows:—

Two small baptist chapels were opened in Canton with the commencement of this year. One at the Wong Sung Hong, about a mile below the foreign factories, fitted up and seated, capable of accommodating fifty persons, where preaching has been kept up every Lord's day regularly, and books distributed. Three of the Chinese assistants sleep there, and improve opportunities during the week for distributing books and instructing such as visit them. Another house was hired near the execution ground, about two miles below the foreign factories, at the imperial Ma-Tou (a public landing-place for government officers), in which a room has been commodiously fitted up with pulpit and seats, capable of accommodating eighty to ninety persons, where preaching is kept up twice every Lord's day, morning and evening. The interest is increasing here; and this being a family settlement, some women attend every Sunday, varying from ten to thirty. Myself and best Chinese assistant, Chow, live at this house, with his family—wife and three children—which is an encouragement to other women to attend service. A commodious hall is attached to the front of this house, in which we daily receive visitors, showing them the common civilities of Chinese courtesy. Frequently we have more than a hundred visitors during the day, who listen attentively to the unspeakable riches of Christ in the gospel, and anxiously solicit Jesus' books to take home with them and read at their leisure. We often preach and distribute books on the Honam side; upon the river; and Chow has been sent for twice to go into the city and preach to the learned! Thus verifying what the apostle hath said, "God hath chosen the weak things of the world to confound the things which are mighty."

On the 19th of January last I baptized Wun,

a Chinaman, on profession of his faith in Jesus, in the Canton river. He had been carefully instructed for several months in the doctrines of the gospel; applied for baptism; was recommended by the brethren; and after full examination of his Christian experience, was unanimously received. He has thus far honoured his profession by his walk and conduct. We now have three more applications for baptism under consideration; one from a village, one from within the city, and one resides near us. The last two attend our religious services daily, and have connected themselves with our bible or theological class. This class goes on regularly and daily, with eight or ten learners.

Not having any foreign medical aid at hand, and yet many poor and sick around us, it was thought advisable to authorize physician Lam, one of the Chinese assistants, to practice medicine in his own humble way upon his afflicted countrymen, and to avail himself of such opportunities to recommend to them the great love of God in the free gift of his beloved Son Jesus, and in the free gift of medicines. He has attended twenty-seven cases, and administered ninety-two prescriptions. The results I feel persuaded have been favourable; a blessing seems to have attended his efforts: many have recovered, and returned thanks. The poor in other respects have not been entirely neglected, whose kind feelings and respectful greetings, though from the poor, are not unheeded indications of gratitude, nor lightly esteemed as soothing to a lonely stranger in this foreign land!

During the quarter, 1500 copies of Mark's gospel have been printed. Also a sheet tract on the sabbath has been prepared for this year, the block cut, and an edition of 6800 copies printed. Besides which, a goodly number of the Saviour's sermon on the

Mount, and other religious tracts have been distributed during the quarter by myself and the Chinese assistants. Our prospects are now fair, fine spirits and good health; and

some hope is entertained of constituting a baptist church here before the end of another quarter.

Appended to this Report are "A few items collected during the quarter, of importance and encouragement."

6th January. It is a matter of gratification and encouragement to missionaries that a foreign merchant, Mr. G., has just rented comfortably premises at twenty-five dollars per month, in a large Chinese Hong, immediately among the people, on a back street about half a mile from the foreign factories, where he and his lady are now both living comfortably, and quietly, and safely, just in a first-rate situation for a missionary. Will none come from America and England to improve such opportunities?

26th February. It is stated by one of my correspondents this morning, one who has the best opportunity of knowing the facts in the case, that "the emperor, by an edict, on the representations of Keying, has allowed the practice of the Christian religion in his dominions! For which," says the correspondent, "we ought to praise the Lord." Response: Amen.

16th March. A notice was stuck upon my door to-day, purporting to be official, saying; "This shop is under the jurisdiction of the Kong Leong police office; the two former occupants, Poon and Soo, rented it to keep shop in; wherefore then should they presume, of their own accord, to rent it to a barbarian? If he shall move out of it this day he will escape trouble. A special notice." This was taken down, and not seeing any person, the subject was not agitated; but three days afterwards a copy of this same paper, with a few characters altered, limiting the time of removing to the present month, and annexing a threat of consequences upon disobedience, was brought by messengers; to whom I explained the matter most clearly, urging my right and privilege to rent the house, from the 17th article of our American treaty, which not only allows us to rent houses among the people, but to have chapels too. I showed them the article, and proposed referring the subject to the governor, through the American consul. But they seemed unprepared to enjoy the settlement of the thing in so serious a way. Somewhat ashamed of their conduct, they begged back the document they had brought, and became perfectly willing to leave me undisturbed, and drop the subject. Thus we realize the good effects of the treaty.

27th March. The Canton Baptist Missionary Society has been incipiently formed here, principally by native Chinese; the humble beginnings of which will be read in the Report. The object of this is the promulgation of the gospel in Canton and its vicinity,

among the Chinese. The members of the society, with a becoming zeal, and liberality almost beyond their measure, soon resolved upon taking two of the Chinese brethren, Cheng and Lam, under their own patronage; for whose support they contribute monthly according to their several abilities. The two brethren supported have been actively engaged in learning and teaching the gospel to their countrymen, distributing books, practising medicine on the poor, and other missionary duties, according to their several abilities.

But the society's abilities are limited, and their pecuniary means exhausted, yet their needs and opportunities for usefulness are enlarging; hence they can but look to the generosity of a liberal community for pecuniary aid. And having originated here immediately on the ground of operation, and having solicited and obtained respectable trustees as managers from among the foreign community, here well known, and having their object direct for the spread of the gospel among the heathen—the Chinese,—they can but hope to share in the sympathy, prayers, and liberality of the foreign community both here and in Christendom.

The society earnestly desires that the trustees might be enabled to secure us more permanent premises than a monthly rented house within the course of this year. It gives us great pain not to know one month where we are to live the next. Nor have the Chinese the same confidence in our operations as if we were permanently located. And moreover, monthly rent feels much like a dead weight upon our efforts, exhausting our means. I am gratified to say that 600 dollars have already been paid into the treasury with an eye to this object. And could two thousand dollars more be added thereto during the year, above our contingent expences, which are only a little upwards of a hundred dollars per month, this desirable object could be accomplished; for a respectable Chinese merchant has been offering us a lease for forty years at a suitable place, and under accommodating conditions. The purchase of the lease, together with the building of the chapel, and other requisite rooms thereon, would all be covered with a cost of about 2500 dollars to 3000 dollars. And afterwards it would be rent free the residue of the stipulated term.

Again, I am most anxious to do something more in the line of scripture and tract distribution in this city than I have done hitherto.

I have now been in Canton ten months, and have distributed all the scriptures and tracts I could get, without hindrance, but my means have been very limited, and the supply consequently very scanty, notwithstanding the people are anxious to get our books everywhere. Nor have I had any hindrance from government. No! On the contrary, governor Keying has recommended our books to the emperor, it is said, as good and proper to be circulated among the people; and the emperor has sustained his recommendation, by permitting their circulation. Then what wait we for, may I not ask my brethren in Christendom who have been praying for China, but the means with which to print and circulate the books? Now let your alms accompany your prayers, and the work will be done! Am not I thy servant, awaiting thy will,

ready to execute thy granted petitions, with six native assistants now under employ ready to aid me in the work? You have prayed that China might be opened: your petition has been granted! You have prayed that Christian books might be circulated and the gospel introduced among the millions of China: your petition has been granted! Now for the consummation of your enlarged desires in behalf of this people. I beseech you, like Cornelius, let thine alms, with thy prayers, come up for a memorial before God. Send me pecuniary aid for the work of the Lord, to the treasurer of "The Canton Baptist Missionary Society;" and pray earnestly now, and in faith, for the out-pouring of the Holy Spirit to bless the application of your alms in the conversion and salvation of this people, and your petition will be granted!

WEST INDIES.

BAHAMAS.

A letter containing afflictive intelligence has been received from Mr. Capern, dated Nassau, New Providence, November 11, 1845.

I am sorry that this letter should be the bearer to you of tidings of a mournful character; but it will only inform you of what our heavenly Father in his wisdom, and, we are bound to believe, in his mercy too, has been doing among us, and is now doing with us.

Towards the end of last month a sudden change took place in the weather, by which the health of many was affected; and to some it proved fatal. The heat had previously been very great. All at once the wind shifted to the N.N.E., blowing strong, while heavy rains descended, which caused a change in the thermometer of nearly twenty degrees. Immediately fevers began to prevail, and we soon found that we had among us the yellow fever of a malignant type.

The first that fell a victim to it was a youth recently arrived from America. He was residing with a physician, a relative of his. The next was a Mrs. Keeling, who, with her husband, came to the colony nearly three years ago, under the auspices of the Colonial Infant School Society. The husband died suddenly a few months after their arrival, in consequence, it is supposed, of too much exposure to the sun. The widow was regarded as an excellent woman, and an excellent teacher; and the children whom she had taught went to the grave of their instructress to weep there. The next that fell in death was a

young man about eighteen years of age, of highly respectable connexions. After him, a Mr. Simmons, belonging to the Civil Engineer department, leaving a widow and five children. Then there fell a young officer belonging to the troops stationed here. He was twenty-two years of age. Then one of the surgeons belonging to the regiment, a young man of great talents and promise. These, with alarming rapidity, followed each other to the grave; and strong and many have been our fears for several days, that one from our own household would be added to the list.

Six of the family have been afflicted with fever, five of whom have mercifully recovered; the sixth is still in a very dangerous state, and that sixth is Mrs. Pearson. Before the fever attacked her she had been very poorly, complaining of great pain and oppression of the chest. For several days she had lost her voice, and could speak only in a whisper. One engagement after another she was compelled to give up. Mrs. Capern's mother was taken ill of fever, and Mrs. Pearson by paying overmuch attention in her weak state to the afflicted, aggravated her own infirmity; and in this condition the fever attacked her. Just a fortnight has she now been on the bed of sickness, and more than once have we thought her in the article of death. All has been done for her that kindness and medical

skill could effect; still a fever seems to be consuming her, and we have scarcely the shadow of a hope that her useful life will be spared much longer. Up to this morning she entertained a hope of her own recovery; but then she observed to me that she thought her end was at hand. The exemplary calmness and composure of her own mind have no doubt in some measure tempered the violence of her disease. We are deeply afflicted in her affliction; for should this sickness be unto death, our loss will be very, very great. Our people are very kind, two of them coming to set up with her every night.

For several days I was myself laid aside by fever, and gratefully now think that I was induced to obtain medical advice in season.

Not only from deaths by fever have solemn warnings come, but we have been taught—your missionaries especially—that we know not the day nor the hour wherein the Son of man cometh. Mr. Davies, church missionary, that Mr. Davies who was so deeply concerned in the late Exuma affair, was passing a few days ago from Rum Cay to Crooked Island, and by some accident fell overboard and was drowned. The vessel was instantly laid to,

and the boat put off, but not a glimpse of the body could be obtained.

Having mentioned Exuma, let me add, that one of the constables who lent himself to our enemies to further their wicked designs, died a week since; and on his dying bed sent for several, and confessed that he had injured them having borne false witness against them; and asked their forgiveness. One of our members, whom he had greatly injured, assured him that he freely forgave him, but reminded him that his forgiveness was of little consequence, he should seek forgiveness from God; and this member is an African.

I trust, dear sir, that as the result of the division of labour at this station, greater efficiency will distinguish our operations. Larger funds will be raised, and better discipline maintained. At Nassau we shall for a time realize less for general purposes, in consequence of the improvements which the people are bent on making on the old chapel premises. Scarcely any thing has been done to them since the days of slavery. Within the last few weeks £30 sterling have been laid out in improving the enclosures, &c. It is intended to build quite a new chapel, which will cost not less than 1500 dollars.

In the postscript of a subsequent letter (November 13), Mr. Capern says, “Mrs. Pearson is in the article of death. Before the sun shall go down she will have departed to be with Jesus. The scene is calm, peaceful, and impressive. It is that of quiet triumph over death. Great will be our loss: great her gain. We will write to her sisters by the next mail.”

Mr. Rycroft writes thus from Exuma, November 3, 1845:—

It has often occurred to me that on some of these islands missionary meetings might be held with advantage. I have tried, and succeeded beyond expectation. Allow me to lay before you the remarks offered by our native Christians; men of the plainest stamp, but whom Christianity has dignified in sentiment and feeling.

Cuffy Rolle said, “I am pleased and thankful to God to see our church so full this morning. We remember the time past when we were slaves, and had not this blessed opportunity. English good people hear of us, and send us the gospel. Now we have the light, let us walk in the light. We hear from our blessed minister of Africa, that dark land; then let us try to send them the gospel that they may be saved. We have minister to teach us; then let us try, all try, to show them the same pity, and to tell them of a Saviour. You know that when we were children, the first thing put into our hand was the hoe, but now the first thing put into our children’s hand is the spelling-book. Our children have now got such a chance that they can tell you more than you know.

You feel this thing; then feel for Africa. Let us try to send one to them who have no gospel. You all know the last words of Christ, ‘Go ye into all the world, and preach the gospel to every creature.’ You want to go somewhere in the boat, you must pay the men. Ministers can’t go to Africa without we help them. Then let us try together to send Africa the good word. And let us think of the last day, that we may be acceptable to God.”

Pompey Rolle: “Well, my beloved brothers, we bless God the body is free, but we must not let the soul to destruction. Thank God: we know the time when we could not think we should have this happy day. Yes, I know the time when them tie we body to the ladder, and lash, lash, lash, till we blood run down on the ground, and I pray God to take we out of the world. But blessed Jesus, we think of the great change we now see here. We never thought to see this blessed sight. In time past they keep we all Sunday burning field, but now we call on the name of the Lord, and none make us afraid. Who don’t believe now must perish! I never ex-

pected to stand up here when my poor wife was abused before my eyes, and I dare not speak. Thank God for this change. When we look on the present things, let us all give God noble thanks; let us remember our best friend Jesus. Now the light is come, let us press into it. Don't let we forget the kindness of Jesus, to send ministers to this place to lead us to righteousness. I hope we shall all do something to send the gospel to the land of Africa."

Hugley Rolle said, "Bless the Lord we meet here to day to see this sight, and thanks be to him for the opportunity. Formerly on a Sunday we had to take our gun, or were in the field, or had to go and fish, or grind hatchet, and prepare for the week's work before us. We are glad for the gospel which has made this great change. Now we must try to spread the gospel, and contribute to it. We try to be saved ourselves, let us try that others may be saved. Some don't yet know God. Now we have the gospel let us stick to it. Let us not only say, but do. All say, I'll give a little. We all want to be saved at last, brethren; we ought to want others to be saved too. We must send minister. How must they go? They want food on the passage, and something when they get there. When we pray 'Thy kingdom come,' and don't try to send the gospel, our praying is in vain. Jesus left one good word before he went from this world: 'Preach the gospel to every creature.' We thank God for our minister now standing before us; let others have them too."

Frederick Stow: "We come to speak of Jesus Christ; we must not make light of him, for the time is coming when we hear the word no more. I feel thankful for what the Lord has done here. Our fathers had no such opportunities as our children have. I called my little boy to me this morning to read me a chapter in the New Testament, and hear the word of God from a child. I say, 'Here, read me this tract,' and him read it, and tell me what Jesus did, and what Jesus said. Now who did this for us but Jesus? What a blessed thing we now see; before we were blind. We can speak of the past and the present. Before the blessed gospel we were driven to work on Sunday, but now the bell rings child and parent to meeting. Now children tell us of Christ, and tell others too. We have done with task, and Sunday comes:

we see strange things; see a man of this colour (pointing at me) come and tell us more of Jesus than we ever knew. Now let us pray to God to give us power to send the gospel abroad. God don't want the name, God want the doer. We have nothing but his blessing gives us. Then what we put in, let us put in freely; God loves a free gift. The Lord himself came down from heaven for us. How proud I am to hear children talk about what Jesus said and did. Then if you have a cheque, throw it into the gospel, that it may spread through the world."

Adam Hall said, "This is a pleasant and glorious day, and bless the Lord for it. It has been pleasant; I feel it. I feel pleasant in mind, and hope all do. For the future I hope we shall leave all our old ways, and look to the Spirit, who will revive us, and to the things before us. We have lived in hatred, but now we the sheep of the fold, and must strive to love one another, and look to Jesus our only friend. We have been destitute, but thank God for our minister with us. Let the scales drop from our eyes, and let us follow the word of God. And as we strive for ourselves, let us strive for our fellow creatures in India, Africa, China, and many places beside. As we feel for our own souls, we shall feel for the souls of others, and unite together in sending them the blessed gospel."

Isaac Rolle said, "Thanks be to God we have great opportunities to-day; and trust we know what we speak, and speak that which is in our hearts. Thanks to God we are here on praying ground, while many have gone to the grave who had not this sight. Good people in England heard of us, and sent us the gospel. We had no money to send for them, but minister come, and praise God we see him this day. Now let us press on; let us drop into the pail, and make it full. Every body do something, and let all be done with love; nothing done without love."

Many other addresses were delivered of a similar cast, and the result was as extensive, I think, as the people's ability.

The missionary meeting of the 2nd instant brings to-day canes, plantains, potatoes, &c., &c. I expect the sum realized will be from six to seven pounds sterling. This is, perhaps, the largest amount ever raised here, and may be considered no small sum at the present time, when food and clothing are needed by many of the people.

JAMAICA.

DEATH OF MR. KNIBB.

A mail has just arrived from Jamaica bringing heavy tidings. The affectionate and energetic pastor of the baptist church at Falmouth has finished all his labours. After four days' illness, from yellow fever, he expired on the morning of Saturday, the 15th of November. A Christian friend who was present says, in a private

letter, "He was impressed from the first that the sickness would be unto death, and said so to dear Mrs. Knibb and Kate. When delirium seized him he sang and prayed in such a manner as no one had ever heard before: he also gave an address, and in solemn tones pronounced the benediction. He was during part of the time distressed about Spanish Town; but, a little before he breathed his last, he pressed dear Mrs. Knibb's hand, and looking at her affectionately, said, 'Mary, it is all right,' and in a few moments more all was over." "You will be glad to hear that dear Mrs. Knibb is wonderfully supported; and so are the three dear girls." j

Mr. Tinson, who is himself confined by illness, wrote on the next day as follows:—

This is a sorrowful day; our beloved brother Knibb has left us, and his unexpected death has thrown a heavy gloom over thousands. The melancholy intelligence spread with a rapidity almost like that of the electrical telegraph. After the express arrived here yesterday announcing his death, the people working on their cottages about these hills were heard calling out from one to the other, "Mr. Knibb is dead!" And though we have had frequent and heavy showers, persons have been passing all night to attend his funeral. Great will be the concourse; and while I write, I have no doubt there is a grievous mourning at Falmouth, like that "in the floor of Atad" over the body of Jacob. Our brother died yesterday, about ten o'clock, A.M., and his funeral takes place to-day at the chapel in Falmouth. It grieves me that I cannot be present, but the Lord's will be done! I lie here and ask, why is this breach made upon us? And who will fill his place? I know of no one. But God will take care of his church; he who gave his life for the sheep, will not allow them to perish for want of shepherding. Nevertheless, the removal of our dear brother is just cause for lamentation. The circumstances of the mission, and the country, seemed more than ever to require his services. In him the people have lost an intrepid and powerful advocate; the brethren a tried and sincere friend; the churches a laborious and faithful minister; and this institution one of its best supporters. His energy of character, promptitude of action, and a sort of intuitive perception, which enabled him to perceive and seize the most fitting opportunity and method of action, stamped him as no ordinary man, and of these qualities he gave early proof. I knew him in his boyhood, when I was a student at Bristol. I saw his brother arrive in this island, witnessed his zeal for God, and beheld him die. His course was short, but its progress was useful, and its end triumphant. He, whom we now lament, cheerfully came to fill his brother's place, and well he filled it. My mind reverts at this moment to the time when he and his much esteemed companion stood in the mission house in Kingston on the day of their first landing in Jamaica. I seem to see his youth-

ful countenance beaming with impatient ardour to enter on his work. I watched him, as he toiled from day to day with the same prompt, vigorous, and untiring exertion, which continued to characterize the whole of his missionary life. His frequent visits to his native land, and the effects of those visits, are well known. He had hardly completed the arrangements arising out of the last, when the Master told us he had no further need of him here. He fell in the high places of the field, in the midst of action, surrounded with his brethren. He had just been attending a series of public meetings connected with the religious and civil interests of the people, and, in addition, to a meeting of the missionaries at his house, which continued for three days, he had planned and advertised three missionary meetings during the week, in connexion with his own stations. These were necessarily postponed on account of his illness, and remain among the things which he had in his heart to do. He has finished his course in the midst of his days, but that course has been a distinguished one; and if "that life be long which answers life's great end," his life has not been short. He worked while it was day, and he has gained a high degree. He may have had failings, and who has not? But his virtues were conspicuous, and he never made pretensions to perfection. To a superficial observer he was sometimes in danger of being misunderstood; the ardour and vivacity of his mind would occasionally carry him beyond the prescribed limits of a rigid discretion, but these spots, if spots they were, did not obscure the lustre of his character. He lived in the affections of many thousands of the people, and by his brethren who knew him well, he was greatly esteemed and beloved; and most deservedly so, for he was prompt to every good word and work. He evinced at all times an honest, manly piety, which led him to feel for the happiness of the human family. But his benevolence was not exerted for the species to the neglect of the individual. He had a heart to feel for private suffering. In cases of emergency, a journey of twenty or thirty miles would be taken at midnight, without a moment's hesitation, to visit the house of sorrow; nor would

it be a mere visit of condolence, if within his power to administer help. In such case his heart, his influence, his purse, were all ready, as several of his brethren can testify. Never, in my opinion, did he appear to more advantage than when evincing the sympathies of his nature in the chamber of affliction. I have often heard the expression of surprise, and I have felt the same, at the appropriateness and unction of his prayers by the bed of suffering. He bore public applause, as well as public abuse, with the spirit of a Christian; and those who envied him for his popularity, or feared him for his open and manly exposure of wrong doing, may now be ready to admit his worth. But he is gone where neither human applause nor human censure can either augment or diminish the happiness he enjoys.

November 19. The post leaves to-night with the packet letters. I am now able to leave my bed, and to add a line with my own

hand, though still very weak. I don't know what has been the matter, but it seemed something like cholera in its mildest form. Severe spasms in the bowels, with a strange tendency to sleep when the pain ceased. I was taken in the night prior to our brother's death, so that I could not go to him, though I had two expresses before they knew I was so ill. When I left Kettering on the Thursday evening, the doctor assured me that brother Knibb would do well, and the next day I packed every thing needful for a journey to Kingston with my wife and daughter, to consult the doctors there about another operation, which must either be performed speedily, or I must soon follow our departed brother. Our medical friend here urges me to go to Kingston, and those medical gentlemen there who know my case, urge the same thing. What they will advise, I know not, but when their advice is obtained, you shall know it.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Viney, for a box of haberdashery and useful articles, for *Mr. Gould*;
 Friends at Hastings, for a canvass and box, for *Mr. H. Bloomfield*;
 Friends at Hastings, for a box of medicine and paper parcel, for *J. Clark, Brown's Town*;
 Miss Brunier, of Fisher Street, for a tent, for *Mr. Clarks and the African Mission*;
 Dorcas Society, belonging to Mr. Franklin's congregation, Coventry, for a box of useful clothing, for *do*;
 Friends at Plymouth, for a case of clothing, for *do*.;
 Ladies at Leeds, for a box of calico, paper, and haberdashery, for *Mr. Knibb*;
 Miss Redding, of Hackney, for a parcel of magazines, for the *Mission*;
 Mr. Gipps, of Potter Street, for a parcel of magazines, for *do*.;
 Mr. Nicholson, of Plymouth, for a parcel of magazines, for *Mr. May, of Lucas*;
 Also to R. Breeze, of Lechlade, for a parcel of haberdashery and useful articles, for *Mr. Dutton*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1845.

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscription.</i>		Devonshire Square—		<i>DERBYSHIRE.</i>	
Moore, Mrs.	1 1 0	Collections.....	27 3 0	Derby—	
<i>Donations.</i>		Contributions, on account	19 12 7	Collection, &c., by	
Friend to the Cause.....	20 0 0	Harlington—		Rev. W. F. Potts... 15 6 2	
Gurney, W. B., Esq.,		Proceeds of Lecture	4 0 0	<i>DEVONSHIRE.</i>	
for Jamaica Special		Meard's Court, on account	9 0 0	Bovey Tracey—	
Fund.....	250 0 0	Shoreditch, Providence Chapel—		Collection	2 18 6
Hawkins, Mr. T., for		Young Friends, for		Contributions	4 19 2
Mortals	2 2 0	Jamaica Special		Do, Sunday School	0 6 0
M. C.	2 0 0	Fund	2 10 0	Do, for Dove.....	0 5 0
Peto, S. M., Esq., for		Proceeds of Lecture	7 0 6	<i>BRISTOL.</i>	
Jamaica Special Fund	250 0 0	<i>BUCKINGHAMSHIRE.</i>		Brixham—	
Token of gratitude to		Amersham—		Collection	2 18 11
God for a great deliv-		Sunday School, for Ja-		Boxes	2 1 1
erance, by Rev. W.		mica Special Fund	2 0 2	Chudleigh—	
Robinson, Kettering.	5 0 0	Chesham—		Rouse, W., Esq.	20 0 0
Toswell, C. S., Esq., for		Glover, Mrs. Stephen,		Newton Abbot—	
Jamaica Special Fund	20 0 0	A.S.	1 1 0	Collection	1 15 10
<i>LONDON AND MIDDLESEX</i>		Weddendon Hill, addi-		Contributions	1 15 2
<i>AUXILIARIES.</i>		tional	0 10 0	Paignton	10 13 6
Bow—		<i>DERBYSHIRE.</i>		Torquay—	
Proceeds of Lecture		Bovey Tracey—		Collection	2 15 10
(moiety)	1 16 6	Collection		Contribution	1 0 0

ESSEX.	£	s.	d.	LANCASHIRE.	£	s.	d.	Nottingham, George Street—	£	s.	d.
Writtle—				Liverpool, on account.....	50	15	0	'Collections.....	34	8	11
Challis, Mr. W., A.S.	1	0	0	Manchester—				Contributions	62	16	10
				Collections—				Do., for Jamaica			
				Public Meeting.....	16	8	2	Special Fund.....	35	0	0
				York Street	7	1	7	Southwell—			
				Union Chapel	100	2	9	Collection	3	3	2
				Grosvener Street	10	0	0	Contributions	2	0	2
				Contributions	387	14	0	Woodborough—			
				Do., for Translations	20	0	0	Collection	2	13	0
				Do., for Jamaica							
				Special Fund.....	117	0	0				
				Stockport—							
				Collection	9	5	2				

	£	s.	d.		£	s.	d.		£	s.	d.
Caerphilly—				Bethesda—				Zoar, Hendys—			
Collection	1	1	10	Collection	3	0	0	Collection	1	5	6
Contributions	1	5	0	Contributions ..	2	10	0	Contributions	0	10	0
Do., Sunday School	0	12	2	Beulah—							
Corntown	0	10	0	Collection	3	8	1				159 6 11
Cowbridge—				Contributions	0	13	6	Part of this has been previously			
Collection	3	4	0	Blackwood	0	5	10	acknowledged.			
Contributions	0	6	0	Caerleon—							
Cwmgarw	0	2	0	Collection	1	7	6				
Dowlais—				Contributions	4	14	3				
Caeralem—				Chepstow—				PENBROKESHIRE.			
Collection	3	14	2	Collection	2	17	1	Blaenyrhos—			
Hebron—				Contributions	2	4	6	Collection	1	5	6
Collection	2	3	0	Cwmbran—				Contributions	2	6	0
Elin—				Collections, &c.....	2	2	2	Do., Sunday School	2	13	0
Collections	1	15	0	Fwrwm	0	5	0	Marletwy—			
Contributions	1	5	8	Llanwenarth—				Collection	1	0	0
Glyn Neath	2	5	8	Collection	3	16	2	Do., for Jamaica			
Hirwaun—				Contributions	1	15	0	Special Fund.....	0	15	0
Collection	2	1	0	Llanddewi—				Milford Haven—			
Contributions	2	2	6	Collection	1	6	6	Short Lane, Sunday			
Llwyni—				Contributions	0	10	0	School, for Jamaica			
Collection	0	18	3	Monmouth—				Special Fund.....	1	14	2
Llysfaen—				Lock, Miss, by J. F.				Moleston	0	10	0
Collection	0	15	0	Betty, for Patna....	1	0	0	Narberth	5	4	3
Contribution	0	5	0	Newport, Welsh Church—				Tenby—			
Merthyr—				Collections	5	10	6	Collections.....	2	7	0
Sion—				Contributions	2	11	0				
Collections	4	11	0	Pontabergoed	0	15	0	SCOTLAND.			
Contributions	3	10	6	Pontypool—				SCOTLAND, by Rev. P. J.			
Tabernacle—				Tabernacle—				Saffery.....	201	11	0
Collection	2	19	2	Collection	1	18	8	Edinburgh—			
Contributions	0	14	0	Contributions	3	6	3	Balderstone, Miss, by			
High Street—				English Church—				Miss Pringle.....	1	0	0
Collection	3	4	10	Collection	3	1	4	IRELAND.			
Contributions	1	5	0	Contributions	7	15	3	Parsonstown.....	2	0	0
Ebenezer—				Trosnant—				FOREIGN.			
Collections	2	8	7	Collection	2	0	0	Africa—			
Contribution	2	6		Contributions	0	18	0	Graham's Town	120	0	0
Neath, Tabernacle—				Sion—				East Indies—			
Collection	0	10	0	Collection	1	3	0	Jessore—			
Penyfal—				Risca—				Ferry, Rev. W., for			
Collection	1	0	6	Collection	1	15	1	Jamaica Special			
Pontypridd—				Contributions	2	12	11	Fund	1	0	0
Collections	1	17	10	Saron, Goltre—				Jamaica—			
Contributions	2	12	8	Collection, &c.....	1	19	4	Saint James and Tre-			
				Sirhowy—				lawney Sabbath			
MONMOUTHSHIRE.				Collection	2	5	1	School Teachers'			
Abersychan—				Contributions	3	15	0	District Association,			
Collection	2	0	0	Tredegar—				for Bimbia,			
Contributions	2	0	0	Welsh Church—				Western Africa.....	12	15	0
Argoed—				Collection	6	1	0	Normandy—			
Collection	0	13	0	Contributions	4	8	0	Avranches, by Rev.			
Contributions	0	15	0	English Church—				W. Hickey, for			
Bethel, Bassaleg—				Collection	1	6	0	Chapel at Morlaix...	4	0	0
Collection	1	2	8	Contributions	0	15	0				
Contributions	1	11	0	Twyngwyn	1	5	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

A WORD ON PECULIAR DIFFICULTIES.

THE following remarks, taken from a letter written by Mr. McCARTHY, the *oldest* agent we have in Ireland, have suggested the topic placed at the head of this number. They come from one long experienced in the work, and whose opinions are not hastily formed. They breathe a spirit of reliance on the Holy Ghost, eminently suitable to those who are engaged in prosecuting their work amidst so many peculiar obstacles.

Our excellent friend observes, "I do not shrink from the difficulties of my work in the Lord; but here a missionary has to contend against a pressure of evil, and the power of a spurious Christianity, presenting a stronger force than any other false system under the sun. Every man on earth has his god. Humanly speaking, it cannot be difficult to convince a heathen that inanimate matter could not have created itself; or that a senseless stock of wood or stone could have formed living bodies, and given to them intelligent souls.

"But in Ireland you have, not only the principle of heathenism—namely, *that a man may be his own saviour*, but you have to undermine a religious system claiming the same authority as the truth itself, and seemingly sanctioned by it, and loosen it from the grasp of his warmest affections—a grasp like that of a drowning man!

"Express a doubt of his safety, and he is indignant at your presumption. He tells you, 'I am a Christian; your religion is fallacious—a thing of yesterday. Ours is the first and only true religion; for there cannot be two religions and both true.' Day after day have I to meet this sort of thing, and to show its folly again and again."

Shall we not, therefore, while gratefully adoring that gracious providence which hath brought us through another year, remember the manifold mercies we have received in new acts of consecration to God, and in increased liberality to his cause? His truth, his Spirit, with his own servants to preach the one, and guided and blessed by the other, can destroy this dreadful system. Readers! of all ages and circumstances, help us to strengthen our little band, and to augment its numbers.

We proceed to quote from the letters of the agents, whose facts, *narrated by themselves*, cannot fail to interest, as well as to give the best notion of the working of the mission itself. Thus RICH. MOORE writes,

As I was walking in Ballina a few days ago, I heard many persons swearing; and having pity on them, I spoke to them *in their mother tongue*. There was a great silence for about half an hour. Every ear listened, and every eye seemed to desire to have more. After I had showed them how God could be just and the justifier of the ungodly, a shrewd Romanist from T—— came up and asked my name, and when I should speak there again, saying, *these are new truths to us, for such we never heard from our priests*.

PAT. BRENNAN relates the following for the purpose, he says, of *showing the spirit of inquiry which is abroad*.

Mr. H—— was spoken of by the priest in his chapel, for giving a tract, "On the Novelty of Popery," to one of the parents of a scholar in his school. He spoke to me about it, thinking it would be a charge against H—— for doing so. I said he was at liberty to give a tract to any one who would read it. "Nothing but the power of God," said he, "would prevent a catholic from knocking any one down who would give such a tract as that." "Indeed," said I, "that would be a bad argument to prove their religion was the true one. I will tell you a better way to act. The writer's name is to the tract, and if you can contradict his statement, as you have an opportunity, why don't you do so?" To this he made no reply.

On the following Sunday, he requested that none of his flock would send their children to H.'s school; but I am glad to say, that his words *have not had their desired effect.*

PAT. GUNNING, in speaking of the good attendance at the several preaching stations which Mr. Thomas visits, at Mount Shannon, Clonavilla, &c., adds—

A few days ago I went to M——, where there was a large mixture of Romanists and protestants. Some of the former introduced a controversy, which was, however, *soon turned into a friendly conversation.* A man who worked in the house, a Romanist, who had a small Testament, opened to 1 Pet. iii. 19, and desired me to explain it. This I did as well as I could. He said, "If that be so, the priests have *misrepresented this, and other like portions of scripture*, in our catechisms." To which another replied, "*You will soon be as any protestant.*"

PHILIP WILLIAMS, who labours in Cork, sends the following affecting statements. They describe a state of things, both moral and social, which ought to make a deep impression; and they show the great importance of a mission not by any means so generally supported as it deserves.

Paddy Connor, son of old Johanna, who said, when on her death-bed, she would sooner have one priest before her than twenty after her, is in a dying way. I could not describe the joy which he manifested at my appearance. I stayed with him, in a dark room, for three hours, while he opened to me his mind with freedom and pleasure. I endeavoured to bring the Saviour before him in the most powerful manner I could, and was glad to hear him repeat the words of his mother, that he had no hope *but in the Son of God.* His views are pretty clear as regards the plan of salvation through a crucified Saviour. Here, again, we are encouraged to persevere. Though our progress is slow, we are still moving onward.

Returning home I got into a hut, in a lonely part of the road. I saluted at the door, and was answered in *Irish.* Two women and a girl were within. I looked round and saw a baby about four months old laid in a cradle *dead.* I never saw any thing like the misery of this wretched company. The old cradle was half full of *rotten straw and heath*; over it was an old filthy sheet, not fit for a house cloth. Here the babe slept in the daytime, and here now lay his remains. The only clean thing I could see was a small bit of common calico, that was laid over it. The

mother said, "I suppose you think it strange to see a wake so lonesome as this?" "If we were all where babe is, we would not be lonesome there. Those that are in the presence of God don't feel as we do, and babe is surely there." She said, "I don't know that, Sir." "What makes you doubt?" "The baby was not christened by the priest, and on that account I am afraid it is lost." "Why did you not get him christened, if you thought he could not be saved without it?" "To tell the truth, *we could never catch a half-a-crown, and the priest would not christen him without it.*" "If the priest knew that he could save the soul from danger, and *would not without getting a half-a-crown*, I think that would lead a person to doubt his Christianity." "I would not like to say the priest is not a Christian, but still I believe you are right." I read the first chapter of the first epistle of John. I dwelt much on the seventh verse; from this and other passages I succeeded in removing the doubt from her mind respecting the safety of the baby. Having done this, I said, "Who shall be the next?" The old woman said, "According to the course of nature, I shall be the next." "It may be so, or it may not; but if it should be so, are you prepared to die?" "Indeed, I am not. It is now three years since *I was prepared for death.*" "Who prepared you then?" "Father Corkran." "None can prepare the soul for death but the Lord Jesus. It is against him we have sinned, and he only has the power to forgive us all our sins." They thanked me, and requested I should never pass that way without calling in to see them. I hope the Lord will bless what was said to their souls.

A Romanist, named T. O. B., got a Bible some time ago; he was then cautious, for fear the priest's men should see him reading it. That fear is gone, and he now says he would not be prevented by any man from reading the word of God for himself. Pray that the Lord would give us many more like him.

RICH. MOORE mentions a pleasing incident, which shows how extensively the desire for reading prevails amongst the young.

A few days since, when travelling, I met with two men and a lad, going to labour. I talked with them about Christ and his work. The men appeared very ignorant, but the lad heard with attention and delight. Finding he could read, I gave him a tract, which he read at once, and asked if I had any more to give him, so that his mother might read them too. I told him to call at my house on a certain day, which he did, and wished for a copy of the scriptures, promising to read it in spite

of every opposition. This had told me he had never heard about Jesus like I had told him Faith cometh by hearing, and hearing by the word of God. May we not hope that it will be so with this lad !

JOHN MONAGHAN writes, Nov. 18th,

Hitherto we have to bewail the spiritual famine which has prevailed around us. But the terrors now arising from the appearance of famine of food, strike every heart with fear and dismay. The potato crop, almost the only fare the poor have to live upon, is nearly lost. I have travelled these last three weeks several parts of Leitrim and Sligo, and I find *two-thirds* lost ; and the trifle that yet remains is decaying. The opinion now generally entertained is, *that in a few weeks the whole* will be gone. May the Lord in his mercy stay this dire scourge, and preserve his creatures from its accompanying evils !

In all my conversations with the people about this fearful calamity, and it is one of the first topics they introduce, I endeavour to show them that the Lord is pitiful and kind ; and that when he chastises, it is to show the disobedient that it is caused by their sins, and that they might turn to him for mercy. I am happy to say that the divine blessing seems to accompany the word, in putting the voice of praise into the mouths of some, who hitherto praised him not.

I was engaged in this way, a few days ago, in a house where there was a Romanist, who listened attentively while I was reading several portions of scripture. When I had finished, he said, *Why should we not all of us read and study that blessed book, and unite in prayer before the Lord, and never cease until he hear our petitions, and forgive us our sins against him !*

I find the people, in a great measure, willing to hear, and anxious for instruction. Tracts are cheerfully received ; many earnestly request them. Many, I fully believe, read them with profit.

WM. McADAM, among many interesting facts, describes a prayer meeting which he recently held at C—.

As we were about to commence, a rigid papist came in to see me ; and after some interesting conversation, he got up to go out. I asked him to stop with us, which he did, and paid great attention. There were two other Romanists in the room. After the service, they all went away together. "Well," said he, "I never was at a protestant meeting before. I am delighted with the plain way in which it was conducted. But I remarked one thing ; they gave all the glory to God through our Lord Jesus Christ." "But do

not we give the glory to God too ?" said the others. "No, we do not ; we give a part to the Virgin Mary, and to saints and angels." They had a great conversation ; the two contending for giving praise to saints, &c., and he for worshipping God alone in Spirit and in truth, through Jesus Christ.

JOHN TALBOT draws attention to the difference between the state of feeling in former times and the present.

How happy I feel at present, to what I did in those days when the people, as soon as I would enter into their houses, would begin to remove the stools and pots, or something of the kind, as if they were striving to prevent me from speaking to them as I should. Now they are glad to hear any one who speaks to them about the things of God and their immortal souls.

Some time ago I mentioned a few families joined in buying a Bible. They are so remarkable for their attention to it, and absenting themselves from vain assemblies, that *even the priests say they wish every family had a Bible of their own and would do as these persons do*. If the people were all thus encouraged everywhere to read the word of God, they would soon be different from what they are.

Some kind friend will, no doubt, respond to the following affecting request. It is from Miss Shaw, a teacher of one of the Society's schools.

The priest came to my school some time ago, and asked how many Roman catholic children were reading the Bible. I told him as many as could read at all. He said he would not let any of his flock do so. I referred him to John v. 39, saying, "Sir, whose advice is best to take?" *He left the room in a hurry.*

He spoke of me in the chapel for some sabbaths after, and went from one house to another, threatening any children who should come to the school. But they are returning again, and reading the scriptures with delight. *Their first concern when they come into the school, is to try and get a Testament.*

We have in this village many female adults, calling on me to commence an *evening school* ; but they are so poor, they cannot even procure candles. Will some Christian friends send me ONE ROUND, to enable me to commence it ? That sum will supply us during the next quarter.

MR. BERRY writes, from Abbeyliex Dec. 1st,

Since my last, I have had many opportunities of diffusing the truth around me ; and

my countrymen, in this time of their distress, appear to regret that they have neglected the gospel so long. However it may end, great depression and dread sit on all hearts, and they expect there will be a want of food. They are in a frame of mind to receive an impression, and the time has come when a word fitly spoken may be expected to tell.

Last Lord's day fortnight, a wet and gloomy day, I met at my house, on my return from morning preaching, a man drenched with wet, who had walked that morning a distance of *thirteen miles to hear me preach*. I was greatly pleased with his shrewd inquiries, and his evident desire to know the truth.

What makes this case the more interesting, is the fact, that the poorest, most illiterate, but simple-minded, member of our church has been the means of arousing his attention. This poor brother, after his day's toil, often in the dark, visited this man; and the result has

been that he came to hear for himself. I gave him a Bible and some tracts. I told him when I should be in his neighbourhood. He left me rejoicing, and I was rejoiced too.

Mr. McCARTHY pleads urgently on behalf of Tullamore.

When I was last there, the school-house was full; indeed, there was not sufficient room. Here is a place where the people are most anxious to hear. *We should have twice as many, had we a place to accommodate them.* Can nothing be done to do away with this long talked-of grievance? Priestly interdiction against the schools is fast wearing away. The children are again committing the word to memory; *but we are distressed for a good meeting-house.*

POSTSCRIPT.

For some time past, Mr. Davis has felt himself unable, from his growing infirmities, to discharge his duties with the same efficiency as formerly. Having faithfully served the Society for nearly *thirty years*, it seemed desirable to him and the Committee, that he should be released from his engagements. His connexion with it will therefore cease in March, 1846. It is proposed to allow him £50 per annum, in the hope that he may find a less laborious sphere of labour in which he may be useful.

The Committee have had the painful duty, during the last month, of declining applications from *four pious and suitable persons, as readers*; and two from others offering themselves for missionary work in general, and *one* proposing himself as a schoolmaster, in which he has had considerable experience. *The debt, and want of funds are the sole reason.*

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Mr. Paxon's missionary box	0	18	0	Regent Street, Lambeth, collected by Mrs. Bennett	2	2	0
Horham, the church at.....	2	10	0	Sevenoaks, by Rev. T. Shirley	10	11	0
Beccles, collections and subscriptions	10	1	5	Legacy, Mrs. Palmer, Wallingford	10	0	0
Yarmouth	5	5	0	Boss, C. R.....	1	0	0
Norwich	63	13	6	West Haddon Sunday School, by Miss Darker	0	10	0
Worstead	9	12	0	Thrapstone, by Miss E. York.....	0	10	0
Ingham	3	16	6	Mrs. Moore.....	1	0	0
Fakenham, — Fyson, Esq.	1	0	0				
Paignton, by Mr. Troward	3	1	0				
Biggleswade, by Mrs. Hall	3	5	0				

The following sums have been contributed towards the debt.

	£	s.	d.		£	s.	d.
Mr. Walter Williams	5	0	0	Mrs. W. Nash.....	5	0	0
Mr. W. Beddome	3	3	0	Aberchirder church, by Mr. Alexander.....	2	2	0
Mr. Peek, Hazlewood	1	0	0				

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

In a note accompanying the following Report from the Cheltenham District, Mr. CURRIE, of Bourton-on-the-Water, the respected secretary, says—"The brethren are of opinion that it is desirable that as much of it as you can find room for in the Quarterly Register, should be inserted there, for the information of subscribers to the Auxiliary, and others." It is deemed advisable to publish the whole, as it exhibits a fair specimen of the spiritual destitution which obtains in several of the rural districts, the labours of the agents in such districts, and the difficulties which they have to overcome :—

It is now about twelve months since this Auxiliary was formed. The objects contemplated by it are—The evangelical instruction of the rural population in the south-eastern part of the county of Gloucester, and the rendering of aid to such town stations as are unable to sustain themselves, but may be deemed worthy of assistance. Two such stations at present receive assistance from this Auxiliary.

The labours of your missionary commenced with the early part of the present year, and they extend over the whole of that district which lies between Cheltenham and Stow; although, as the part of the district most destitute of evangelical instruction is that which is most remote from Cheltenham, your committee have thought it desirable that the greater portion of his attention should be given to that part.

The first of those villages to which your committee would direct attention, is *Great Barrington*. This is situated about four miles from Burford, and contains a population of 530 inhabitants. The only place of worship is the established church. The village is almost exclusively the property of a nobleman. Some years since there was occasional preaching in a cottage in this village, but an intimation having been given that this was offensive to his lordship, the preaching was discontinued. In this village tracts are regularly distributed, and the gospel preached from house to house.

Brood Rissington is about two miles from Barrington; its population 500; no place of worship but the established church, the ministry of which has of late been decidedly Puseyistic. This village is also, to a great degree, the property of the nobleman referred to above. The inhabitants are, generally speaking, lamentably ignorant of the leading truths of the gospel. The visits of the missionary, however, are well received here, and it is confidently hoped that some good is being effected.

During the summer months your missionary frequently preached in the open air in this place, and was always heard by a large and attentive audience, and on no one occasion was the slightest interruption offered; on the contrary, your missionary was several times offered money for his services, (which he, of course, declined;) a circumstance, however, which, though trifling, may serve to show that his services were favourably received. Since the weather has become unsuitable for these open air services, and no place has yet been obtained in the village which could be used for conducting public worship in, several persons go regularly to neighbouring villages to hear the word, and a few of them give pleasing evidence that they do not hear in vain.

One young man appears to be anxiously inquiring the way to heaven, who ascribes his first impressions to the perusal of a tract entitled "Poor Joseph," which was left at his house by the missionary. His mother, with

whom he resides, when tracts were first offered at her cottage, objected in the most decided manner to receive them; after much entreaty, however, she was induced to take them, and since that period, not only her son, but she herself has become deeply interested in their contents. The young man has become a teacher in one of the Sunday schools under the superintendence of your missionary, at a distance of six miles from his own residence.

A young woman in this village, who describes herself as having been greatly impressed under a sermon preached a long time since in the church by an evangelical clergyman, but who for want of any one to watch over and admonish her, had gone back very much to the course of this world, appears to have received great benefit from the preaching and visits of your missionary.

Little Rissington: population, 250. Besides the established church there is a small chapel here, capable of accommodating eighty persons, in which your missionary preaches monthly, generally to a full and attentive audience.

Wick Rissington: population, 220; a Puseyite clergyman; no preaching except in the church. An open air service was held here some time since, which met with some little interruption; but generally speaking, tracts are well received, and the people appear to appreciate the visits of your missionary.

Upper and Lower Slaughton: population, 350. No preaching except in the church. Tracts left fortnightly at all the houses, and frequent visits by the missionary. Formerly a cottage-lecture was regularly delivered in one of these parishes; and it is hoped that before long an opening will occur for the renewal of this exercise, which, so long as it continued, was felt by many to be very profitable.

Upper and Lower Swill: 400 inhabitants, generally very ignorant, and, there is reason to fear, very depraved also. A short extract from the journal of your missionary may serve to illustrate this statement. "Saw," he says, "an aged woman lately recovered from illness; asked her whether during her illness she had reflected seriously on her state before God." She replied, "I am no scholar; I pray, and do all I can." I spoke of the necessity of a change of heart. "I felt," she said, "one day such a pain at my heart, that I could scarcely contain myself." "Do you think," I inquired, "that the change of which I have been speaking occurred then?" She replied, "Yes." I endeavoured to show her that it is a spiritual change wrought by the Holy Spirit, and is known by its effects. Her mind appeared to be lamentably dark. These villages are regularly visited with tracts by your missionary, who, but with few exceptions, finds easy access to the cottages.

Aston Blank and Notgrove contain about 500 inhabitants. The gospel has been occasionally preached in both these villages for years, and there are several residing there of whom there is reason to hope that they know the grace of God in truth; a large number, however, remain in ignorance and sin.

Vigorous measures have been adopted since the formation of this Auxiliary for the instruction of the young in Aston, many of whom it was found had grown nearly to maturity without receiving the first elements of learning. In the first instance, the Sunday school was taught in the cottage in which it had been customary to preach; this, however, was soon found to be too small for the purposes of the school. A schoolroom has since been fitted up, which serves also as a chapel, and here about fifty children receive instruction every Lord's day. There are also two or three public services every week, the attendance on which is very good. Some of those means which sufficiently indicate the prevalence of a spirit of intolerance, and which are but too frequently resorted to in agricultural districts for the purpose of deterring the poor from hearing the gospel, and their children from receiving instruction at the meeting-house, have been tried here.

Prior to the commencement of the Sunday school in connexion with your Auxiliary, no other existed in the village, and no intimations had been given of any intention on the part of the "dominant sect" to commence one. So soon, however, as your missionary had commenced his operations, another school was begun in connexion with the established church, and strenuous exertions were made, both by threats and promises, to induce the parents to send their children. Some few were removed from the chapel to the church school, in consequence of these efforts. A part of those who were thus removed have returned, and at the present period the attendance at your school is nearly, if not quite as good as it has been at any time since its commencement. The children are for the most part very orderly in their behaviour, and seem to appreciate the privileges they enjoy. In proof that the instruction is valued, it may be mentioned that since the commencement of the Sunday school, many children have obtained admission to the British school at Bourton, and walk thither daily, a distance of about three miles.

Hazelton: population, 120. The missionary has preached here occasionally, but as the house, which is licensed, is in the possession of the Plymouth brethren, who have offered some objections to his continuance, he has been obliged to desist.

Turk's Dean: 250 inhabitants. The Wesleyans sometimes preach in this village, but not regularly; and as the people appear very anxious to receive the visits of your missionary,

he has established a Loan Tract Circulation there, and occasionally preaches.

Breckhampton.—This has long been a station in connexion with Cheltenham. Your missionary reports that he finds a few consistent, with many inconsistent, professors of religion here. An influence exists which seems to counteract, to a great degree, the benefit of any efforts which are being made for the moral and spiritual advantage of the population. Nevertheless he hopes that his efforts and those of his coadjutors in this part of the field are not altogether in vain in the Lord. The attendance upon the preaching has somewhat improved of late, and some who, though professors of the gospel, had abstained from the public means, have resumed their attendance.

Clapton-on-the-Hill contains a population of 120 persons. Here tracts are regularly distributed and the gospel preached. The attendance is very encouraging, many of the hearers come from a considerable distance, and listen with marked attention to the word preached.

Sherborne: population, 800. This village is the property of the nobleman of the same name. No opportunity exists of preaching the gospel here; but several from this village, within the last two years, have been united to the church at Bourton, and it is hoped are as lights in a dark place, and these with others frequently attend the preaching at Clapton, and several pleasing instances of conversion have occurred, while some others seem still to be anxiously inquiring. Many tracts are circulated here.

Windrush.—This village is contiguous to Sherborne, and the larger part of it is the property of the same nobleman. Your missionary has been much encouraged by his visits to this place, from the interest which the people discover in the tracts, and the ready and even grateful manner in which they listen to his admonitions and instructions. Several have expressed a wish to have preaching in the village, and your missionary is not without hope that a door will be opened for that purpose here.

In addition to the above-named places which are under the regular visitation of your missionary, your auxiliary affords assistance to the interests at *Stow* and *Winchcombe*. The former town contains a population of 2000 persons. In addition to the established church there are small baptist and Wesleyan chapels; the baptist interest is of considerable antiquity, but it has never been large, and of late has been in a low and decidedly declining condition. At the commencement of the present year, owing to the prevalence of a party spirit, the church came to a resolution to dissolve their union as a church, and the management of the interest

has since devolved in a great measure on your committee.

For some months, the pulpit was gratuitously supplied by neighbouring ministers, but as it was impossible that this plan should long continue, your committee were induced to seek after a more permanent supply. They were directed, they trust, by the Head of the church to Mr. Acock, who was for many years the much-esteemed pastor of the church at Naunton, but subsequently, for a short period, of the church at Shipston on Stour. After serious deliberation, Mr. A. was led to accede to the invitation of your committee, and has entered upon his labours at Stow, under what appears to your committee to be somewhat favourable circumstances. The attendance on the ministry of this brother your committee rejoice to learn is good, and the unhappy spirit referred to above, appears to be subsiding. Besides supplying the chapel at Stow, Mr. Acock preaches in the villages of Donnington and Mangersbury. Means are being adopted by Mr. A. which it is hoped may ultimately lead to the formation of a new church in Stow, and your committee confidently hope that by the divine blessing on the labours of your agent there, the cause at Stow may at no very distant period, become prosperous and influential.

At *Winchcombe*, Mr. Dunn enjoys some token of the divine blessing upon his labours. The attendance upon the public worship during the sabbath afternoons and evenings especially, is encouraging. The schools keep up, and twelve have put on Christ by a public profession during the past year. From the preceding statement it will be seen that the seed has been scattered over a wide surface, and that there is every reason to conclude that much more good has been done than has yet openly appeared. Your committee, therefore, affectionately and earnestly call upon those who are anxious for the salvation of their fellow-men, to give this auxiliary all possible aid in prosecuting its great and important objects. Great effort is necessary, not only that it may continue its present labours, but that it may extend the sphere of its operations, and thus they hope and trust that while one plants and another waters, God will give the increase.

In a communication from our esteemed brother, Mr. LILLYCROP, of Windsor, the following narrative is given, which will interest and encourage many of our readers:—

As soon as things appeared in a progressive state in Windsor, our thoughts were directed to the villages around. One about a mile distant, called Spittal, where the Horse-guards are quartered, appeared the most des-

titute, being without church, chapel, or school. There we opened a room for a branch Sunday-school, and reading. Soon after this, one of the children was taken ill and died; I called to see the parents and family. The father was one of her Majesty's body-guards, but an enemy of all righteousness; an infidel in principle, who contended strongly for such men and doctrines as those of Paine and Owen. After much argumentation and many visits, he promised to read his bible. He did so, and soon became so delighted with its interesting truths, and the wonderful things contained therein, that when his little daughter was asked by her teacher: "Have you a bible?" "Yes, ma'am," was the reply. "Who reads it?" "My father, ma'am." "When does he read it?" "Morning and evening; but then," said she, "he is reading it all the day long when he is at home!" This led to a further inquiry, viz.; "Does he do any thing else?" "Yes, ma'am." "What?" "He prays." This was good news from the lips of his own child. I believe he *really* prayed under the Spirit's teaching, for he became a most anxious hearer at chapel, and one that searched deeply in the mines of revelation for the knowledge of God and the pearl of great price; which he soon found to the joy and rejoicing of his soul. About six months after he sought fellowship with the church, but like Ananias with Saul of Tarsus, we were still afraid of him; but when he pressed the subject again and again, saying, "Christ has received me, and you ought," we could no longer resist his importunity; but being desirous of knowing the effect of religion on his conduct in the army, application was made to his corporal-major, who bore such evidence to his external reformation, as proved that the lion had become a lamb, the drunkard a sober man, and the enemy of truth a follower of Jesus. He was baptized and united to the church, and I believe him to be a consistent Christian. We have three of the Queen's guards members of the church.

Such is one case connected with the effort to introduce the gospel into the village of Spittal, which will more than compensate for all the labour and expense bestowed thereon.

The Lord has been pleased to enable us to pay off £1200 of the chapel debt, besides the interest on the money, &c., &c.; a circumstance which often caused the song to rise at our church meetings, of "Praise God from whom all blessings flow." But there still remains a debt of £500, which presses heavily on the energies of the people. I have had to travel some hundreds of miles to reduce the sum to its present amount; in those towns I have received much kindness from the friends of the Redeemer, but my absence from home so frequently has tended greatly to impede the progress of the cause. Could we remove the

remaining burden it would enable me to remain more steadily at my post.

A few weeks after the conclusion of Mr. Pulsford's labours at Hereford, the committee received a report of them from a respected correspondent, the most important parts of which are given in the following extracts:—

In April, when our friend arrived, the cause was so much depressed that I utterly despaired of any ultimate good resulting from his visit. However, I have seen "great things done, whereof I am glad;" and while I anxiously look forward to the future, yet I cannot think that God who has brought us thus far will desert us. My hope is that ere long a suitable pastor for the church will be secured, who will continue to collect the ripening fruits of our brother's labours here, and who will watch over those who have already entered the Saviour's fold in this place.

During Mr. Pulsford's visit our people have been aroused from the death-like lethargy which surrounded us on all hands, and we hope a powerful stimulus has been given to the piety of those who were previously members of the church. A spirit of fervent prayerfulness has been awakened amongst us, and in answer to our supplications there has been a large out-pouring of the Holy Spirit's influences, and we have been gratified to see many souls come to us with brokenness of heart, anxiously asking, "What must I do to be saved?" It has been truly delightful to see the work of grace, and to trace its subduing and hallowing influence upon the hearts and conduct of those whom it has reached. We have taken all the care possible in the admission of members to the church; still, notwithstanding this, eighty have been added, nor have we yet had any reason to regret that they have been admitted. We have many inquirers, who are more or less under the influence of religious impressions, from among whom we are from time to time making additional increase to the church.

We all of us feel towards Mr. Pulsford the strongest personal attachment which was strikingly evinced last week, when he was in Hereford, after his return from Ledbury. We begged him once more to meet his friends, and give us a parting exhortation. The largest room in the city was secured, where five hundred persons took tea with him, and I believe hundreds more were shut out for want of room, who would gladly have paid this tribute of regard and esteem. He will long live in the best affections of our hearts, and our prayers shall ascend to the throne of God that he may be permitted for many years to

about for souls in the same spirit, and with greater success than at Hereford.

As to the means he employs I must think them fully borne out by scripture precedent, as far as my humble judgment goes. Before he came I had heard much of the "excitement," "enthusiasm," "reign of terror," &c., &c., which marked the track of revivalists, and I was sufficiently sceptical as to the policy and propriety of such efforts; but after a long and careful observation of all that has been done, I must say that these feelings have given way to the most hearty concurrence in all that has been done, and my prayer to God is that he would raise up a thousand such men to rouse those that are at ease in Zion to a sense of their obligations to save a dying world.

In a note just received from a brother of considerable experience, who is at present supplying at Hereford, we have the following spontaneous testimony:—

The attendance is exceedingly good. The people appear teachable. They are trying to lessen the debt on their chapel, and have raised the money for a gallery, which will be finished before next Sunday. There is no doubt at all that the cause would be a self-supporting one, if a diligent and suitable pastor were at once settled here. I have conversed with some of the converts whom brother Pulsford was instrumental in turning from extreme wickedness to God, and have been much delighted with the simplicity and firmness which they manifest.

In several of our stations vigorous measures are being adopted to reduce the amount of the chapel debts. A few weeks ago the secretary visited Dorchester, to assist Mr. Sincox in encouraging his friends there to make an effort. Mr. Sincox gives the following account of the result:—

You will be pleased to learn that our meeting in relation to the debt succeeded very well. We have obtained enough to pay off

one hundred pounds; and paid it is! In a few months we shall have a sum in hand to apply to the next hundred. Should we be spared another year or two, I hope the monster will be crushed, or so enfeebled that no future danger need be apprehended.

Respecting the debt at South Molton, Devonshire, Mr. TEALL, in an interesting communication, says:—

I am pleased to be able to inform you that by our combined exertions, myself abroad and the people at home, we have raised since Christmas last £200 towards our chapel debt. This you will say is doing nobly. But, beloved sir, we have still more than £400 to remove, and this we are anxious to raise by Christmas, 1846. I have applied to the "Building Fund" in London for a grant, and also for the loan of £100 from the late Dr. Newman's bequest.

Mr. WHITLOCK sends similar cheering intelligence from Belton, Rutlandshire:—

Dr. Cox very kindly complied with our request, and preached us a beautiful and useful sermon in the afternoon. The tea went off well; the meeting in the evening was well attended and interesting. The influence of the services altogether was of a very favourable character. All parties were much gratified with the Dr.'s visit.

The anniversary was successful beyond our expectation. A friend sent us £10, which with all other proceeds makes our receipts for the year just closed, £43 12s. 6d. Above £20 of this will be required to pay off some small sums, for which we have paid no interest; but we intend to pay off £25 of the last £100, for which we pay interest, thereby reducing the debt on the chapel, to £75. This is pleasing, and shows that the God of all grace blesses our efforts. I look forward with much pleasure to the time when we shall be able say, The debt is discharged, the chapel is free—is *our own*.

CONTRIBUTIONS.

£ s. d.		£ s. d.		£ s. d.	
BEDFORDSHIRE.		Mr. Gutteridge	2 0 0	Mr. G. Osborne.	0 5 0
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Collection	0	8	7	tist church	2	0	0	Irvine—			
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Collection	2	0	0	dent chapel	1	10	3	Two Ladies	1	0	0
Alloa—				Mr. Dewar.....	1	0	0	Kirkcaldy—			
Collection	0	10	8	Miss Angus	0	5	0	Collection	0	15	2
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Wynd	3	12	6	Collected at Elder St.	10	0	0	Alex. Watson, Esq. ...	2	0	0
Collected at South Sil-				Collected at Taberna-				Rothsay, Bute—			
ver Street	4	6	0	cle	7	12	1	Mrs. Sherriff	0	10	0
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(less expenses)	3	1	0	Rev. C. Anderson.....	1	1	0	Dr. Bellby.....	0	5	0
Berwick-on-Tweed—				E. C.	0	7	6	Stirling—			
Collection	6	0	6	Mr. Dunlop	0	10	0	Collected at Indepen-			
Cupar, Fife—				J. Scott Moncreiff, Esq.	1	0	0	dent chapel	3	10	0
Collected at Baptist				A Friend	0	5	0	Church fund	2	0	0
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Collected at Free				Glasgow—				Collected at Indepen-			
church.....	4	0	0	Collection, Brown St.	4	0	0	dent chapel	2	0	0
Dundee—				Collection, South				St. Andrews—			
Collected at Rev. Dr.				Portland St.	5	0	0	Collection (less ex-			
Russel's	3	0	0	Collection, Hope St.	14	0	0	penses)	0	5	0
A. Low, Esq.....	1	0	0	Mr. D. Smith	1	1	0				
				Mr. S. Wilson	0	10	6				
				Mr. J. Barr	1	1	0				
				Miss Oswald	2	0	0				
				Mr. Callander	1	1	0				
				Mr. Alex. Naismith...	1	0	0				
				Elia, Fife—							
				Collected at Indepen-							
				dent chapel	3	5	6				

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary,

THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON;

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THE

BAPTIST MAGAZINE.

FEBRUARY, 1846.

THE EARLY YEARS OF WILLIAM KNIFF.

IN the outline of Mr. Kniff's career which was hastily sketched to accompany the announcement of his death, it was stated that he served his apprenticeship with Mr. J. G. Fuller, who for many years carried on an extensive business as a printer. Mr. Fuller is now pastor of a baptist church at Stogumber, in Somersetshire, and his abilities as a writer being known to the editor, he wrote to him requesting him to furnish a memoir of our departed brother. He was not willing to undertake all that was wished, but he has complied with the request partially, by forwarding the following interesting letter.

MY DEAR FRIEND,—You express a wish that I would furnish you with a brief account of the early days of our beloved William Kniff, whose recent removal from the missionary field has filled so many hearts with sadness. The desire to know something of the commencement of such a course as his has been, is natural, and congenial with our spiritual sympathies ; and, as far as my

memory will assist me, I feel a melancholy pleasure in complying with your request.

You know his birth-place ; the honoured birth-place of the mission itself. My first acquaintance with him was when he was quite a boy, only twelve or thirteen years of age ; but even at that time, a leading feature of his future life—a resolute, firm, unbending pursuit of every thing he undertook — was strongly developed.

When a mere child he was a Sunday scholar, in connexion with the church and congregation under the pastoral care of the late Mr. Toller, my father's highly esteemed contemporary ; and his respected teacher is, I believe, still living to rejoice in his course, and to lament its early termination. Here, doubtless, he imbibed the elements of religious knowledge ; and to his mother, a most exemplary Christian, he was greatly indebted for instilling into his youthful mind the seeds of divine truth.

On my removal from Kettering to Bristol in 1816, at his earnest request

that he might accompany his brother Thomas, though unusually young, I took him with me as an apprentice to the printing business; and he continued a member of my family until very shortly before he sailed for Jamaica.

On his attaining a suitable age, he was received as a teacher in the Broadmead Sunday school; and that was the birth-place of his soul. An address to the children from Jer. iii. 4,* was blessed to his conversion. The bow was drawn in another direction, but the Lord directed the arrow, and to him be all the glory. His feelings, as he afterwards told me, were, as nearly as I can now remember, something like the following. Of course, at this distance of time I cannot pretend to verbal accuracy, but the statement is substantially correct:—"I felt ashamed, being a teacher, that the address should be as suitable to me as it was to the children. I felt conscious that I had wandered as far from God as ever they had, and even farther; and that I needed a forgiving Father and a constant Guide, as much or more than they did. I felt overwhelmed at the astonishing condescension and love displayed in such an appeal. I felt, in fact, as I had never felt before, and more than I can well describe; such a mixture of shame, and grief, and hope, and love. I could not join in the singing afterwards, though my heart went with the words.† On leaving the school, I went alone, and yielded to my feelings. I wept bitterly and prayed earnestly; more earnestly than I had ever prayed before. I turned the text itself into prayer, and cried fervently to God, My Father, wilt thou from this time be the guide of my youth? And the Lord heard my prayer, and enabled me to give him my heart;

and now it is my earnest desire to yield myself entirely to his guidance as long as I live. I have long known the way of salvation by faith in the atonement and righteousness of the Lord Jesus Christ; and now, that salvation is all my hope and all my desire."

Such, or nearly such, were the terms in which he revealed his feelings to me a short time after; and from that time his undeviating motto has been, ONWARD! He was soon proposed for baptism, and the church did not disdain his youth: they received him, and a greater honour was never conferred upon them.

The missionary spark, in both him and his brother Thomas, his honoured predecessor in the missionary field, was evidently kindled in connexion with their secular daily employment. As compositors, the missionary intelligence published in our "Periodical Accounts," necessarily passed through their hands; and the Lord was pleased deeply to interest their hearts in the progress of the gospel in India. "The islands of the west" had not then assumed that interesting position which they now occupy; but India formed the frequent theme of their conversation. One day, on some allusion being made to the native preachers, Thomas burst into tears. On inquiring into the cause, I found he was greatly afraid that, as native preachers were rising up so rapidly, by the time he should be old enough to go, European missionaries would not be required! Nor was this impression transient. Some time after, the two brothers were overheard earnestly conversing on the same subject; Thomas, as usual, indulging his apprehensions. But William was a stranger to such feelings; he always hoped. "Never mind, Thomas," said he, "the society can't do without printers, and I am sure Mr. Fuller will recommend us; and then we can preach too, if we like!" This was before either of them

* "Wilt thou not, from this time, cry unto me, My Father, thou art the guide of my youth?"

† "Beset with snares on every hand," &c.

had publicly professed his attachment to the Saviour.

The future course of Thomas is well known. He preceded his brother in Jamaica ; was faithful unto death ; but was soon called to receive the crown of life. He was a lovely youth, greatly resembling, I should think, "the disciple whom Jesus loved."

William had more of the ardour of Peter (happily, without his faults), and the perseverance of Paul. When he was apprised of his brother's death, after the first gush of feeling had subsided, he immediately rose up, and, with an energy characteristic of his whole life, declared, "Then, if the society will accept me, I'll go and take his place!"

The society did accept him : he went ; and the results eternity alone can unfold.

I freely acknowledge that, at first, I sympathized with the fears of some of his best friends, lest his noble ardour should lead him into occasional difficulty and danger, especially considering the exciting and irritating sphere in which he would have to move, in connexion with Jamaica slavery. But these apprehensions were greatly allayed by his having selected for constant associate and dearest friend, one whose remarkable gentleness and prudence were eminently calculated to repress any undesirable exuberance in the expression of that generous philanthropy for which he was so gloriously distinguished. Our

bereaved sister, with whom we most deeply sympathize, will forgive me this allusion. Our expectation has not been disappointed. The Lord bless her and hers!

And now, my dear friend, I have completed my undertaking ; and, leaving to some friend more intimate with the minutiae of our beloved brother's public course, and more competent to the delineation of his character, than myself, the completion of the desired memoir, I subscribe myself,

Yours sincerely,
J. G. FULLER.

It may be interesting to many of our readers if we add, that Mr. Thomas Knibb has a son living, who bears his name and is treading in his steps. Though deprived of his father when only six weeks old, and of his mother a few months afterwards, he has been trained in the nurture and admonition of the Lord, and having returned about six years ago to Jamaica, where he was born, has been usefully engaged in superintending a school at Refuge, under the eye of his uncle William, who always behaved towards him with paternal kindness. The loss that he has sustained by the present bereavement, is great ; but the God whom he has begun to serve in the gospel of his Son, has in the book of his remembrance many prayers that have been offered for him by those of his relatives who are now without fault before the throne.

MESSIAH SPRINKLING THE NATIONS.

BY THE REV. BENJAMIN DAVIES, PH.D.

"So shall he sprinkle many nations."—ISAIAH lii. 15.

A VERY singular use is often made of this passage, by those who wish to prove that baptism is not immersion,

and especially that the Eunuch was only sprinkled by Philip, when "they went down both into the water," Acts

viii. 38. The curious argument proceeds on the assumption, that the ordinance of baptism is foretold in these words, and that consequently, as the Ethiopian officer of state had been reading this portion of Isaiah, the ceremony must have consisted in sprinkling. But how they make out that the prophet here has reference to baptism does not appear, even if we grant the correctness of the translation. All the eminent writers that approve of the common version, understand sprinkling with *blood* and not with *water*, and consider the language as expressive of *expiation for sin*, by the Messiah, and consequently as having no reference to the Christian rite. This interpretation certainly agrees well with other passages in the prophet; but yet it does not suit the context, for there is an evident correspondence or parallelism between this and the foregoing verse. What is rendered *sprinkling* here, stands in antithesis to *being astonished* in the preceding member of the parallelism, thus: *as many were astonished at thee (or him); so shall he sprinkle, &c.* But what correspondence or opposition can be conceived between *astonishment* and *sprinkling*? Manifestly none. Hence we naturally suspect some defect in the translation, and seek a more appropriate meaning. And we find on examination that another rendering may be adopted; and has actually been adopted by the most learned modern translators and expositors of Isaiah, who all agree in adopting some other rendering instead of the term *sprinkle*. Gesenius, with whom also DeWette coincides almost word for word, gives a German translation of the whole passage, which may be rendered thus:—

Just as now many are shocked at him,
(so marred more than men is his visage
and his form more than the sons of men.)
so shall many nations exult on his account,
before him kings shall shut their mouths;
for what was never told to them, shall they see,
and what they never heard, shall they perceive.

In this version, which is sanctioned also by Rosenmüller, Maurer, and other eminent biblical scholars, the parallelism is plain and natural; for *exulting stands* opposed to *being shocked*. This improvement of the translation cannot fail to commend itself to an intelligent reader of scripture, especially if he is aware that the term in the original warrants the change.

It is worthy of notice, that in the Septuagint version which the Eunuch was most probably reading, and from which the quotation in Acts is certainly made, the clause is rendered: *so shall many nations wonder at him* (ὅπως θαυμάσονται ἐν τῷ πολλῷ ἐν' αὐτῷ). And this is the rendering followed by Dr. Boothroyd in his bible.

If more be wanted in order to show that this passage cannot prove sprinkling to be baptism, appeal may be made to the testimony of Mr. Barnes (notes on Isaiah), who, though an advocate of sprinkling, both as the proper act in the religious rite and as the proper rendering in this clause, yet expressly adds, that "it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his [Christ's] purifying or cleansing the nations, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered."

TOUR IN THE ORKNEY AND SHETLAND ISLES.

BY THE REV. FRANCIS JOHNSTON.

THE baptist friends in Shetland and Orkney had for many years anxiously desired a visit from some minister of their own body ; but year after year they had looked in vain, and with keen regret that they were so much overlooked by their brethren in the south. Such visits, often repeated and efficiently conducted, they both deserved and required. Shut up in those sequestered isles, they were looked upon by the other sects in the place as a race of people little known or acknowledged by churches in the south. Nay, it is said that some of their neighbours believed that they were the only baptists in the world. Others upbraided them as having no learned men among them. The baptists themselves saw that the truth was suffering seriously on account of their neglected condition ; while, at the same time, they felt themselves deprived of much encouragement and enjoyment which otherwise they might have had, were they favoured with occasional visits. The result was, urgent and frequent entreaties to come and spend a little time with them. These urgent appeals, made again and again to myself, were the origin of this tour. And it is to be hoped that many evangelistic visits will yet be made to them. The remoteness of these interesting groups of isles has no doubt operated unfavourably towards the intercourse of the churches. But much of this is merely ideal. The distance is now almost nothing, in consequence of the trips of the steamer, which in summer plies once a week between Edinburgh and Shetland, making the passage in forty-four hours, and from experience I can say it is a delightful and most interesting trip.

I left Cupar on Thursday, June the 26th, and on Friday morning at six

o'clock sailed by the Sovereign from Granton, and after a pleasant passage, landed at Kirkwall in Orkney, on Saturday about noon. Kirkwall is a town of 3046 inhabitants. There are five or six places of worship in it, but only two baptists ; one of them, an aged sister of the name of Yorston, who was one of the first baptists in the Orkney Isles. I took tea with her on the evening of my arrival, and she told me that when she became a baptist she was excluded from the fellowship of the independent church, and remains so to this day, although she still attends there. I immediately sought for a place to preach in on the following day, which was sabbath. Through the kindness of the sheriff-depute, a brother of Lord Robertson's, I obtained the town and county hall. I got bills printed, and sent the bellman through the town, announcing the services of the week. On Lord's day I preached four times in the street and once in the hall, beginning at half-past eight in the morning. The day was unfavourable, showery and cold ; and the morning congregation was small, but the others good. The evening one in the hall was so crowded that the people had to stand in every direction, and many in the passage could not get in. No doubt the want of a larger place operated unfavourably on the meetings the whole week. Monday evening I preached in the streets to a good company, and distributed tracts. Tuesday was very wet, so that I preached in the hall. The congregation was late of gathering, but thronged, as many had again to stand. On Wednesday evening I began the service out of doors, but preached in the hall. On Thursday the brethren in Westray having heard of my arrival in Orkney, came for me. Brother Henry

Harcus, one of the pastors, and three of his brothers, all members of the church, came in the boat. At the evening meeting, accordingly, I announced my intention of going to Westray the next day; but about noon, when intending to sail, black clouds gathered in the east, which the experienced seamen assured us were the harbingers of a storm. As they said, so it was. I resolved, therefore, again to preach that evening, and went from door to door with brother Harcus giving information, and I got my reward; a good congregation was gathered, and I had one of the most interesting opportunities which I had enjoyed in Kirkwall. Regarding Kirkwall, I am sorry to say, very little fruit was apparent from the visit. The weather and other circumstances, such as the smallness of the hall, were very unfavourable; and a great degree of coldness, shyness, and bigotry, was evident on the part of the religious bodies in the town. The very fact that the preacher was a baptist seemed to repel approach. However, the gospel was faithfully preached, many tracts were circulated, and a few devoted and attached friends with whom I had conversation were raised up, so that I trust lasting fruit will yet appear. But the stay was too short, my time being limited; a circumstance which I had much to regret in every place I visited.

On Friday evening, after sermon, there being no darkness in midsummer in Orkney, the brethren inclined to go to Westray, and the night being fine and the wind favourable, I, having the fullest confidence in them, assented. Accordingly, at eleven o'clock at night, in a fishing boat with a small fore-castle we set sail a distance of thirty miles. The sail among the islands was delightful. The fact that it was midnight without darkness, while a few stars glistened over us, passing one island after another, and being in an open

boat and deep sea, all conspired to render it one of the most romantic scenes I had ever beheld. Between four and five o'clock on Saturday morning we landed, and brother Henry Harcus conducted me to the house of the aged pastor William Tilloch, who, early though it was, rose and gave me a hearty welcome, which I can never forget. Having rested for a few hours, I spent the rest of the day at the house of John Reid of Skail, a devoted and excellent brother, who just now maintains two studying for the ministry. His dear wife, who has been confined to bed for about three years, is also a devoted and useful Christian. Her pen and her influence are seldom at rest, doing something for the cause of God and souls. Both their hearts are much set on the raising up of baptist preachers for Orkney; and the practical demonstration of their ardent desire, combined with their deep humility and self-denial, is altogether one of the rarest patterns of Christian excellence which I have witnessed. I trust they will yet be spared to see their heart's desire largely accomplished. Westray is an island of ten miles long, varying from two to five wide, having a population of about 2000. The baptists, about one hundred and fifty in number, have two chapels five miles apart. In the church are four pastors, three of them advanced in life, excellent and prudent men, who have truly borne the burden and heat of the day. The church lately had about sixty or seventy added, chiefly of the young, so that at present it seems in a lively state. The congregations during my stay were heart-cheering. On the evening of the day I landed on the isle, at five, I preached in the north chapel to a full and interesting audience. I felt powerfully the difference between being among strangers and among friends. How different my feelings here to what they were in Kirkwall! There coldness and strangeness; here

anxious, warm-hearted friends, who had been long looking for me. What affectionate looks ! What hearty and humble greetings ! I need not say I preached with much freedom and enjoyment. On Lord's day I rode five miles to the east chapel, attended by many friends and members of the church, the place crowded. Brother H. Marcus and I both preached, and the Lord's supper was dispensed. In the evening preached in the north chapel to a large congregation. It was a day long to be remembered. On Monday at noon I preached to a large congregation on believers' immersion, at the urgent desire of the brethren, who long wished to hear the subject expounded by a brother from the south. In the evening held a missionary meeting, and the pastors, Tulloch and Henry Marcus, gave addresses, as well as myself. I exhibited a Birmese idol which I had brought with me, and it excited great interest. This was the first missionary meeting of the kind which had been held in the place. On Tuesday, accompanied by a goodly number of brethren and sisters, I walked the whole length of the island, and at noon preached in a large barn at Rapness. The congregation seemed considerably above one hundred. I now had to bid farewell to this interesting island with great reluctance. Many of the brethren and sisters came with me to the shore. With some of them, especially brother Reid of Skaill, I found it difficult to part. In the church are several interesting family groups, one of which I cannot pass without notice. The family of Marcus is one of the most interesting I have witnessed. There are three aged brothers of them, all members of the church, as also their wives. One of them, Stewart Marcus, is one of the pastors. All of them have children members of the church. One of them has no less than five sons in the church, two of them dea-

cons, and one of them, the youngest, pastor.

After preaching at Rapness, I crossed a ferry of two miles to the island of Eday, accompanied by brother H. Marcus and James Scott, now studying for the work of the ministry. The boatmen would take nothing. Eday is an isle of about seven miles long, and two or three wide, with a population of nearly nine hundred. Here is a baptist church of twenty-four members, with a nice little meeting-house built in 1839. They are occasionally supplied from Westray, but have two brethren among themselves who usually conduct the worship. They have had nearly a dozen added during the last year. As I had only that evening to spend in the island, word of preaching was circulated immediately. But the notice being too short, the congregation was small. I circulated tracts. Afterwards visited Christian Miller, whose father is one of the leaders in the church. She is also a member, but has been confined to bed for fifteen years, since she was nineteen years of age. Our interview was short, but sweet ; she is one of the most heavenly minded of the Lord's children I have seen.

Next day was chiefly spent at sea in a small boat, between Eday and Kirkwall. This was undoubtedly the most perilous sail I had in the north. The voyage was stormy and tedious, as instead of three hours, we were eight and a half on the deep. But through the kindness of our heavenly Father, we landed in safety.

Having spent the night at Kirkwall, I walked the next day to Ham-ferry, seven miles, and was rowed across to Burray, a small island in the south of Orkney, about three miles in length and breadth, with about five hundred and thirty inhabitants. Here is a church of about fourteen baptists, who meet once every Lord's day in a school-room built

for the islanders. They are occasionally visited by brother Tulloch, the senior pastor in Westray. But the distance is too great, over deep seas, for a regular communication. They have two brethren who lead the devotions, but one of them, Alexander Kennedy, is rapidly declining through age. This interesting old man was, it is understood, the first baptist in Orkney, and his baptism the first which occurred in the isles, being performed about 1812 by Andrew Macbeth of the baptist church in Thurso. I preached in the school-room to an interesting congregation. The members of the church remained afterwards, and we had prayer and conversation on the Lord's work in the church and in the isle, and the best means of advancing it.

Being anxious not to leave Orkney without visiting Stromness, I spoke my mind to the brethren, and two of them kindly got a boat and went with me the next morning. We had a delightful sail of six hours, with the mainland on the right, and the southern isles of Orkney on the left. We got to Stromness between two and three o'clock, and immediately sought a place for preaching, and sent the bellman round. It is a town of about one thousand inhabitants, a long, narrow, zig-zag street, having no wide space for open air preaching; and the warehouse which I occupied being at one end of the town, the congregation was very small. However, I gave away tracts, and had an interesting conversation with about six young men on baptism; for strange to say, the news that a baptist minister had been preaching in Kirkwall had reached the town before me, and had actually excited an inquiry into the subject of baptism before I came.

Saturday, July the 12th, I set off to walk to Kirkwall, twelve miles, in order to get the steamer for Shetland, but was favoured with a ride most of the way. It was with deep regret that I left

Orkney so soon, and saw so little of it, owing to my limited time. It would require at least three or four months to do anything like justice to it. There are many considerable islands which I grieved much to pass by without preaching in them; such as Hey, South Ronaldshay, Shapinshay, Stronsay, Rousay, Sanday, and North Ronaldshay. I would that one or two brethren would devote a summer to these isles!

SHETLAND.—I left Kirkwall on Saturday afternoon, and about half-way between Orkney and Shetland passed Fair Isle, regretting that I had not an opportunity to preach the gospel on that lonely rock. I reached Lerwick between two and three, and landed at eight on sabbath morning. The friends here had been expecting me, so that the news of my arrival soon spread. I found a great contrast between Kirkwall and Lerwick, and the advantage of having hearty friends in a town; for going to the Cross at ten, I found a goodly company waiting; and after being only two hours landed on what seemed at first like a foreign shore, I found myself quite at home, in the midst of a large and interesting congregation, having had neither drum, bell, nor bills to call them together. Lerwick is a romantic little town of 2787 inhabitants, a good deal of it built into the very sea. There are nine or ten baptists in it, but no baptist church, which is much to be regretted; but I hope it will not be so long. I had not long begun before my eyes were cheered with the arrival of brother Sinclair Thomson, the devoted and laborious bishop of the baptists in Shetland. He had walked from Scalloway that morning, and a number of friends with him. After the morning preaching we had a most delightful prayer-meeting in the house of one of the brethren. A goodly number of baptists from different parts of Shetland

were there; many had walked five miles one warm-hearted brother and his wife had walked two miles, then sailed nine, and afterwards walked five, that morning; and they returned after the evening sermon the same way. Preached three times to large congregations; the evening one especially was of a most heart-thrilling description, and the day was fine. I preached every night till Saturday in Lerwick; on Monday evening in the Mason Lodge, Tuesday and Wednesday in the independent meeting-house, Thursday again in the lodge, and Friday in the open air at the Cross to a large and most interesting congregation. It was a season long to be remembered. Many tracts were distributed, and no small sensation produced in the town.

On Saturday, July the 19th, accompanied by brother Thomson and one of the sisters, walked to Scalloway, sailed to Lerwick, thence walked to Spiggie, the sequestered but interesting abode of our beloved brother, who may truly be called the baptist apostle of the Shetland Isles! Time would fail to relate all the hearty greetings of expecting friends. Sabbath's work at Dunrosness was of a most edifying character. Dunrosness is the name of a parish in the very south of Shetland. Here the Shetland baptists took their rise in 1816, in the person of their laborious pastor, whose precious life may the Head of the church yet long continue. I was distressed to find the chapel so small; but hope that it will speedily be much enlarged and elevated. When we got to it it was crowded, but there were as many without as within, so that we were obliged to take the open air. Afterwards the church had the supper in the meeting-house. In the afternoon we had the largest congregation of my whole tour; some thought nearly a thousand people, in the parish church-yard, according to the wise planning of brother Mowat, co-

pastor and son-in-law to brother Thomson. After sermon I went into the parish church, and was shown by the door-keeper the bracket of the pulpit beard, which was broken by the venerable James Haldane when preaching there on a tour with the excellent William Innes, about forty-seven years ago. I could not but gaze upon it with the deepest interest. It still remains unended. The door-keeper well remembers it being broken, having seen it done. In the evening preached again outside of the baptist chapel to a large congregation. On Monday at noon held a missionary meeting in the chapel. The brethren Thomson and Mowat, as well as myself, gave addresses on missionary enterprise in foreign lands. This was the first missionary meeting held among the baptists in Shetland. In the evening preached to a large congregation in the open air, at Quendale House—a delightful season, although the evening was cold.

Tuesday the 22nd, bade farewell to brother Thomson's interesting family and home, and accompanied by the brethren Thomson and Mowat, and two sisters of the church, rode on a Shetland pony to Maewick. We had not been long there before we saw a small boat in the distance. It was one coming for us to take us to Burray Isle, under the guidance of John Inkster, the worthy pastor of the little church there. Burray is a kind of double island, or rather two islands, named Burray and House, joined together by a small bridge, and containing five hundred and thirty inhabitants. The baptist chapel is properly in House. It is a truly interesting object, having been built with the worthy pastor's own hands, aided by his son. It seats about one hundred and forty, but the roof is oppressively low, an evil which I sincerely hope will be speedily removed. There are about two dozen members in the church. One curious and interest-

ing circumstance I cannot pass over. There are three brethren in the church named John Inkster; one the pastor, another a deacon, and the third the precentor—all excellent and worthy men. I preached in the afternoon to an overflowing congregation. Next forenoon held a missionary meeting, when brother Thomson and myself gave addresses on missions. It was an interesting season.

On the afternoon of the same day a crowded boatful of friends accompanied us to Scalloway, the ancient metropolis of Shetland, now a fishing village of about four hundred inhabitants. I preached in the streets to a good company. Next day, accompanied by brother Thomson and two of the brethren, sailed to Sand, about nine miles, and preached in the independent meeting-house. Truly the Lord was with us. Several of the baptist friends live in this district, which was the farthest north of any part of my journey. Next day returned in the boat to Scalloway, and preached that same evening in the school-room occupied by our friends there. In Scalloway there is an interesting congregation of baptists who meet regularly for worship. Including those in the immediate neighbourhood, they are about twenty in number. They have a goodly proportion of lively, active brethren. One of them, previously an independent, was baptized in June, and preaches every Lord's day. It is desirable that this excellent brother were wholly set apart to the preaching of the gospel; no time should be lost in accomplishing this object, as he might be a great blessing in helping brother Thomson in the country. The sabbath day's scene baffles description for interest. In the morning, boat after boat was seen entering the beautiful bay of Scalloway, laden with friends who

had come from the isles of Burray, Trondra, and other parts of Shetland to worship. The impression of this scene upon my own mind I can never forget. We had the use of the independent meeting-house all day, as it was not required by the minister, who was preaching elsewhere. To his honour be it recorded, that of his own accord he kindly offered it to me. In the forenoon the house was crowded; in the afternoon, as two females were to be immersed, we went to the loch of Asta, a mile from the town. I preached on the subject of baptism on the banks of the loch, and brother Thomson administered the ordinance. Towards the close of the service we had a smart shower, but the hardy Shetlanders seemed little put about. Returning to the town, about sixty of the baptists of Shetland had the Lord's supper together in the chapel. Again in the evening we had a delightful season. The parting of brethren and sisters, as one boatful of friends after another was bidding us farewell, was such a manifestation of depth of feeling, intense interest, and affection as I had never seen before. Some had to sail to Sand that evening, a distance of nine miles. On Monday forenoon we had a missionary meeting to interest friends in the glorious cause. As the steamer had to sail in the evening, I left this much endeared spot, accompanied by brother Thomson and a number of the Scalloway friends on the road to Lerwick, deeply regretting that my stay could not be made longer. On this occasion I had other pleasing tokens of the warmest Christian affection. After spending a few hours at Lerwick, I was called to bid farewell to this interesting land—a land which I loved before, but which is now rendered doubly dear by many ties.

FAMILY BIBLE READING FOR FEBRUARY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		First quarter.....	3rd day.....5h 11m morning.		
		Full moon.....	11th day.....9h 12m morning.		
		Last quarter.....	19th day.....4h 44m morning.		
		New moon.....	25th day.....7h 32m afternoon.		
1	Ld	Psalms.		h m	h m
2	M	Job xxv., xxvi., xxvii.....	Luke x. 25—42.	7 40	4 49
3	Tu	xxviii.....	xi. 1—28.	7 38	4 51
4	W	xxix. & xxx.....	xi. 29—54.	7 37	4 53
5	Th	xxxix.....	xii. 1—21.	7 35	4 54
6	F	xxxii. & xxxiii.....	xii. 22—48.	7 33	4 56
7	S	xxxiv.....	xii. 49—xiii. 9.	7 32	4 58
8	Ld	Psalms.		7 30	5 0
9	M	Job xxxv. & xxxvi. to ver. 21.	Luke xiii. 10—35.	7 28	5 2
10	Tu	xxxvi. verse 22 & xxxvii.....	xiv. 1—24.	7 26	5 4
11	W	xxxviii.....	xiv. 25—xv. 10.	7 24	5 5
12	Th	xxxix. & xl. to verse 5.....	xv. 11—32.	7 22	5 7
13	F	xl. 6 to xli. 34.....	xvi.	7 21	5 9
14	S	xlii.....	xvii. 1—19.	7 19	5 11
15	Ld	Psalms.		7 17	5 13
16	M	Gen. xi. 10 to xii. 20.....	Luke xvii. 20—xviii. 14.	7 15	5 15
17	Tu	xiii. & xiv.....	xviii. 15—34.	7 13	5 16
18	W	xv. & xvi.....	xviii. 34—xix. 27.	7 11	5 18
19	Th	xvii.....	xix. 28—48.	7 9	5 20
20	F	xviii. 1—8 & 16—33.....	xx. 1—26 & xxi. 1—4.	7 7	5 22
21	S	xix. 1—3 & 12—29.....	xxi. 5—36.	7 5	5 24
22	Ld	Psalms.		7 3	5 25
23	M	Gen. xxi.....	Luke xxi. 37, 38—xxii. 13.	7 1	5 27
24	Tu	xxii. 1 to 19 & xxiii. 1 to 20.....	xxii. 14—38.	6 59	5 29
25	W	xxiv.....	xxii. 39—65.	6 57	5 31
26	Th	xxv. to verse 40.....	xxii. 66—71, xxiii. 1—25.	6 55	5 33
27	F	xxvii. 41—xxviii. 22.....	xxiii. 26—49.	6 52	5 34
28	S	xxix. to verse 30.....	xxiii. 50—56, xxiv. 1—12.	6 50	5 36

The commencement of the history of Abraham demands particular notice, the revelation made to him being the first step towards the fulfilment of the merciful purpose intimated in paradise. It is difficult to realize the fact that more than two thousand years had passed away—more than one third of the whole term that has now elapsed since the introduction of sin and death into the world—before anything was done towards our deliverance from the bondage of Satan, or the establishment

of that kingdom by which the empire of darkness is to be subverted: yet so it was. The birth of Abraham did not take place, according to the lowest computation, till the year 2008 from the creation of the world. So long did God suffer the depravity of man to develop its potency, without adopting any measures for the production of those counteractive influences by which it is to be subdued. So long did he leave those who hoped for a Saviour without any token that he had not forgotten his

announcement, or abandoned his design in consequence of the increased wickedness of the race. So long did he require recognition of the principle that one day is with the Lord as a thousand years, and a thousand years as one day; that his people in after ages might be taught to wait with patience, not expecting that the consummation of his design should be speedy, but that before the completion of the Redeemer's triumph there should be delays, corresponding with the deliberateness of the commencement, and the magnitude of the enterprise. It may seem to us that a long time has elapsed since the ascen-

sion of Messiah, and that his success in subduing the nations under him has been surprisingly partial; but a longer time elapsed before even the first step was taken in that divine procedure which issued in his being brought forth and presented to the heavenly hosts with the proclamation, "Let all the angels of God worship him." Have eighteen centuries rolled away since his reign began; a greater number of centuries had passed, after the announcement that he should bruise the serpent's head, before a single fact took place directly conducive to the fulfilment of the prediction.

THE OXFORD BLUE.

A LEAF FROM THE MILITARY HISTORY OF THE YEAR SEVENTEEN HUNDRED AND SEVENTY-FIVE.

"MORRIS, as sure as you are a living man you are wrong: if you will go through the form of the punishment, upon my word and honour you shall not be hurt."

It was to one of the finest looking men in the regiment that this language was addressed by the adjutant, when he was about to execute the sentence of the court martial that the offender should be severely picketted. Picketting was not, however, a ceremony to be contemplated with complacency even by a man of the strongest nerves and most determined fortitude. It was then in use among the cavalry and artillery, but has since been abolished, the injuries it produced having been found in many cases to incapacitate the men permanently for active service. A long post being driven into the ground, the culprit was ordered to mount a stool near it. His right hand was then fastened to a hook near the top of the post, by a

noose which was drawn up as high as possible. A stump of the height of the stool, with its end cut to a round and blunt point, was then driven into the ground near the post; and, the stool being removed, the bare heel of the sufferer was made to rest upon the stump, which, though it did not break the skin, put him to great torture. The only mitigation he could obtain was by resting his weight on his wrist, the pain of which soon became intolerable.

The prisoner who was now brought up to be picketted, had however, for some time, pursued courses which had given his officers great offence. He had not only prayed himself, but had taught some of his comrades to pray, and had defeated some of the schemes by which their superiors had endeavoured to prevent their attendance at the baptist meeting-house. Dr. Jones, afterwards of Hammersmith, was at that time pastor at Hemel Hempstead, where they

were quartered, and he had drawn up for them a petition to the war-office, containing a statement of their grievances in being deprived of their privilege as protestant dissenters of attending a dissenting place of worship. Lord Barrington had returned a polite answer, informing them that they were at liberty to attend the meeting instead of the established church. This had been communicated to the commanding officer, whose reply was that they *must* go to church according to the articles of war, and that they *should* go. As soon as the parade was over on the following sabbath morning, Morris stepped out of the ranks to go to the meeting, and two others followed him. A file of men was immediately ordered to take them into confinement. The commander had received a letter from the war-office, but had taken advantage of a little informality to treat it as a nullity. In consequence of another letter, Lord Barrington stated that if he should have occasion to write to them again on the subject, the letter should be signed "G. Rex." This had the desired effect, and the men were informed, at the head of the parade, that they were at liberty to attend any place of worship, except a Roman catholic chapel. Emboldened by this impunity, Morris proceeded to greater lengths, and at an early prayer-meeting on a Lord's day morning gave an exhortation. By this act, in the opinion both of the officers and the men, he disgraced the whole regiment. The men tried him, therefore, by a mock court martial, and sentenced him to be "cold-burnt." He was accordingly tied up, and drenched with innumerable pails of cold water and ice, and one of his comrades who was sufficiently humane to furnish him with some dry clothes afterwards, was threatened with the same punishment on the following day. Morris determined to prevent this, and waited on the commanding officer to inquire if he

knew of the proceedings. He received no answer to his question, but was advised not to preach, as there were proper persons paid for preaching, and it was a pity that he should concern himself about religious instruction.

The punishment of picketting was, however, the sentence of a regular regimental court martial. An occasion had been sought and found for charging him with a breach of duty. The detachment had been removed to the Horse Guards, and Morris was "orderly man" at St. James's Palace. There were three men appointed to this station, and they agreed among themselves to wait successively. Lord and Lady Robert Manners, who resided at Grosvenor Square, had been made acquainted with his case, and had endeavoured unsuccessfully to obtain his discharge. They had invited him to their house; and in one of the intervals from duty, he waited on them. In his way he met in the street his captain, who immediately ordered a roll call, on pretence of ascertaining who was absent. Lord Robert Manners, being apprised of what was going forward, went in his carriage, and requested the officer to place the whole of the blame to his account, as he had sent for him to Grosvenor Square; but the reply was, that they were determined to try him by a court martial. He begged then to be informed when and where the court martial would be held, as he intended to be present; but this did not accord with their intentions, and Morris was sent with a strong guard to head quarters at Cranford Bridge.

He was kept in confinement there twelve days, without hearing anything on the subject, but on the morning of the thirteenth he received orders to proceed to the Bush Inn at Staines, there to be tried by a court-martial. Thither he was marched on foot, handcuffed. He was interrogated; the men who had

relieved guard with him were examined, and confirmed the truth of his statement. He was then remanded, a witness who was called for being absent, and the next day the troop was ordered to Lewisham, and he with them. Nothing more being said to him, he and his friends concluded that the affair was at an end; but on the following morning orders were given to conduct him as a prisoner to Lewisham. In the course of the day, the troops were marched into a meadow, and formed into a circle, with him in the midst. The sentence of the court martial was then read, and, every thing being prepared, he was called up by the quarter-master to receive the punishment. The prisoner neither moved nor spoke. The guard was then ordered to bring him up. They were about to do so, when he said firmly, "I will not be picketted." "O, you will not be punished, then, will you?" said the quarter master. "I object to the proceedings of the court martial as unjust," replied the prisoner, "and therefore I appeal to a general court martial." The officers were thunderstruck. The course was perilous to him; but the conduct they had pursued would not bear investigation. It was in answer to this appeal that the adjutant gave, in a very serious tone of voice, the singular assurance already quoted; proposing that the form of punishment should be substituted for the reality.

This was the means of the good man's deliverance. A few days afterwards, the corporal of the guard came to him, informed him that he was at liberty, and ordered him to wait on the com-

manding officer at Lewisham. He did so, and inquired if the officer knew that he was out of confinement. "Yes," said he, "go and settle every thing with the regiment, for you are going to be discharged." Strict orders were given that his pay, and all money lent to the men, with every demand on the regiment, should be paid up to that day.

Being now at his own disposal he settled at Amersham, which, when he was in the army, he had thought the most uncomfortable and dreary place he had ever seen. Having understood at that time that there were professors of religion at Chesham, he petitioned the quarter master to allow him to join a party that was gone thither; but he replied ironically that he had contrived better, for as his companions were gone to Chesham, he intended him to remain at Amersham, as he understood that it was a very dark place, and perhaps he might work a reformation among the people. The expectation was more than verified. He laboured there in the work of the ministry more than thirty years, became pastor of a numerous church, built a large and substantial chapel, and prepared the way for much useful Christian effort which has been subsequently made by the people he gathered and their children. The writer of this paper attended his funeral in 1819, when a vast concourse of people, including all the leading dissenters for many miles around, assembled to testify their respect for his character. A memoir of him was soon afterwards published by Dr. Godwin, in a small volume, which ought not to be suffered to remain out of print.

THE DISINTERESTED PROPHET.

ONE prophet mentioned in scripture professed superiority to the love of wealth. Many showed it in their con-

duct, but there was one who talked of it. Does the young reader remember his name? This was his language, "If

Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." "Spake I not also unto thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of mine own mind; but what the Lord saith that will I speak?" But several motives may induce men to disclaim the love of money who are under its influence. One does so because he thinks so much of money that he naturally imagines that others are thinking of it too. Another does so because an internal monitor suggests that there is something in his case which renders it likely that he shall be suspected of sordid intentions. A third does so in order to raise the price that he expects will be

offered, by leading men to suppose that they must bid high or he will not sell himself. Many do so because they do not know their own hearts. They believe themselves to be disinterested, because they have not yet been tried. How it was with this man we will not decide; but certain it is that he professed loudly his unpurchasable integrity. The estimate formed of his character by inspired men was, however, widely different. Moses speaks of him as being "hired." Jude denounces some who "ran greedily after the error of Balaam for reward." Peter calls him "Balaam the son of Bosor who loved the wages of unrighteousness."

There is one person now living who when he hears a man making protestations of disinterestedness, generally thinks of the prophet Balaam.

SCENE IN A DESERT.

Over a burning Indian plain,
A missionary sped;
The noon-ray fell like fervid rain,
Down on his fainting head.

No dwelling cast a kindly gleam,
Athwart the cheerless waste;
But on beneath the melting beam,
The traveller passed in haste.

Till where a giant palm-tree shade,
Made pleasant coolness round,
A while his hurrying foot was stayed—
What hath the pilgrim found?

Has a clear fountain sought the day,
With friendly smile and tone?
No; but outstretched a Hindoo lay,
In the last strife, alone.

Alone! no mother's gentle breast
Pillowed his dying head;
No weeping household circle pressed,
With farewells round his bed.

But far, oh, far from hearth and bower,
Where erst his smile gave light;
How shall he meet the Strong One's power,
In such unequal fight?

Alone! where shall the spot be found,
Where mercy is not dealt?
Beside him, on the fervid ground,
The son of England knelt;

And whispered in the sufferer's ear,
With accents kind and low,
"Thou'rt passing, brother, from our sphere,
What is thy comfort now?"

Quick at the words his glazing eye,
Forth from its dewy brow,
Seemed with the wonted ecstasy
Of health and youth to glow.

And while the life-tide seemed to run
Fresh through each withering vein,
He shouted, "Christ, the Father's Son,
Has washed me from my stain."

No more; nature her strength had riven,
While faith renewed his tongue;
Swift soared the ransomed soul to heaven,
To join the blood-washed throng.

And bending o'er the senseless dust,
That cold and stone-like lay;
Did not that man of God gain trust,
To triumph on his way?

TRIBUTE TO THE MEMORY OF THE LATE MRS. EVANS.

BY MRS. THOMAS, WIFE OF THE REV. JAMES THOMAS OF CALCUTTA.

"THE cause of Christian benevolence in India has sustained a severe loss in the recent death of Mrs. Evans. She arrived in India more than five years ago, and immediately assumed charge of the female department of the Benevolent Institution in Calcutta, the duties of which she continued to discharge till within two or three weeks of her lamented death, with a degree of zeal and assiduity of which we have few examples among us. It was the delight of her life to cultivate the minds and feelings of the large body of children, amounting to between a hundred and a hundred and fifty, committed to her charge; to train them up in Christian virtue, and to fit them in every way to become the instruments of good to others in the various spheres they might be called to occupy. The kindness of heart which was so happily blended with the duties of tuition, won her the affection of the children, and gave her a strong influence over their minds, which she well knew how to turn to the best account. It will be no easy matter to find a substitute for Mrs. Evans in that important institution, who will take the same warm interest in their secular and spiritual improvement, and command both their respect and their confidence."—*Friend of India.*

She sleepeth in Jesus, her sorrows are o'er,
Nor grief nor temptation can harass her more;
Her spirit no longer a tenant of clay,
Now basks in the sunshine of immortal day.

How peaceful her slumbers! then dare I repine
That she was first called from the turmoil of time,
To inherit the mansion prepared in the skies,
Where cares never weary nor sorrows arise?

But, oh! to my heart, beloved friend, thou wast dear,
And as memory recalls thee, affection's fond tear
I cannot repress, though I love thee too well
To wish that thou could'st resume thy clay cell.

No! rather would I in the vista behold
That day when my Saviour to me will unfold

The glories of heaven; then meet thee at home,
No longer a stranger and pilgrim to roam.

That mercy which taught thee in life's early morn,
To flee to the Saviour, did sweetly adorn
Thy subsequent course with pre-eminent grace;
But to him will we render the full meed of praise.

For could we behold thee before the bright throne,
Casting low at his footstool thy blood-purchased crown,
And catch of thy heavenly song but the theme,
It would give all the praise and the glory to him.

Oh, yes! in that chorus no self-praise is heard,
To grace rich and free all the honour's referred.
Even now let us join, then, to sing the glad song,
And soon in notes sweeter the lay we'll prolong.

PASSING AWAY.

"His days are as a shadow that passeth away."—PSALM cxliv. 4.

Passing away!

'Tis told by the dew drops that sparkle at morn,
And when the noon cometh are gone, ever gone,
They all in their diamond-like glittering say,
"Man's life, like our radiance, is passing away."

Passing away!

'Tis written on flowers that bloom at our side,
Then wither away in their beauty and pride,
Though speechless they warn us each hour of the day,
"Man's life, like our bloom, is fast passing away."

Passing away!

'Tis sung by the birds in each musical note,
That borne on the morning air gaily doth float,
They warble while springing "from arbour to spray,"
"Man's life like our music, is passing away."

Passing away!

'Tis sighed by the leaves when the chill autumn breeze,
Tears rudely their hold from the wind-shaken trees,
They whisper alike to the thoughtful and gay,
"Man's life, like the autumn leaf, passeth away."

Passing away!

As we think of the brilliant but ever lost star,
Which sparkled for ages in that group afar,
There cometh a voice from the bright ones that stay:
"Man's life, like the Pleiad, is passing away."

Passing away!

The dear ones we loved in our youth's happy morn,
Now gone to that bourne from which none may return,
Speak gently unto us—oh, list while ye may—
"Man's short life is passing, is passing away."

S. J. P.

Yet, though they pass away, I'll not complain,
As though a Christian's transient life were vain.
The dew drops nourished useful herbs and trees;
The flowers gave fragrance to the gentle breeze;
The warblers cheered the early labourer's heart;
The leaves did pleasant shade at noon impart;
The stars directed travellers o'er the plain:
Nor is the day far distant when again
Departed saints the voice of Christ shall hear,
And in the promised paradise appear;
Earthly and heavenly glories shall combine;
The dew drops shall with changeless lustre shine;
The flowers shall yield a permanent perfume;
The leaves perennial verdure shall assume;
The birds shall sing with never ending lays;
The stars shall shine with everlasting rays;
The heirs of immortality together stand,
Erect and joyful, a celestial band,
And dwell for ever in Emmanuel's land.

The stanzas signed S. J. P. are the production of an American poet. The subsequent lines have been added in this country.

REVIEWS.

A Cyclopædia of Biblical Literature. Edited by JOHN KITTO, D.D., F.S.A., Editor of the "Pictorial Bible," Author of "The History and Physical Geography of Palestine," &c., &c. Illustrated by numerous Engravings. In Two Volumes. Edinburgh: 8vo. pp. xx., 880, and 995. Price £3.

THE attention of our readers has been repeatedly directed to this work during its progress, and its concluding portions justify the expectations excited by the earlier numbers, and by the known respectability of the parties engaged in the undertaking. By the previous publications of Dr. Kitto, his proficiency in biblical studies has been evinced, and it is generally acknowledged that he has shown great tact in applying to the illustration of the scriptures the knowledge he acquired by travelling in the east, as well as that derived from books. He seems, indeed, to have been raised up by divine providence for the performance of extraordinary service in this department; and the manner in which he was trained for it is so remarkable — so much in accordance with the mysterious character which distinguishes God's ways in the preparation of his agents for the accomplishment of his purposes, and so much out of the usual course of human affairs — that a reference to it will serve both to awaken curiosity, and to excite devout emotion.

When the editor of this Cyclopædia was twelve years old, in stepping from the top of a ladder to the roof of a building about thirty-five feet high, he fell backwards into the paved court below. He was carried home senseless, and remained in a state of unconsciousness a fortnight. He at length awoke as from a night of sleep. He saw that it was at least two hours later than his usual time of rising, and marvelled that he had been suffered to sleep so long. He attempted to spring up in bed, and was astonished to find that he could not even move. He experienced no pain, but he felt that he was weak; the prostration of his strength was complete; he saw that he was treated as an invalid,

and he acquiesced in his condition. The unusual stillness of all things was grateful to him in his state of exhaustion, and it appeared to him that his friends were exceedingly careful to preserve silence. He saw them talking to one another, and thought that out of regard to his feeble condition they spoke in whispers. A book, with the contents of which he was eager to become acquainted, had been lent to him the evening before the accident, and, at length, he asked for it with much earnestness, but was answered by signs which he could not comprehend. "Why do you not speak," he cried; "Pray let me have the book." This seemed to create some confusion; but one, more clever than the rest, hit upon the happy expedient of writing upon a slate, that the book had been reclaimed by the owner, and that he could not in his weak state be allowed to read. "But," said he in great astonishment, "why do you write to me, why not speak? Speak, speak." Those who stood around the bed exchanged significant looks of concern, and the beforementioned writer soon displayed upon his slate the awful words, "YOU ARE DEAF." Time passed on, and he slowly recovered strength, but the deafness continued. The doctors were perplexed by it. They probed and tested his ears in various fashions. The tympanum was uninjured, and the organ seemed in every respect perfect, except that it would not act. Some thought that a disorganization of the internal mechanism had been produced by the concussion; others that the auditory nerve had been paralyzed. They poured into his tortured ears various infusions, hot and cold; they bled him, blistered him, leached him, physicked him; and at last they put a watch between his teeth, and finding that he was not able to distinguish the ticking, they gave it up as a bad case, and left him to his fate. Electricity was tried afterwards, but in vain. The loudest thunder has been ever since inaudible; the full peal of a magnificent set of bells to which he had been accustomed to hearken with delight, could no longer be perceived;

he has a family, but he has never heard the voice of any of his children. His household and all others who are in habits of personal intercourse with him, converse by means of the fingers. Even his little ones, while yet in arms, fall to finger-talking whenever they see him, from mere imitation; and, at a somewhat later stage, when they have begun to talk, it is affecting to see that, after having tried to make him understand their wishes in the ordinary way, they will stand before him, plying their fingers and looking up into his face with infinite seriousness, in the full confidence that he has understood them, or ought to have done so.

After the recovery of his consciousness, it was long before he could leave his bed, and much longer before he could quit his chamber. During this time he had no resource but reading, and the protracted and uninterrupted spell at it which he had then, went far towards fixing the habits of his future life. The book to which we have referred was again borrowed for him, and was read without restraint. It was "Kirby's Wonderful Magazine;" and the strange facts that it recorded were well calculated to draw his attention to books as a source of interest and a means of information; and this was precisely the sort of feeling proper for drawing him into that course which prepared him for usefulness to his fellow-men. He had been accustomed, like many others, to regard the bible as a book for Sundays, and had never ventured to look into it on any other day; but the exhaustion of other materials drove him to this, and he read it through with avidity. Religious impressions were excited, and a theological bias was given to his studies. For many years he had no views towards literature beyond the solace and instruction of his own mind; and, in the absence of other mental stimulants, the pursuit of it eventually became a passion which devoured all others. The eagerness with which he sought books, and the devoted attention with which he read them, was simply an unaccountable fancy in the view of his connexions; and the hours which he strove to gain for writing that which was destined for no other eyes than his own, was no more than an innocent folly, good for keeping him quiet and out of harm's way, but of no possible use; but his internal ardour was such that he

did not need the sympathies and encouragements which are in ordinary circumstances important to young students. As time passed, his mind became filled with ideas and sentiments, and with various sorts of knowledge, all of which were as things of another world to those among whom his lot was cast. The conviction of this completed his isolation; and eventually all his human interests were concentrated in these points,—to get books, and, as they were mostly borrowed, to preserve the most valuable portions of their contents, either by extracts, or by committing them to memory. It had been supposed by his friends that he was disqualified for labour; but, at one time, an employment was found for him, to which he proceeded about six o'clock in the morning, and from which he returned not till about ten at night. This distressed him greatly; for it deprived him of what had been his sole enjoyment. To come home weary and sleepy, and then to have only for mental sustenance the moments which by self-imposed tortures could be torn from needful rest, was a sore trial. In this state he suffered much wrong; and the fact that, young as he was, his pen became the instrument of redressing that wrong, and of ameliorating the more afflictive part of his condition, was among the first circumstances that revealed to him the secret of the strength which he had acquired. It at first seemed so great an idea that he should cease to be utterly helpless, that it took some time before he could contemplate this prospect in any other relations than those which bore upon his own condition. But, having learned that he was not altogether so helpless as he had seemed, he indulged a hope that he might even raise himself out of his present condition into one of less privation. He thought that it was not impossible to place his own among honourable names, by proving that no privation formed an insuperable bar to useful labour and self-advancement; and then he became dissatisfied with this conclusion, and took up the view that the objects he proposed to himself would be unattained, unless the degree of usefulness he might be enabled to realize were not merely comparative with reference to the circumstances by which he was surrounded, but positive, and without any such reference. He acquired gradually a thorough persua-

tion that literature was his proper instrument for usefulness in the world. He found little encouragement from others in reaching this conclusion. Some who noticed him solely on account of his attainments, were yet slow to admit that literature was his proper vocation. Other occupations were kindly pointed out, which, in deference to the judgment by which they were recommended, he strove to follow, and did follow for several years, but without neglecting that mental culture in which alone he could find substantial enjoyment. He now rejoices that divine providence has so favoured his desires that the pursuits which under any circumstances would have been chosen for his pleasures, have become his avocations and his duties.

Dr. Kitto's inability to hear, it must be admitted, has disqualified him for the acquisition of some kinds of knowledge, and deprived him of some of the usual means of gaining instruction in all; but it has conduced to the habit of extraordinary accuracy of observation, and to the retention of every thing that he has once learned. The remarkable distinctness and permanence with which images received through the eye remain impressed on his mind, is for some purposes more than a compensation for the loss of impressions from the ear. By a voluntary act, he can in a moment conjure up the whole of any one of the innumerable scenes in which he has at any time felt the slightest interest, and live again, at will, in the midst of circumstances by which he has been once surrounded. If he wishes to recollect an individual, he finds that with him comes all the scenery amidst which he beheld him; and so, in like manner, if he wishes to call to remembrance a place, it comes before him peopled with the very persons he saw in it. In his travels he was loth to trust to a faculty which had not been sufficiently tried, and therefore diligently wrote up his journals every day; but he scarcely ever finds it necessary to refer to these documents, as whatever he wishes to recollect becomes present to his mind with all its accessories. There was one journey, extending over five hundred miles, in which he was unable to keep any journal, and in reference to this his recollections are equally clear and distinct.

These particulars are derived from a *Treatise on Deafness*—an intensely in-

teresting work, written by Dr. Kitto himself, and published by his friend Mr. Knight.

In the compilation of the *Cyclopædia of Biblical Literature*, Dr. Kitto has been assisted by some of the most eminent living critics and theologians. The list of contributors includes the names of Ewald, Havernick, Jacobi, Hengstenberg, and Tholuck, among foreign professors; and among our own countrymen of Messrs. Alexander, Gotch, Ryland, and doctors J. Brown, S. Davidson, B. Davies, and Pye Smith. The initials of the writers are appended to the principal articles. The work is not therefore to be confounded with any of the numerous compilations based upon the volumes of Calmet: it is new, independent, and probably as exact as any work of the kind which our age will produce.

"The editor cannot but regard with peculiar satisfaction the ample references to books which occur in almost every article, and which indicate to the reader the means of more extensive inquiry into the various subjects which have been noticed with indispensable brevity in this work. The numerous references to scripture will greatly assist its chief use and design—the illustration of the sacred volume. It is believed that the articles in the departments of *BIBLICAL INTRODUCTION* and *CRITICISM* embrace a body of information respecting the books of scripture and sacred criticism, such as no work of the kind in any language has hitherto contained. The *NATURAL HISTORY* of scripture has now, for the first time, been examined, and, as far as possible, settled, not by mere scholars, ignorant of natural history, but by naturalists of acknowledged eminence. The *SCRIPTURE GEOGRAPHY* has, by the help of Dr. Robinson's invaluable *Biblical Researches in Palestine*, and of other publications less known in this country, assumed in the present work a greatly altered and much more distinct aspect. The *ARCHÆOLOGICAL* articles exhibit an extent of illustration and research which will tend greatly to elucidate the obscurities which the subjects necessarily involve. The *HISTORY* has been discussed under the influence of those broad principles which constitute its philosophy; and in this, as well as in the *BIOGRAPHY*, it has not been forgotten, that while actions are always to be judged by the immutable standard of right and wrong which the word of God has established, the judgments which we pass upon men must be qualified by considerations of age, country, situation, and other incidental circumstances."

—*Preface, page xx.*

It will not be supposed that we have read through these thick and closely printed volumes, or that we have regarded every article in them that we have perused with unqualified approbation. In some cases we have observed a greater leaning towards the habits of thought prevalent among German theologians than is in accordance with our own predilections; but, in other cases, we find their objectionable notions ably combated. Taking the work as a whole, we believe that intelligent students of divine truth will find it one of the most valuable that the present century has produced. Happy should we be to believe also that a copy will soon be seen on the shelves of every baptist minister in the united kingdom, and every baptist missionary throughout the world; but, alas! the "working clergy," whether in or out of the establishment, are seldom in circumstances to avail themselves of the best aids for the prosecution of their appropriate studies. We trust, however, that in the selection of books for presents to ministers this Cyclopædia will not be forgotten.

hearers to request their publication, are prevalent and deep. Thousands will doubtless be anxious to learn the lights in which the recent unexpected bereavement has been viewed by the four ministers who have committed these sermons to the press, especially as it is well known that each of them is on the committee of the society with which the deceased was for many years connected, possesses eminent abilities as a public instructor, and is likely to take a perfectly independent view of the event and its bearings.

Mr. Aldis, whose publication is the first that came into our hands, has selected for his text the question in the prophecies of Isaiah, "Is not this the fast that I have chosen? to loose the bands of wickedness, to unde the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" From these words he takes occasion to descant eloquently on Mr. Knibb's public career, from the time of his going forth to be a schoolmaster, perhaps an assistant preacher of the gospel, to ignorant and wretched slaves, to the time when "eight hundred thousands of immortal beings passed from the category of goods and chattels—from the groans, the stripes, and toils of a merciless bondage—to the rank, title, honours, and pleasures of free men." His private virtues, the preacher adds, adorned and subserved his public life.

"It sometimes happens that that which is admired abroad, is justly hated or despised at home. It was not so with our departed friend. In the multitude, he was sometimes feared; in retirement he was always and warmly beloved; and his character deserved it. Though a young man when he earned his brightest honours, and though surrounded by adulation wherever he went, he was never inflated with vanity, nor intoxicated with pride. He did not originate before the proudest pretensions; yet he was never ostentatious with the simple, nor supercilious with the lowly, nor rude to the weak. Though he was much in publicity, and, like the great Luther, heartily cheerful in company, perhaps no man ever walked more humbly and closely with God. He 'prevented the dawn' with his prayers, and gave out his soul in strong cryings and tears to the Lord. This sanctified and prospered his course. As a husband and a father, he was an exemplar of duty. From the noise and bustle of the world, his heart turned to his family and rested there, with all the dews of kindness pure and fresh upon it. As a friend

A Sermon occasioned by the Death of the Rev. W. Knibb. By J. ALDIS, Pastor of the Church in Mass Pond, Southwark. Published by Request. London: 8vo. pp. 19. Price 6d.

The Sovereignty of God Illustrated and Improved: being a Funeral Sermon, occasioned by the Lamented Death of the Rev. William Knibb of Jamaica, preached in Little Prescott Street Meeting House, Dec. 28, 1845. By the Rev. CHARLES STOVEL. London: 12mo. pp. 24. Price 6d.

God Glorified in his Ministers. A Funeral Sermon for the Rev. William Knibb. Published as a token of respect for his Memory, by the Church at St. Mary's, Norwich, from the Notes of their Pastor, the Rev. W. BROCK. Norwich: 12mo. pp. 24. 6d.

The Messengers of the Churches and the Glory of Christ. A Sermon preached before the Baptist Missionary Society, at Finsbury Chapel, London, Jan. 7, 1846, on Occasion of the Death of the Rev. W. Yates, D.D., of Calcutta, and the Rev. W. Knibb of Jamaica. By JOHN HOWARD HINTON, M.A. London: 8vo. pp. 35. 1s.

THE feelings which led the preachers to deliver these discourses, and the

and brother minister, he never was surpassed. Assiduous and generous, affectionate and faithful, he disarmed jealousy, inspired confidence, and took up his abode in the inmost sanctuary of the affections. One illustration shall suffice. At midnight he heard of the alarming illness of another missionary; he rose, took his wife, and went to the sick man a considerable distance, over dangerous roads, and in the dark. Day after day, he waited, and watched, and prayed, in the chamber of sorrow. The life of the missionary seemed to be ebbing fast, 'Brother,' said Mr. Knibb, 'is there anything distresses you?' The apparently dying man replied, 'I have no anxiety about my soul, that is safe in the hands of Christ; I can trust my wife and children to the care of God; but I fear lest the liabilities of my chapel, not being met through my death, should bring dishonour on the cause.' 'Be at rest, my brother,' our departed friend answered, 'I will take them on myself.' Those liabilities were more than £2000, and Mr. Knibb was greatly burdened with his own at the time! Standing by his grave, many will have said, 'Very pleasant hast thou been to me, my brother!' To the poor he was always liberal, and all who sought his assistance were sure to receive whatever it was in his power to bestow. As a pastor, he strove to advance the piety and the knowledge of his flock, as much as their numbers. Many are left to bewail his departure; many more are sharing and augmenting his bliss in heaven; they shall all be his joy and his crown of rejoicing in the day of Christ."—*Pp. 16, 17.*

Mr. Stovel's text is, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." He invites to the consideration of the sovereignty of Jehovah, in the Duty it imposes,—in the Encouragement it supplies,—and in the Illustration it obtains from the example of our deceased brother. Under each of these heads appropriate instruction is given; under the third, the preacher remarks that, In his personal election to the work he performed, the sovereign act of God is seen revealing his own glory; secondly, By the endowments which enriched our brother, divine sovereignty commands our praise; thirdly, In the concentration of his moral resources, sovereign mercy commands our admiration; fourthly, The results which were accomplished, show the riches and perfection of sovereign grace; and lastly, The praises of divine grace are claimed by the character of his end. This solemn visitation, it is observed, urges us to rectify

our estimation of man; calls for special humiliation before God; and may encourage our spirits. "Every parent should remember the result to which the holy devotion of his mother's love has led, in the person of her second boy." The following illustrative anecdote is appended:—

"After one of the jubilee services at Kettering, when the multitude had been thrilled with his eloquence, Knibb found me talking with friends, and, placing his arm within mine, said, 'Stovel, I want you to go with me to my mother's grave—will you go?' 'With all my heart,' was the reply; and, with another friend, we walked together up the street, towards the churchyard. As we passed along, he stopped suddenly where the main roads cross in the town, and directed my attention to a window on a second floor looking down the street to where we stood. 'There,' he said, 'do you see that window, with the muslin blind?' I replied, 'Yes.' 'Well,' he said, 'my mother lived there when I left her. We had parted, and I had come down into the street here to go to Jamaica, to take charge of my brother's school, who was dead. She put her head out of the window and called after me, 'William! William, mind, William, I had rather hear that you had perished in the sea, than that you had dishonoured the society you go to serve.' I never forgot those words—they were written on my heart.' We passed on, talking of the effects which such a sentiment had in fostering his courage and zeal at different periods of his trial and labour. As we ascended the rising path which slopes down the side into the street, when drawing near to the gate of the churchyard, he stopped, and said, 'How unchanged the things are! That stone stands at the side of the path just as it did when I used to strike my marbles against it. See, they used to bound and roll down there.' On entering the grave-yard, he became filled with awe, and walking up to his mother's grave, he stood, as if in the act of worship, and after a while, said, 'There she lies. See, there's her name. She died Jan. 25, 1835. She was such a mother! I wish my children were here, Stovel, to sprinkle some flowers on her grave.' His expressions were calm, and at considerable intervals. My attention was fixed on him; and the thing which struck me most forcibly, was the fact, that in minds which are suited to great and daring actions, the main spring lies in these sensibilities of the heart, which are kindled and augmented by domestic piety."—*Pp. 19, 20.*

Mr. Brock has taken for his text the words of the apostle, "But by the grace

of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me." The first sentence of the discourse is a mistake. It is not "written of the Galatians that they glorified God in Paul ;" but it is written to the Galatians that the churches of Judea had done so. This mistake unhappily affects more than one paragraph ; but, irrespective of this blemish, the sermon is excellent. "What was Paul ?" asks Mr. Brook ; and in answering the question, he shows that Paul was an avowedly Christian man—an inflexibly upright man—a singularly disinterested man—a pre-eminently courageous man—a profoundly evangelical man—a laboriously active man—an unfeignedly humble man.—The display of the same sovereignty, the exertion of the same power, the manifestation of the same mercy, the exercise of the same wisdom, as were to be traced in the character and history of Paul, the preacher observed, were also to be traced in that of Mr. Knibb. He adds,

"It has been my pleasure to know our brother intimately, from the time of my entering upon the ministry of the gospel, to the day of his departure hence. In the year 1832, I was introduced to him ; during his successive visits to England, I have been much in his society ; in the intervening periods I have often heard from him, and one of his last letters, a letter pre-eminently characteristic of himself, was written to me. I mention these things to account for the confidence with which I speak. I speak confidently, then, when I say that, taking our departed brother's character as a whole, and judging of his labours in their relation to the time and to the place in which he lived, he must be reckoned as a man of renown in the church of God. I forget not his imperfections. I make no secret of his defects. More than once I have seen his vehemence merge into impatience. More than once I have known his zeal marred by indiscretion. More than once have I feared that his indignation was degenerating into that emotion, which worketh not the righteousness of God. And I speak not now of impatience, and indiscretion, and severity, as by certain sentimentalists in religion these things are understood. I speak of them as they are rightly understood by men right valiant for the truth upon the earth, and I say, that by our honoured brother, who has left us, they were occasionally displayed. But having said this, I have said all

that I believe can be said as to his defects, considering him as a public man."—*Pp. 12, 13.*

Mr. Brook then showed that it might be said of Mr. Knibb that he was remarkable for uprightness,—that he was remarkably observant of the divine injunction relating to the powers that be,—that he was remarkable for his disinterestedness,—that he was remarkable for his fearlessness,—that he was remarkable for his child-like reliance upon God ; and concludes by exhorting his hearers to glorify God in their deceased friend, by being thankful, by being hopeful, and by being submissive, chastened, and devout. In adverting to the circumstances of Mr. Knibb's decease, one or two particulars were mentioned by Mr. Brook that had not previously been published :—

"On the 11th of November he was seized with yellow fever, and medical attendants were called in. On the 13th, though much debilitated, he had an interview with our mutual friend Mr. Phillippo, on important missionary work. His mind was perfectly collected, and by his hearty sympathy with Mr. Phillippo, he proved himself on his bed of death, a faithful friend. The next day his symptoms were alarming ; and he became yet more apprehensive that his sickness was unto death. From one who was with him, I learn that nothing could exceed the serenity and comfort which he enjoyed. 'I am not afraid to die,' said he. 'The blood of Christ cleanseth from all sin, both of omission and commission, and that blood is my only trust. A guilty, weak, and helpless worm, on his kind arms I fall.' He became delirious as the fever assumed a more malignant, and ultimately the most malignant form. This continued until the 15th, when, still delirious, he gave out a hymn, which he sang, and then delivered a most touching address, as though he were in his chapel. He then pronounced the benediction. Within a few minutes he became sensible again, took his wife's hand in his, turned his eyes upon her with unutterable tenderness, said with profound composure, 'Mary, all is well,' and almost immediately expired."—*Pp. 23, 24.*

Of Mr. Hinton's sermon it is not necessary to say more than that it gave great satisfaction to the committee at whose request he delivered it. A very large congregation assembled on the occasion at Finsbury Chapel, and though the preacher, contrary to his usual custom, read the whole from a manuscript,

the attention of his hearers was unremitting. The text was, "Whether . . . our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." His explanation of the former clause was, that the brethren spoken of had been chosen by other churches, although not by the Corinthian, to convey the bounty of the Gentile Christians to their Jewish brethren; and of the latter clause, that they were of known devotedness to the glory of Christ, and had been conspicuously instrumental in promoting it. Having given a slight sketch of the history and character of each of the eminent missionaries, Yates and Knibb, Mr. Hinton adverted to some points of dissimilarity.

"Our brethren were in many respects strikingly dissimilar. They were so in person. Knibb possessed a manly and athletic form, with an open and ruddy countenance: the frame of Yates was comparatively small and devoid of muscular strength, his face pale, and of a pre-eminently retiring expression. They were so in constitutional tendencies. Yates was for study; Knibb was for action: Yates was for treasuring up in his mind the lore of other times and other tongues; Knibb was for pouring out the native treasure of a generous heart upon suffering humanity. They were so in their position. Yates was placed in a region of calm, where, as, on the one hand, nothing arose to disturb his studious habits, so, on the other, the captivating storms of oriental learning invited his assiduous application; Knibb stood in a region of storms, where human crime and wickedness had reached their climax, and the wild elements demanded some master spirit to confront and control their rage. They were so in the issue of their labours. To Knibb it was permitted to dry up a deluge of iniquity and wrong, by which every thing precious to man had long been overwhelmed in a common ruin, and to create a new heaven and a new earth, verdant and serene; to Yates it was given to open the fountains of those living waters which, flowing over arid and barren sands, should render them fruitful as the garden of the Lord. They were so in their end. Knibb, after a life of uninterrupted health, was cut off abruptly, but in the bosom of his family, his brethren, and his flock; Yates, almost throughout life an invalid, and repeatedly on the borders of the grave, died among strangers on the deep: a myriad voices poured out their heart-rending sob over the grave of the one; over the watery bed of the other was heard nothing but the wailing of the tempest, or the gentle sighing of the breeze.

"But, though dissimilar in many respects, our departed brethren were not contrasted in all. They were one in simplicity of character, in kindness of heart, in child-like piety, in profound devotedness. High energy and magnanimity characterised them both. If, borrowing an image from their respective localities, the one may be compared to the mighty river which effects its tranquil but steady movement through the vast plains of India, and the other to the impetuous torrent which sweeps like an avalanche from the mountain peaks of Jamaica, it may be said that they were both well adapted to the regions they were appointed to traverse, and that they have both flowed into an ocean in whose bosom their waters shall sweetly commingle for ever."—*Fp.* 18, 19.

"Such," said the preacher, "were the men we have lost. And great is our loss."—"If, however, our loss has been great, great also is our reason for thankfulness."—"While, on the one hand, we are thankful, we must on the other, be submissive."—"As we have no cause for repining, so neither have we any cause for despondency."—"If, however, the bereavements we now suffer create no occasion for despondency, are they not pregnant with instruction?" Repudiating the supposition that the removal of our friends was proof that we had idolized them, he observed, that our esteem was not excessive might be inferred with some probability from this, that the estimate formed of our brethren after their death is likely to be higher than that formed of them during their life, and that the strongest terms of eulogy are already employed, not by ourselves, but by others. He showed that their death inculcated not only the general lesson, "Trust not in man, whose breath is in his nostrils," but a more specific one respecting the mortality incident to missionary labour, which ought greatly to endear to us those who embark in it, and to inspire an earnest wish for the growth of an effective native agency. Finally, he urged that whatever light these thoughts might shed on our missionary undertakings, the immediate wants of the field must be supplied.

In these discourses we are happy to find the important fact distinctly recognized that the qualifications of our deceased brethren for the posts they occupied were qualifications bestowed upon them by the Head of the church, expressly that they might be fit for the

work which he designed them to perform. In Mr. Knibb's case, especially, there was, if we mistake not, more than usually apparent, the distinction between supernatural gifts bestowed for a specific purpose, and the development of original superiority. Mr. Knibb certainly was not selected by human wisdom for the station he was to occupy through a perception of his adaptation for achievements so extraordinary as those which he was called to accomplish. But our Lord, before he left the earth, taught that his faithful servants would sometimes be placed in circumstances of difficulty in which great abilities would be required, but assured them that he would be able to communicate to them ability sufficient for every exigence, and that he would take care to do so. "I will give you a mouth and wisdom," said he, "which all your adversaries shall not be able to gainsay or resist." His power and faithfulness were, we believe, remarkably exemplified in the case of Mr. Knibb. Neither extraordinary eloquence nor extraordi-

nary wisdom distinguished the early part of his career; but when the time came that they were needed for the arduous and critical duties which in the providence of God devolved upon him, "a mouth and wisdom" were given by his heavenly Patron, which excited the admiration of his friends and the terror of his opponents. The work that it was assigned to him to perform is now done. No servant of the Redeemer disc till that portion of the comprehensive plan is executed, which he was destined to finish. As Joshua was appointed to complete the work commenced by Moses, and Solomon to establish the kingdom founded by David, so men of qualifications somewhat different from those of Knibb and Yates, may be needed as their successors; but, if not—if men precisely similar to them in character and endowments should still be wanted—he who has the keys of death has also power over the human heart and intellect, and can bestow whatever gifts the exigencies of his churches may require.

BRIEF NOTICES.

The Existence of Evil Spirits Proved; and their Agency, particularly in reference to the Human Race, Explained and Illustrated. By WALTER SCOTT, President and Theological Tutor, of Airedale College, Bradford, Yorkshire. Second Edition. London: 12mo. pp. xl. 474. Price 6s.

The former edition of these lectures, which were delivered in the Congregational Library, did not reach us. It was exhausted, however, without our aid, a fact which we cannot regret; and if the present edition should be sold also, before our notice appears, we should say, on public grounds, so much the better. The subjects discussed in this volume are difficult and important, and they have not received as much attention of late years as they deserve. On these, as on many other points in theology, the proneness of incompetent men to utter their crudities, has rendered all reference to them unwelcome to many sensitive persons, and deterred more judicious instructors from explaining them as frequently and fully as is desirable. The lectures are on the Existence of Evil Spirits,—the Character, State, and Powers of Evil Spirits,—the Agency of Evil Spirits,—the Nature and Manner of their Intercourse with this World,—Demoniacs, especially those of the New Testament,—the Saviour's Temptation in the Wilderness,—and the Temptations of Satan

in their Common or Ordinary Form. While these subjects are treated of formally, there is introduced incidentally much interesting matter relating to witchcraft, divination, heathen oracles, possessions, and kindred topics. On subjects so diversified and delicate, as might be expected, we do not concur in every opinion advanced by the author, but we have generally found him taking what we deem the right side of debatable questions, and in all cases it is evident that he has given them much thought and reading. We cordially recommend the volume, especially to ministers, to whom it will suggest themes for the pulpit which are not commonly chosen though important; and we are not aware of the existence of any other work in which the general subject is illustrated with equal comprehensiveness of knowledge, and soundness of theological sentiment.

Hebrew Reading Lessons: consisting of the First Four Chapters of the Book of Genesis, and the Eighth Chapter of the Proverbs, with a Grammatical Praise, and an Interlinear Translation. London: folscap 8vo. pp. 70. Price 3s. 6d. Cloth.

No works are more seasonable than those which tend to encourage and facilitate the study of the original scriptures. The dangers now pressing upon mankind can only be effectually averted

by the diffusion of sound biblical knowledge. It is with great pleasure, therefore, that we direct attention to this small volume which will be, in connexion with the grammar, an admirable preparation for the perusal of the Hebrew Bible. The solitary student will find here the assistance he requires. The root can in every case be easily distinguished from the other letters, that being printed with black, and these with hollow types. A literal interlineal translation accompanies the text, and notes are appended illustrating the meaning of the words and their grammatical construction. Directions are also given for the pronunciation of the language, and the division of words into syllables.

Hints on Church Discipline, with Tables of Cases Mentioned in the New Testament. By C. J. MIDDLEDITCH. London: 12mo. pp. iv., 43. Price 8d.

Feeling that his acquaintance with the laws which, as pastor of a Christian church, it was his duty to enforce, was not so clear and complete as it should be, the author pursued the right course;—he examined the New Testament with the simple inquiry, What are the laws of Christ? and noted down the results of his investigation. How different would have been the history of professed Christian churches had this course been uniformly adopted and practically followed in the administration of discipline! Mr. Middleditch's deductions from scripture respecting the design of church discipline—the parties concerning whom it is to be exercised—the persons on whom it devolves—the rule by which it should be regulated—and the order of procedure, are recorded in this small pamphlet, and many judicious remarks will be found in it of which the members and officers of our churches may advantageously avail themselves.

A Brief History of the Western Association, from its Commencement about the middle of the Seventeenth Century, to its Division into four small ones—the Bristol, the Western, the Southern, and the South Western—in 1823. Published at the request of the Bristol Association, by J. G. FULLER. Bristol: 8vo. pp. 70. Price 6d.

Nearly or quite two hundred years have rolled away since the baptists of the West of England formed themselves into an association. Portions of their proceedings have been traced back by Mr. Fuller to the year 1653, and he sees evidence that the association itself existed previously. He has industriously brought together much information respecting churches, ministers, and public meetings, which will be found to be interesting by all who take pleasure in such researches. The very low price at which the pamphlet is sold, in proportion to the historical matter it contains, will, we hope, secure for it many purchasers in the northern, southern, and eastern, as well as in the western part of our island.

The Dawn of Life, or Scripture Conversions. By a Clergyman. London. Foolscap 8vo. pp. 100. Price 3s. 6d.

The author entertaining the conviction that the great change necessary to salvation is in all VOL. IX.—FOURTH SERIES.

cases to be attributed to divine agency, believes that the manner of its accomplishment, and the circumstances by which it is evinced, depend on the age, previous character, and other particulars in the history of the individuals in whose experience it takes place. Supposing that we are supplied in scripture with "a few cases" selected out of "a great mass" of conversions, and each intended to be "the pattern of a large and separate class," he expatiates on the histories of Samuel, Josiah, and Manasseh, as severally illustrative of infant piety, youthful conversion, and late repentance; and on those of Nicodemus, Zaccheus, the restored Demoniac, the dying thief, the Ethiopian eunuch, Saul of Tarsus, Lydia, and the Philippian jailor, as supplying further specimens of the effects of the Holy Spirit's operations on the mind. The book is written in an interesting and superior style: it contains many pointed appeals and judicious practical reflections.

Salvation Certain and Complete; or, The Greatest of Sinners capable of being rendered Holy and Happy. By JOSEPH HERRICK, Minister of Stockwell Chapel, Colchester. London: Simpkin and Marshall. 32mo. pp. 202.

A short but interesting treatise on the important doctrine of personal sanctification. It is distinguished throughout by vigour of thought, and by variety, homeliness, and originality of illustration.

The Last Day. London: Nisbet and Co. 16mo. pp. 66.

An endeavour to awaken the attention of the gay and thoughtless to the solemnities of future judgment, by unusual means. In the centre of an ample and highly decorated margin, of various colours, is a small page describing the alarm and dismay with which the sound of the last trumpet would be heard in the mart, at the banquet, and in various scenes of worldly strife and dissipation.

Calls of Usefulness. London: (Tract Society) 24mo. pp. 196. Price 1s. 6d.

"I have called in my way, on the grave and the gay,
The timid, and froward, and free,
The feeble and strong, the old and the young,
And now I would call upon thee."

This is the visitor's motto; and people who are willing to receive gentle hints and wise directions are likely to find his calls pleasant and advantageous.

The Young Instructed in the Gospel Narrative; being an Explanation of the Principal Events in the Life of the Lord Jesus Christ, Continuously Arranged. By the Author of "Bible Stories for very Little Children." With a *Recommendatory Preface*, by the Rev. THOMAS DREW, D.D. First Series. Dublin: Robertson. 24mo. pp. 496.

Regarding an attention to the religious interests of the young as one of the strongest dictates of a holy policy, we are disposed to look on the various efforts which are made for their benefit as constituting one of the most pleasing

features of the present times. The work before us is the production of an evangelical member of the church of England, and is adapted to the capacities of children from ten to fourteen years of age. We do not concur in all the sentiments contained in it, yet feel that its simple enunciation of the leading doctrines of the gospel, and its affectionate enforcement of the claims of personal religion, cannot fail to prove beneficial to such young persons as may be induced to study its contents.

Glimpses of the Dark Ages; or, Sketches of the Social Condition of Europe, from the Fifth to the Twelfth Century. London: 16mo. pp. 192. Cloth, gilt. Price 10d.

The Fall of Rome—the Church—the Monastery—the Feudal Castle—and the Town, are the topics on which this second monthly instructor sent forth by the Religious Tract Society discourses; and we are happy to see, that while he is equal to his predecessor in personal respectability, he appears in clothing which will facilitate his reception into good company, and conduce to his preservation from the casualties of the way.

The Biblical Review, and Congregational Magazine. No. I. January, 1846. London: 8vo. pp. 88. Price 1s.

Having been accustomed to regard the Congregational Magazine as one of the most respectable of our contemporaries, and having derived much pleasure from its pages, especially in its earlier years, it is not without regret that we observe the retirement of its conductor from the editorial corps. The gentlemen who succeed him are, however, undoubtedly competent to the task they have undertaken, and the plan they have laid down will meet the wishes of many intelligent readers. In every point of view, this first number is highly respectable.

The Females' Friend, Under the Sanction of the Associate Institution, for Improving and Enforcing the Laws for the Protection of Women. No. I. January, 1846. London: 8vo. pp. 24. Price 3d.

The society from which this new periodical emanates was formed under a persuasion that a system exists, by which not only are undue facilities and temptations held out to the immoral, the giddy, and the poor, to enter upon a life of infamy, but unwary young females, and mere children are frequently entrapped, and sold into the hands of profligate libertines. The contents are to be, Expositions of the Existing Laws relating to Females—Narratives, Facts, and Pictures of Real Life—Reports of the Progress of the Associate Institution—Female Literature—Correspondence, Poetry, and Miscellanies.

The Waters of the Earth. London: Square. 16mo. pp. 169. Price 2s. cloth gilt.

Five small publications of the Tract Society, entitled *The Dewdrop, the Spring, the Lake, the River, the Sea*, with many embellishments, in one beautiful volume.

RECENT PUBLICATIONS

Approved.

The Union Magazine for Sunday School Teachers. Conducted by the Committee of the Sunday School Union. Vol. II. 1845. London: 8vo. pp. 422. Price 2s. 6d.

Notes on the Scripture Lessons for 1846. By the Committee of the Sunday School Union. London: 12mo. pp. 148. Price 1s. 6d.

The Sunday School Teacher's Class Register for 1846. London: (Sunday School Union) 12mo. Price 6d.

Lesson Book for Adults. London: (Sunday School Union) 16mo. pp. 64.

The Child's Own Book. 1845. London: (Sunday School Union) 32mo. pp. 190.

The Union Tune Book; being a Selection of Psalm and Hymn Tunes, Arranged for Four Voices. By Mr. T. CLARK, Canterbury. No. I. London: (Sunday School Union) 12mo. pp. 12. Price 1d.

The Young Composer; or, Progressive Exercises in English Composition. Part I. Comprising Sentence Making, Variety of Expression, and Figurative Language. With Appendices on the Use of Capitals and Punctuation. By JAMES CORNWELL. Second Edition. London: 12mo. pp. 126. Price 1s. 6d.

The Behaviour becoming the House of God. By WILLIAM BROCK, Pastor of St. Mary's, Norwich. The Circular Letter of the Norfolk and Norwich Association of Baptist Churches for the year 1845. Norwich: Fletcher. 32mo. pp. 24.

The Deacon's Office. By WILLIAM BROCK, Pastor of St. Mary's, Norwich. The Circular Letter of the Norfolk and Norwich Association of Baptist Churches for the year 1841. Second Edition. London: Simpkin and Co. 32mo. pp. 32.

Stones of the Living Temple; or, A Brief Account of Two Poor Widows. By CHARLOTTE D. GREVILLE, Author of "Elizabeth Lindsay." With an Introduction by the Rev. Charles Gribble, B.A., one of the Ministers of St. Jude's Church, Glasgow. Edinburgh: 24mo. pp. 67.

The Stepping Stone to Bible Knowledge; containing several hundred Questions and Answers, on the Old and New Testament. Adapted to the Capacity of Young Minds. By a Mother. London: 24mo. pp. 72.

Cobbin's Child's Commentator on the Holy Scriptures. Parts XXII.—XXIV. London: 16mo. Price 6d. each.

The Voluntary, or the Advocate of the Voluntary Principle in Religion; including the Separation of Church and State; and the Perfect Freedom of the Church. Vol. V. 1845. London: Ward and Co. 8vo. pp. 192.

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Parts I.—X. Edinburgh: Johnstone. 8vo. pp. 521.

Eclectic Review for January, 1846. London: Ward and Co. 8vo. pp. 124.

The Herald of Peace. January, 1846. London: Ward and Co.

INTELLIGENCE.

AMERICA.

BAPTIST MISSIONARY CONVENTION.

Our readers have been apprised that an extraordinary meeting of the American Baptist Triennial Convention was to be held in the city of New York last November, in consequence of the practical withdrawal of the churches in the southern states, and the consequent desirableness of a change in its constitution and arrangements. Our information respecting the result being now tolerably complete, we shall abstract from American periodicals those particulars that are likely to be most interesting to the English public. The following general view of the proceedings is by the editor of the Boston Christian Watchman :—

We returned from New York, wearied in body, but refreshed in spirit. The results we have spread fully before our readers. It was a good meeting. We went to it with some degree of sadness and foreboding. But the God of missions interposed, arrested the threatening danger, melted the hearts of his servants into pity for the perishing heathen, and thus prepared them to be of one heart and one soul in the cause.

It was understood that the great business of the meeting was to reorganize under a new constitution. The committee of nine, appointed by the board to prepare such a document, presented a unanimous report, embracing a draft of a constitution, which will be found in our report. It is a concise, clear, and comprehensive document; and contains all the provisions which are essential to permanency and efficiency, if wisely administered. It was adopted without a dissenting voice, and will go into operation whenever a charter shall have been secured, and the necessary legal provisions made. But until the meeting in May next, the constitution of the General Convention will remain in force.

The character of the meeting was highly encouraging. The presence of four distinguished missionaries could hardly fail to impart a deep interest. There was Judson, the father of our missions, and the first American missionary; Kincaid, the well known successful missionary among the Karens; and as if by the special direction of heaven, Abbott and Davenport of the Karen and Arracan missions, arrived in New York just in season to attend the meeting. There was no disposition manifested to cast reflections on any one for what is past. And although many regretted the separation of our southern brethren, and others rejoiced at it, yet there was little said on that

subject. There was no taunting of the south, no spirit of reviling, or of triumph. The meeting seemed to be animated by the missionary spirit in a measure sufficient to allay, if not drive off every other. The southern convention will be regarded as a coadjutor in the work of evangelizing the world. The board has already voted that any of the missionaries who may choose, are to be transferred to the southern board; and it is also understood that the African missions will be entirely given up to the southern board, who will be able to prosecute them to greater advantage than a northern one. It is also expected that the Indian Mission Association, located in Kentucky, will assume the care of the missions to the American Indians, thus leaving the American Baptist Missionary Union to the sole and single work of prosecuting evangelical labours in Europe and the east.

It is also a cause of sincere rejoicing, that the debt of the board is now fully provided for. The board only asked for 10,000 dollars, which was supposed to be amply sufficient for the purpose; but nearly 17,000 dollars were pledged on the spot. And it was pledged, as we believe, for the love of missions. The spirit of rivalry was not needed, for the generous and warm-hearted friends of missions came forward with a noble generosity.

In view of the results of this meeting, we earnestly invite all true-hearted baptists, who love the cause of missions, to consider and to pray. *Let by-gones be by-gones.* Let Ephraim no more envy Judah, and Judah no more vex Ephraim. The north has better work to do than to taunt and vex the south, and the south can surely be better employed than in stirring up prejudices against the north. And let not the north any longer waste its strength and temper by disputes. Of the wisdom and the propriety of certain past doings, every one is entitled to his own opinion. But what is done cannot be undone; though what remains to be done may be neglected while Christians are disputing.

And now may we not hope that, if we lift the united prayer to the God of missions for the shedding down of his Spirit upon all our churches and ministers, and all our evangelical societies, he who delights to favour Zion, will again bless us with a revival of his work? Let us bring all our tithes into the storehouse, and see if he is not willing to pour us out a rich blessing.

New Constitution.

The following articles of the new constitution unanimously adopted, Nov. 20th, comprise its most important features :—

1. This association shall be styled, "The American Baptist Missionary Union."

2. The single object of this union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This union shall be composed of life members. All the members of the Baptist General Convention who may be present at the adoption of this constitution, shall be members for life of the Union. Other persons may be constituted life members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot, a president, two vice-presidents, a recording secretary, and one-third of a board of managers.

At a meeting to be held immediately after the adoption of this constitution, the Union shall elect an entire board of managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The president or, in his absence, one of the vice-presidents shall preside in all meetings of the Union.

6. All the officers of the Union and its board of managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the president, or in case of his death or absence from the country, by either of the vice-presidents, upon application from the board of managers.

Of the Board of Managers.

8. All members of the Union may attend the meetings of the board of managers, and deliberate on all questions, but members of the board of managers only shall vote.

9. Immediately after the annual meeting of the Union, the board of managers shall meet and elect by ballot a chairman, a recording secretary, an executive committee of nine, not more than five of whom shall be ministers of the gospel, as many corresponding secretaries as they may judge to be necessary, a treasurer, and an auditing committee of two, who shall not be ministers of the gospel. At this meeting the board shall determine the salaries of the corresponding secretaries and treasurer, and give such instructions to the executive committee as may be necessary to regulate their plans of action for the ensu-

ing year. The board shall also have power, whenever they think it necessary, to appoint an assistant treasurer, to specify his duties, and fix his compensation.

10. The board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to said meeting, to hear the reports of the executive committee, the treasurer, and the auditing committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the board may be called by the executive committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object, or objects of such meetings shall be sent at least six weeks in anticipation, to every member of the board.

12. All officers appointed by the board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the board fifteen shall be a quorum for business.

Of the Executive Committee.

13. The executive committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The corresponding secretaries and treasurer shall not be members of the committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the committee in its deliberations. The committee shall have power to appoint its own chairman and recording secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the executive committee to carry into effect all the orders of the board of managers; to designate, by advice of the board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the board, and to fix their compensation; to direct the corresponding secretaries and treasurer in the discharge of their duties; to make all appropriations to be paid out of the treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general to perform all duties necessary to promote the object of the union, provided the same be not contrary to this constitution, or the instructions of the board of managers.

15. The executive committee shall present to the board of managers at its annual meeting, a report, containing the full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations;

and in general giving all such information as will enable the board to decide correctly respecting the various subjects on which it is their duty, as the agents of the union, to form or express an opinion.

16. The executive committee shall have power, by a vote of two-thirds of the whole number, to remove, for sufficient cause, any corresponding secretary, treasurer, auditing committee, or missionary, and to appoint others in their places, being always responsible for such exercise of their power to the board of managers.

Subsequent articles prescribe the duties of the different officers. The last is,

24. Alterations may be made in this constitution only upon recommendation by the board of managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.

DR. JUDSON.

The following address delivered by Dr. Wayland as president of the convention, furnishes an epitome of Dr. Judson's history, which will be acceptable to many of our friends:—

"It is with no ordinary feelings, my beloved brother, that I rise to discharge the duty imposed upon me by the resolution which you have this moment heard. My own heart assures me that language is inadequate to express the sentiments of your brethren on the present occasion.

"Thirty-three years since, you and a few other servants of the Most High God, relying simply on his promises, left your native land to carry the message of Christ to the heathen. You were the first offering of the American churches to the Gentiles. You went forth amid the sneers of the thoughtless, and with only the cold and reluctant consent of your brethren. The general voice declared your undertaking to be fanatical, and those who cowered under its rebuke, drew back from you in alarm. On the voyage, your views respecting Christian ordinances became changed, and this change gave rise to the formation of the convention now in session before you.

"When at length you arrived in India, more formidable obstacles than those arising from paganism were thrown into your path. The mightiest empire that the world has ever seen, forbade every attempt to preach Christ to the countless millions subjected to her sway, and ordered you peremptorily from her shores. Escaping from her power you took refuge in the isle of France; and at last, after many perils, arrived at Rangoon, where, out of the reach of Christian power, you were permitted to enter upon your labours of love.

"After years of toil you were able to preach Christ to the Burmans, and men began to inquire after the eternal God. The intolerance of the government then became apparent, and you proceeded to Ava, to plead the cause of toleration before the emperor. Your second attempt was successful, and permission was granted to preach the gospel in the capital itself. But how inscrutable are the ways of providence! Your labours had but just commenced, when a British army took possession of Rangoon, and you and your fellow-labourer, the late Dr. Price, were cast into a loathsome dungeon and loaded with chains. For nearly two years you suffered all that barbarian cruelty could conflict, and to the special interposition of God alone is it to be ascribed that your imprisonment was not terminated by a violent death. On you, more than any other missionary of modern times, has been conferred the distinction of suffering for Christ. Your limbs have been galled with fetters, and you have tracked with bleeding feet the burning sands between Ava and Ummerapoora. With the apostle of the Gentiles you may say, 'Henceforth let no man trouble me; I bear in my body the scars of the Lord Jesus.' Yet even here God did not leave you comfortless. He had provided an angel to minister to your wants, and when her errand was accomplished, took her to himself, and the hopia tree marks the spot whence her spirit ascended. From prison and from chains, God in his own time delivered you, and made your assistance of special importance in negotiating a treaty of peace between these two nations, one of whom had driven you from her shores, and the other had inflicted upon you every cruelty but death.

"Since this period, the prime of your life has been spent in labouring to bless the people who had so barbarously persecuted you. Almost all the Christian literature in their language has proceeded from your pen; your own hand has given to a nation the oracles of God, and opened to the millions now living, and to those that shall come after them to the end of time, the door of everlasting life. That mysterious providence which shut you out from Burmah proper, has introduced you to the Karens, a people who seem to have preserved from remote antiquity the knowledge of the true God, and who were waiting to receive the message of his Son. To them you, and those who have followed in your footsteps, have made known the Saviour of the world, and they by thousands have flocked to the standard of the cross.

"After years spent in unremitted toil, the providence of God has brought you to be present with us at this important crisis. We sympathize with you in all the sorrows of your painful voyage. May God sustain you in your sore bereavement, and cause even this mysterious dispensation to work out for

you a far more exceeding and eternal weight of glory.

"How changed is the moral aspect of the world since you first entered upon your labours! Then no pagan nation had heard the name of Christ from American lips; at present, churches of Christ, planted by American benevolence, are springing up in almost every heathen nation. The shores of the Mediterranean, the islands of the sea, the thronged cities and the wild jungles of India, are resounding with the high praises of God, in strains first taught by American missionaries. The nation that drove you from her shores has learned to foster the messenger of the cross with parental solicitude. You return to your native land whence you were suffered to depart almost without her blessing, and you find that the missionary enterprise has kindled a flame that can never be quenched, in the heart of the universal church, and that every Christian and every philanthropist comes forward to tender to you the homage due to the man through whose sufferings, labours, and example, these changes have, to so great a degree, been effected. In behalf of our brethren, in behalf of the whole church of Christ, we welcome you back to the land of your fathers. God grant that your life may long be preserved, and that what you have seen may prove to be but the beginning of blessing to our churches at home, and to the heathen abroad."

On the following Lord's day evening, after worship, having intimated that he would be pleased to address the congregation, if the resident minister would report his remarks, that all might hear, Dr. Judson observed, "I have frequently read, and often heard it asserted, that modern missions are a failure. This position can be easily examined.

"Thirty-three years ago," said he, "there was but very little interest felt by Christians in this land for the perishing heathen. When your missionaries left your shores, very few were willing to be known as approving their enterprise. Two young men, about to go far hence to the heathen, on the morning of their departure from their native land, were addressed by the secretary of a missionary society, as they sat at his breakfast table, as follows, 'Brethren, I have business that demands my attention to-day in a neighbouring town; you will therefore have to excuse me from going with you to your vessel.' Those young men went silently and alone, and though there was not a minister who was willing to hazard his reputation by countenancing what was regarded as an enthusiastic enterprise, yet when they threw themselves on their knees in their lonely cabin, they heard or felt a voice, saying, 'You are not alone, for I am with you.' Now, when missionaries return to their native land, such is the interest taken in the cause of missions, that the largest houses of

worship are crowded with multitudes anxious to see and to hear them, and they are welcomed by the smiles and greetings of thousands, and of hundreds of thousands. Does this look as if modern missions were a failure?

"When your missionaries landed in Burmah, there was no part of the word of God printed for the use of the people—not a single book or tract in circulation that gave them any portion of divine truth. Now after a period of thirty-three years, the language has been learned, the sacred scriptures, both of the Old and New Testaments translated and printed in the Burmese language, the New Testament, printed in languages of various contiguous tribes and nations, and books and religious tracts, conveying a large amount of saving truth, scattered among the people, and though a few of these productions may have been destroyed, yet they are generally treasured up as an invaluable prize. When I think of this change, I cannot but inquire, Are modern missions a failure?

"Thirty-three years ago there were but few to pray for the heathen. Now the churches in this and other Christian lands are hourly praying that the heathen may be given to Jesus for his possession; thousands of converted pagans are supplicating the throne of divine grace for the out-pouring of the divine Spirit upon their kinsmen; numerous churches have been established, and missionaries and native preachers are spreading the knowledge of salvation. Does this look as if modern missions were a failure? May we not rather expect, that when another period of thirty-three years shall have revolved, Christianity will be the prevailing religion?"

At a meeting of the acting board of the Baptist Triennial Convention, held at their Rooms in Boston, on Monday, Dec. 1, 1845, it was voted, "That the treasurer and assistant treasurer be requested to announce to the public the fact that the subscription of 40,000 dollars for the extinguishment of the debt of the convention has been completed; and to adopt such measures as they may judge expedient, for the speedy collection of the sum subscribed."

ASIA.

ABRACAN.

Tidings of the great success of the gospel as preached by our American brethren in a tract of country lying between Hindosthan and Burmah have been received at different times, and excited an earnest desire for more full and connected accounts than we have been able to obtain. Some of the missionaries who have been most honoured in this work

are now visiting their native land; and they have greatly interested the congregations to whom they have declared what God has wrought by their instrumentality. A meeting was held in New York a few weeks ago, at which Mr. Abbott, one of them, spoke as follows:

"Brother Kincaid and myself went into Arracan in 1840, for we were driven from Burmah, and felt that we could no longer labour with profit to the people there. So we made our way to Arracan (which is a British province where Christians enjoy liberty) to labour among the Karens.

"I suppose you have followed us in Arracan, and have read the accounts of the baptisms, and seen the accounts of our success among that people with rejoicing. I left Arracan eight months ago, and just before I left attended a meeting of native converts and preachers on the coast, and the state of things there is simply this. There were twenty-six stations, and about 3100 baptized converts; and, as far as I can judge, nearly 3000 more who were under the influence of these congregations, who were learning to read, or were in some way connected with the 3100 baptized converts. They have two ordained pastors and twenty-three native assistants, there being one vacancy. These two pastors, and each of the native assistants, had a church and congregation. I left them, a flock without a shepherd, without any missionary, and two-thirds of them had never seen any missionary but myself. I left them there alone, surrounded by enemies, subjected to persecutions, to poverty, and privations; and there they are, looking, as they told me when I parted from them, towards the setting sun, watching for my return.

"During my travels through that country, I have had delegations of old men and others come to me from a great distance, requesting me to ordain some one, and send him to their homes, as I never could come myself. They said to me, 'Some of us have worshipped God three years, some two, some one, and some a few months. We have now no one to administer the ordinances, — no one to baptise us. Is there no man who can be ordained and sent to us?'

"There was then a young man of whom you have all read, Bleh Po, and the people requested particularly that I would ordain him, but he desired that he might study for another year, as he did not feel that he was prepared. I agreed that he should study another season, and then I intended to ordain him; but when I returned there, for that purpose, he was dead. I will give you a few facts concerning the history of this young man.

"In 1837, when I was there (in the Bassein province), Bleh Po was among the first converted. He embraced the gospel—he renounced all worldly hopes and anxieties

and was allowed to preach, though he was never paid. He sacrificed a great deal for his religion. The parents of his wife, at Karens, were very wealthy, and he expected to receive some fortune through her; but he lost it all, for they would not hear of his becoming a Christian. He lost what would in this country be called a fortune of perhaps 100,000 dollars, or in that proportion. He would have been a very rich man, but he gave up all, and his friends and relations turned him out of doors. He was called up before the Governor and threatened with punishment if he preached, but when the Governor threatened, he turned around and preached the gospel to him too. They all said they could not do anything with that man, for he *would* preach. He was once fined 150 rupees, about seventy dollars, but his friends came forward, and paid it for him, and he went on preaching as before.

"He was the most praying man I ever saw. I have known him to lie on his mat, his face down to the ground all day long, engaged in prayer. He was a good preacher, and an unspotted man, having the confidence of all. In any case of difficulty, when a peace-maker was wanted, Bleh Po was sent for, and his voice acted like the voice of Christ over the stormy waters. There was no one who would settle a difficulty like him, and no one who would build up a church like Bleh Po. Just about the time he was to be ordained, he was attacked by the cholera, but recovered. Before his attack, he was always going about among the sick and dying with his bible, or a tract in his hand preaching to them, and exhorting. After his attack and recovery, he went about as usual with his book in his hand, though he was very weak, of course. His friends tried to keep him still, as they feared he would bring on another attack, which would be fatal, but he could not stop, and went around among the sick for two or three days. On the third day, he was attacked again, and even in his sickness he kept on preaching. He preached with his book in his hand to the last moment of his life. When he was dying, he said, 'My friends don't think of me, I'm going to heaven,' and pulling his cloth over his head he died. I may say, he preached to the last second of his life.

"There were many cases among the Karens, where converts have died in the exercise of the most triumphant faith, and if there is anything which will try a man's religion, it is the hour of death. It is very easy to say, I am not afraid to die, but when the hour comes, there is the trial. His friends and relations came up when they heard of his death, exclaiming what shall we do! and the Christians who had asked that he might be ordained, were wondering what they should do, now Bleh Po was gone. Two other men were selected, whom I had educated, who had travelled with me and had seen the ordinances administered. I had taught them all they knew. They had

been tried, and found to be good men, and I said to myself, if these men are not worthy now, when will they be, and why not ordain them, and send them to those distant villages where I cannot go? So I laid my hands upon them, and in the name of the Father, and of the Son, and of the Holy Ghost, I bid them go, and preach and baptize."

Mr. Abbott then proceeded to give a history of one of the churches, exhibiting the rapid progress of Christianity among the Karens. One church was started in a little village, where there were only five families for the first year. The second year I baptized thirty, and in two years, there were twenty-five families in the village, and the church had some seventy or eighty members. In a few months after this, the persecution broke out in Burmah which excited much alarm, and the Christian Karens in Burmah fled to Arracan, and put themselves under the protection of the British Government. One hundred and twenty-five families came to this village (Ong Kyoung) and the church was increased to one hundred and seventy members, with about two hundred of what we would term nominal Christians. The whole congregation amounted to about eight hundred, and they had erected a fine church and a school-house.

"In about three months after this, the cholera broke out, and raged so fiercely that one hundred and twenty died in twenty days. Every one was seized with a panic and fled, some to Burmah, and some to the mountains, until the scourge had passed. The pastor told me that in ten days after the cholera broke out, there were only ten or fifteen left in the church out of seven hundred or eight hundred, and in three weeks there was not one. The next year, after the cholera subsided, they returned, and the church has now some seventy or eighty members. The pastor is a good and worthy man, having the confidence of all. He is worthy of your confidence, your support, and your money, and what he receives is well laid out."

Mr. Abbott then sketched briefly the history and condition of one of the other churches, describing also the manners and habits of the Karens, whom he characterised (when unconverted) as the most filthy beings on the face of the earth.

"The Karen assistants can be supported for about thirty-five dollars a year, and yet many of them do not receive half of that salary. I have, when travelling, met some of these assistants, and have offered them five or eight dollars, but they have not only refused it, but have made me a donation of eight and ten dollars, which I have always turned into the missionary fund. I do not think that, on an average, these assistants receive half of this small salary of thirty-five dollars per year.

"But these assistants require watching and ntrolling. They need the counsel, the in-
struction, and the control of missionaries, and

they must have it. Now they have them not, and the question I have to ask, is, do you, my friends think they ought to have a missionary, and one only, or more? If so, what do you propose to do? We cannot go there without money, and the churches there cannot be watched by the missionaries without money. The board has no money, but there are plenty of men who have it. The board is now retrenching its expenses, and if they go on as they have for the past three years, they will soon come to nothing—something must be done, but I do not want anything done under a state of excitement. The funds of the board must reach 100,000 dollars annually, and they must be kept there. The churches must and will do more, for the Board can only send as many missionaries as they have funds to support. They dare not enlarge their operations, but their anxiety now is, who shall first be called home, and how shall they retrench.

"We must have two men for the Karens. I can't go back without two families, and I want some one to teach the children, and one for the native assistants. I have had parents come from great distances, bringing their children for me to teach—fine, hearty, sprightly little fellows, but I could not take them, and there are hundreds of these children running wild now, who ought to be at school. Will you let these churches go on as they are, and will you let one poor, broken-down man go back alone? We must have two men for the Karens, and some one must give the money. If you give your money freely, you will pray for us more earnestly than if you only gave a little.

"The Roman Catholic priests, too, are among the churches, trying to shake their confidence in us.—They say we are not regularly ordained, and are not descended from the apostles, which they are, and they say we have no right to administer the ordinances, and if they are baptized by us, they will not be saved. They do not dare to say anything against us. They allow that we are pretty good sort of men, as far as they know, but that we are not qualified to baptize. They say we are the followers of a man named Luther, who got drunk, and wanted to get married, so he seceded from the church, and set up a sect for himself. These are the things thrown at the natives, by which they try to seduce them from us, but they have never succeeded in one instance. Some of the teachers meet them very cleverly by saying, 'you don't give us the bible, but our teachers do,' and that is generally what you may term a floorer, for they cannot answer an argument like that. The Karens will read, if they can get the books, and, they don't like the idea of being deprived of the bible. One of these Jesuits once tried to get them to worship his crucifix, but they said, 'Why, do you suppose we are going to worship an idol?' and turned from him with contempt.

"Now, I ask, are you willing that I should go back alone? Is it best with all these calls for labours? There are 3,000 converted Karens—twenty-six churches and preachers, and a whole jungle full of boys to take care of and to be controlled by the missionaries,—and, I ask, is it best that I should go back alone?"

Mr. Abbott, here gave a brief but affecting history of sister Comstock, who died at Ramee, leaving two little children, one 6 months, and the other 3 years old, who followed her soon after. "She was so much beloved, that when it was known she was dead, all the women of the place, some two or three thousand, came around her corpse, weeping, and wailing, and mourning her as though she was a sister. Brother Comstock, however, bore up under the affliction like a true Christian, and preached and laboured as before. He went to Akyab, and there died, and Ramee is left without any one, and now I ask, Who is to go and fill his place?"

Mr. Abbott's address, of which the above is an outline only, was listened to with breathless interest by the audience, and many tears testified to the feeling which his words excited.

Mr. Kincaid proceeded at first to speak of the places he had visited—the characteristics of the people, the extent of population, &c., the Karens being now, he said, regarded by intelligent people at Ava, as nearly equal in population to the Burmese, and the gospel was taking root among them with promise of an abundant harvest. Our brethren, he said, had given them the New Testament in their own language, and a part of the Old. They have a great desire for literature, and all the books they now possess, have been written by Christian men, and are deeply imbued with the spirit of Christianity.

"In 1837, he went to the Bassein Province from Rangoon. It was the first time that province had ever been visited by a herald of salvation. Previous to that time the people who now have 26 churches, had never heard the name of Jesus, and all this had been wrought by God since 1837, and it did seem when he reflected upon what God had done in that time by so small an amount of instruments, as though the whole nation was destined to receive the gospel. Remember my friends, that this entire people are enemies to idolatry and idols, none indeed on the earth more so, not even the Christians of England, and the United States. It seems as though God has placed his shield around this people from generation to generation, and that now in this 19th century, the door of faith had been thrown open to them. Twenty years ago, they were unknown in any geography written by Christian hands, and now they are a great people.

"Brother Abbott says he wants two men to go with him. Is not this asking a very small

amount of assistance in a field extending over a distance of 400 miles from East to West, and from 70 to 200 miles broad? He asks only two men to go with him! I shall never my friends forget the last words of Brother Comstock. The last words he spoke to me, after I had bid him farewell, while I was about to return home were, "*Brother Kincaid, remember, six men for Arracan.*" He only asked, my friends, for six men for all Arracan, a province extending 800 miles in length along the North-west coast of the Bay of Bengal.

"Of all the men I ever knew, Brother Comstock was the most laborious, and yet he laboured faithfully, and zealously for six years, seeing but one single convert in all that time. With all this I never heard him speak as if he was discouraged. He was always full of hope, and laboured on as if he knew the end was certain." Mr. Kincaid here alluded briefly to a visit he paid in company with Brother Comstock, to the Island of Chaduba, and among the effects of the preaching from the missionaries, was a diminution in the number of monasteries from forty to six, and the fact that most of the sheps opened for the sale and manufacture of idols were closed and abandoned.

"I shall never forget," he resumed, "my parting scene with Brother Comstock, and his wife. They had come down to the coast to see us off, and one evening while we were at their house, word was sent off from the ship, which lay about two miles off in the bay, that we must get ready to go on board. Mrs. Comstock took her two children, and walked with them towards a grove of tamarind trees near the house, and when she had walked some little distance she paused a moment and looked at each of her children with a mother's look of love, and imprinted a mother's kiss upon the forehead of each. Then she raised her eyes to Heaven, and silently invoked blessings on their heads, when she turned and walked again into the house.

"Brother Comstock, and his two children who were to return with us, came off to the ship together, and when we had descended to the cabin, he entered one of the state rooms, with his children. There he knelt with them in prayer, and then laying his hands upon their heads, he bestowed a father's blessing upon them, tears all the while streaming down his cheeks. He took his leave of me with a gentle pressure of the hand, and I followed him to the side of the vessel, watching him as he descended into the small boat, which lay along side, and which was to convey him to the shore. When he reached the boat, he turned his face up to me, still bedewed with tears, and exclaimed, "*REMEMBER, BROTHER KINCAID, SIX MEN FOR ARRACAN.*"

The effect of this little narrative, and the eloquent emphasis laid upon the last words of

the speaker, drew tears from almost every eye, and it was some moments ere Mr. K. could find voice to proceed. He continued, "I never saw him again, and the very day we took on board a pilot off Sandy Hook, was the day on which Sister Comstock died. I mention these things, my friends, to prove to those who think that they make great sacrifices in contributing a little to the cause of missions, that they know nothing of sacrifices at all. The last words of the brother who had made such sacrifices were, 'Six men for Arracan.' His grave is now at Ramsee—sister Comstock's grave is at the same place, under the tamarind trees near the place where she lived and laboured so many years; and her children lie by her side. In Ramsee is the grave of sister Abbott, and there her children lie too. Ah, my friends, could you have seen them, you would have known what it was to make sacrifices for the missionary cause. Brother and sister Stilson are there alone, by the graves of those with whom they had toiled and laboured, and I ask you, in the words of Brother Comstock, Shall we go back without the 'six men for Arracan.'"

These interesting facts occasioned the following impressive composition.

The mother stamped a burning kiss
Upon each little brow;
So dear a sacrifice as this,
She never made till now:
Go, go, my babes, the sabbath bell
Will greet ye o'er the sea,
I've bid my idol ones farewell,
For thee, my God, for thee.
But off they'd gone—those little ones,—
I saw them gaily trip.
And chatter on, in merry tones,
To see the gallant ship.
The stricken sire,—he'd often drank
Sad draughts at duty's beak,—
He leads them calmly o'er the plank,
And stands upon the deck;
As pale as polished Parian stones,
As white as artie snows,
Beside those young and cherished ones
The stricken father bows.
He breathes one prayer, he prints one kiss,
And turns him toward the shore—
He felt till now, the babes were his,
But they were his no more.
The silken tie, more strong than death,
That bound their hearts, was riven,
And floating on an angel's breath,
Rose up and clung to heaven.
Why lingers he upon the shore?
Why turns he towards the deck?
Perhaps to say farewell, once more,
Perhaps one look to take;
O, no; but calm as angels now
That kneel before the throne,
Where twice ten thousand, thousands bow,
And say "Thy will be done,"
He said, My brother, when you stand
Beyond the raging deep,
In that delightful, happy land,
Where all our fathers sleep,—
When you shall hear their sabbath bell
Call out their happy throngs,
And hear the organ's solemn swell,
And Zion's sacred songs,
Tell them a herald, far away,
Where midnight broods o'er man,
Bade ye this solemn message say,
"Six men for Arracan."

While in that happy land of theirs
They feast on blessings given,
And genial suns and healthful airs
Come speeding fresh from heaven,
Tell them, that near yon idol dome,
There dwells a lonely man,
Who bade ye take this message home,
"Six men for Arracan."

Sweet home,—ah yes! I know how sweet,
Within my country, thou,
I've known what heartfelt pleasures meet,—
I've felt,—and feel them now.
Well, in those lively scenes of bliss,
Where childhood's joys began
I'd have ye, brother, tell them this,
"Six men for Arracan."

Oh, when the saint lies down to die,
And friendship round him stands,
And faith directs his tearless eye
To fairer, happier lands,—
How calm he bids poor earth adieu,
With all most dear below!
The spirit sees sweet home in view,
And plumes her wings to go:
Stop, dying saint,—O linger yet,
And cast one thought on me,—
Be this the last that you forget,—
"Six men for Arracan."

NEW CHURCH.

GLASGOW.

About two years ago, a few members of the baptist church in Hope Street, Glasgow, formed themselves into an association for the purpose of endeavouring to extend the Redeemer's cause in this populous city. It was thought their object would be promoted by the formation of a new church in connexion with the baptist denomination, and procuring a pastor, by which another herald of mercy would be introduced into the field; but seeing no prospect of speedily obtaining any one whom they thought qualified, the church was not formed at the time mentioned. In the month of August last, an application was made by the brethren in the association to the Baptist Union of Scotland, to open a hall under their auspices. To this request the committee of the union acceded, and on the 31st of the same month the new city hall, North Albion Street, was opened for divine worship. The opening services were conducted by Messrs. Thomas Swan, Birmingham; John Simpson, Glasgow; and James Taylor, Airdrie. The attendance was large, and the services of a very interesting character. After meeting for a few sabbaths, several of the members of the association requested their dismission from the church in Hope Street, in order, with a few others, to form a church. To prevent misconception, as divisions of an unhappy nature too often occur, it may be mentioned that this request was made with the greatest good feeling, which there is reason to believe was generally reciprocal. The church in Hope Street granted the request, accompanying the dismission with their prayers. On Friday, October 10, the

church was formed, Mr. Francis Johnston, then of Capar, now of Edinburgh, conducting the services. The hall was well filled, and it is hoped much good was done. Shortly after the formation of the church, a unanimous invitation was given Mr. James Taylor of Airdrie to become pastor. Having seen it his duty to comply with the request, the recognition services took place in the assembly rooms, Ingram Street, on Thursday, the first of January. The services were conducted by Messrs. R. Thompson, Perth; F. Johnston, Edinburgh; J. Blair, evangelist of the union; D. McKay, Greenock; J. Simpson, Glasgow; and William McGown, Shotley Bridge. In the evening a very large meeting convened in this same place, R. Thompson of Perth in the chair. After tea, interesting and impressive addresses were delivered by the chairman and some of the brethren already mentioned. The church at its formation consisted of sixteen members, and now numbers twenty-six, with the prospect of increase. The audiences during the day are encouraging, and in the evening the hall is generally filled.

ORDINATIONS.

SANDHURST, KENT.

Dec. 16, 1845, Mr. Daniel Jennings, late of Clare, Suffolk, was recognized as pastor of the baptist church at Sandhurst. Mr. Savory of Brighton described the nature of a gospel church, Mr. Smith of Rye proposed the usual questions and offered the ordination prayer, Mr. Woollacott of London addressed the pastor, and Mr. Shirley of Sevenoaks preached to the church. Several other brethren engaged in the devotional exercises. The three former pastors of this church filled the office nearly one hundred and ten years, and the present choice is unanimous. The attendance was large, and the presence of God was eminently enjoyed.

SWANSEA, GLAMORGANSHIRE.

Interesting services were held on Wednesday and Thursday, the 17th and 18th of December last, in connexion with the public recognition of the Rev. D. Evans of Bristol College, as the pastor of the baptist church assembling at York Place Chapel, Swansea. The services commenced on Wednesday evening. The Rev. R. Roff of Cambridge, under whose auspices the church was first established, read appropriate portions of holy scripture and prayed; the Rev. T. Dodd delivered the introductory address; on Thursday morning at ten the services were opened by the Rev. J. S. Hughes, after which the Rev. R. Roff explained, in a very lucid manner, the nature and constitution of a Christian church; the Rev. D. Davies proposed the customary

questions and offered the ordination prayer, after which the Rev. E. Probert of Bristol, in the unavoidable absence of the Rev. J. E. Giles, delivered to the newly ordained minister a most affectionate charge; the Rev. T. Baker concluded the services with prayer. In the evening at six the Rev. E. Jacob, independent minister, read and prayed, the Rev. R. Roff delivered the charge to the church, and the Rev. E. Probert preached to the congregation. The chapel was crowded on each occasion.

ABERDARE, GLAMORGANSHIRE.

Mr. Thomas Price of the Baptist College, Pontypool, [was publicly recognized as the pastor of the baptist church, Aberdare, when a series of interesting services were held, in which the following ministers preached:—D. Davies, Waintrôdau; B. Williams and J. Jones, Merthyr; D. Jones and W. Jones, Cardiff; D. Edwards, Pontypool; Thomas Thomas, president of Pontypool College; and W. R. Davies, Doulais. The different services were introduced by the Rev. B. Evans, Hirwain; brethren J. Jones, Thomas Evans, and E. Roberts, students in Pontypool College.

LONG SUTTON, LINCOLNSHIRE.

The Rev. J. F. Farrent, late of Oak Street, Manchester, has accepted the unanimous invitation of the baptist church in this place (lately under the pastoral care of the Rev. J. Burditt) to become their pastor, and entered upon his labours on the first Lord's day in January.

HEMEL HEMPSTEAD, HERTS.

The Rev. T. C. Finch, who accepted six months ago an engagement for one year, having now been invited to exercise the pastoral office in this church permanently, has consented to do so, and entered on his new relationship on the first Lord's day in January.

TOTTENHAM.

The Rev. Robert Wallace, late pastor of the Scotch Presbyterian church, Broad Street, Birmingham, of whose baptism an account was given in our number for July last, has taken charge of the church at Tottenham, late under the pastoral care of the Rev. J. J. Davies.

BRAINTREE.

The baptist church in this town, which became destitute at the death of the Rev. W. Humphries, have given a unanimous invitation to the Rev. D. Rees of Isleham, which

he has accepted, and commenced his stated services among the people on Lord's day, January 18, 1846.

BRIDGNORTH.

The Rev. Alfred Tilly of Stepney College, and late of Finch Dean, has accepted the invitation of the baptist church here to become its pastor, and commenced his labours the first sabbath in January.

KINGSTANLEY, GLOUCESTERSHIRE.

Mr. J. C. Butterworth, late of Weymouth, has accepted the unanimous invitation of the baptist church at Kingstanley.

RECENT DEATHS.

MRS. JUDSON.

The bereavement recently sustained by Dr. Judson, the most eminent of living missionaries, has been already announced to our readers, but the following abridgement of a biographical sketch published in America will doubtless be acceptable:—

Mrs. Judson, originally Miss Sarah B. Hall, was a native of Salem, Massachusetts. The circumstances of her early years were humble and narrow, and so far as we have knowledge, were in no way calculated to form the character and create the high purposes developed in her subsequent life. But native refinement and strength of mind, disposed and enabled her to emerge from surrounding disadvantages, and with gentle and unobtrusive, yet energetic force, to overcome obstacles, and maintain the work of self-cultivation. The limited means of her parents necessarily made her early familiar with industry and economy. But in her juvenile years she redeemed from household duties every possible scrap of time for application to books; and when at a suitable age, prompted both by a desire to be useful and a longing after mental improvement, she commenced the work of school-teaching, which was ere long relinquished for a still higher calling.

In the summer of 1825, at the age of twenty-one, Miss Hall was married to Rev. George D. Boardman, and sailed with him for Burmah. Such were her natural endowments, and such had been her attainments under her own self-training, that she was at that time regarded as peculiarly fitted to become the wife of a missionary. She had not at first, apparently, the cordial consent of her family in this devotion of herself to a missionary life. She was a treasure too precious to be readily yielded up, even for this holy work. When left her paternal home, to reach the ship was to convey her "over the dark and sea," after she had taken her seat in

the stage coach, with her chosen companion, and the late revered Dr. Bolles, her pastor, and had bestowed her last farewell upon the family group—as though she felt that she had not obtained that free and full consent to her abandonment of home and country which her filial heart craved, she looked out at the coach window, and said, "Father, are you willing? Say, father, that you are willing I should go?"—"Yes, my child, I am willing." "Now I can go joyfully," was the emphatic response; and the noble woman went on her way with cheerful composure.

Early in 1831, about five and a half years after her marriage, Mrs. Boardman was deprived by death of her honoured and endeared husband. She had laid her first and third child in the grave, previous to the decease of her husband; and was left with a little boy two years old, named from his father. Personal friends in this country, and members of the church in Salem, anxious to contribute to her happiness, and to enjoy her presence among them, invited her to return to her native land, and offered liberal aid to enable her to do so. It was thought she would be desirous of returning for the sake of suitably rearing her child, and this was urged upon her as a motive. But with the same devotion which had first led her steps to heathen ground, she gratefully yet firmly declined the proffered kindness, and chose to labour for Christ and benighted men. At a subsequent period, when the age of her young son rendered it important that he should be sent to this country, she made the sacrifice, and sent him from her. He has since become hopefully pious, and bids fair to do honour to the name of his parents.

In the spring of 1835, Mrs. Boardman became the wife of Rev. A. Judson, one of the first company of missionaries that left this country for India, in February, 1812. The history of his former wife, who died in 1826, is widely known, and her character universally admired. But her successor was fully worthy to take her place; and in this second connexion Mrs. Boardman also found compensation for her former loss. Writing to a friend, a few years after this marriage, she says "Two better husbands woman never had." And while her surviving partner can truly use language equally strong, respecting his departed companions, we scarcely know which will weigh most in the scale of his earthly lot—the happiness of having been so connected, or aggravated bereavement in losing so much.

Mrs. Judson's decease took place September 1st, 1845, on board the ship *Sophia Walker*, in the harbour of St. Helena; and on that island she was interred. She had in ten years become the mother of eight children, of whom six survived her. From the birth of her youngest, about the beginning of the year, her health declined, and in the hope of recovering it, she accepted an invitation from the British Commissioner and his lady, to be

their guest a few weeks, aboard a steamer, during his circuit to Tavoy, &c. A partial improvement took place, but as she did not recover, her affectionate husband embarked with her for her native land.

Mrs. Judson's improvement previous to reaching the Isle of France, had again raised strong hopes of her recovery; but again were those hopes to be dashed. During the voyage thence to St. Helena, she declined; and while the vessel was lying off that island, her emancipated spirit took its flight to the bosom of her Saviour. The captain of the ship had with delicate consideration detained his vessel in port a few days, out of regard to her condition, which enabled her afflicted husband to give repose to her precious remains on that "rock of the ocean." Her funeral was largely attended, with every mark of respect, both from those on ship-board, and many on shore. On the evening of the day of her interment, the ship, with its bereaved voyagers, took its departure.

Among her literary labours for the mission, is the translation of Bunyan's *Pilgrim's Progress* into Burmese—a work worth living for, if it were one's only performance. She also wrote and translated other works.

The most of Mrs. Judson's children are too young to appreciate their loss. But none the less do they need our sympathy. Among all who peculiarly feel the sad bereavement, as personally affecting themselves, we have remembered with deep interest her eldest son, who had been ten years absent from her, and who was doubtless hoping again to feel a mother's embrace. God be better to him than father or mother.

BURIAL OF MRS. JUDSON,

At St. Helena, September 1st, 1845.

BY H. S. WASHBURN.

Mournfully, tenderly, bear onward the dead,
Where the Warrior has lain let the Christian be laid;
No place more befitting—O Rock of the sea!
Never such treasure was hidden in thee.

Mournfully, tenderly, solemn and slow,—
Tears are bedewing the path as ye go!
Kindred and strangers are mourning to-day,
Gently—so gently, O! bear her away.

Mournfully, tenderly, gaze on that brow,
Beautiful is it in quietude now!
One look! and then settle the loved to her rest,
The ocean beneath her, the turf on her breast.

Be have ye buried her—up and depart
To life and to duty with undimmed heart:
Fear not—for the love of the stranger will keep
The socket that lies in the Rock of the deep.

Peace! peace to thy bosom, thou servant of God!
The vale thou art treading thou hast before trod!
Precious dust thou hast laid by the Hopia tree,
And treasure as precious in the Rock of the sea!

MRS. JOHNSTON.

Died at Edinburgh, Dec. 26, 1845, after a long illness, aged sixty years, Helen, the

beloved wife of Mr. James Johnston, preacher of the gospel, Edinburgh. She was for upwards of thirty-seven years a consistent member of one of the baptist churches in that city, and died resting with heavenly and unshaken confidence in the finished work of her Lord and Saviour Jesus Christ.

MR. W. HUNT.

Died, January 7, at his residence, 31, Upper Stamford Street, Mr. William Hunt, in the seventy-first year of his age, after a trying illness of eight weeks. Mr. Hunt was brought to a knowledge of the truth about fifty years ago, and in February, 1797, he joined a church in the city of Salisbury. A few years afterwards, being led by the providence of God to London, he attended the ministry of Mr. Upton of Church Street, Blackfriars Road, and has been an active and useful member of that church for near forty-two years, and a deacon thirteen of that period. He was also highly gifted as a sweet singer in Israel. Many friends, we doubt not, both in the church to which he belonged and others who have enjoyed his occasional services, will affectionately remember him. He lived and died in "good hope through grace."

REV. T. POWELL.

The Rev. Thomas Powell, pastor of the baptist church at Rye Lane, Peckham, died peacefully on Lord's day, January 11th, at half-past two o'clock.

MISCELLANEA.

BAPTIST BUILDING FUND.

At a committee holden January 13, 1846, the following regulations for Dr. Newman's loan fund were unanimously adopted. The brethren will see that the first rule, which is designed to secure an equal advantage to all parties, will render it necessary for those who have applied to renew their application immediately after the first day of February, when the order of rotation will begin; and before the third day of March, when the consideration of cases will commence.

Regulations.

"1. That notice be given in the Baptist Magazine for February next, that applications for a loan of money from Dr. Newman's fund, to assist in defraying the existing debt of baptist churches, not exceeding two hundred pounds to any church, will be received by the secretaries, [the Rev. C. Stovel and the Rev. J. Aldis]; and that such application must be sent on or before the 3rd day of March next. No application which has been made previously will be attended to.

"2. That such applications shall be numbered as they are received, in pursuance of such notice; that they be considered by the committee, and the grants made in numerical order, as they are approved. If any are rejected, immediate notice to be given to the parties.

"3. That immediately upon the receipt of every application, the printed questions to which answers are required, shall be forwarded to the parties so applying, and also the terms upon which the loan will be granted.

"4. That the sum lent to every church shall be secured by the joint and separate note of hand of four persons, to be approved by the committee; such note to be payable on demand to the order of the treasurer for the time then being, and expressed to be for value received, in a loan to the baptist chapel at ———

"5. That no pastor, and not more than two of the deacons of any church, shall be parties to such notes of hand.

"6. That it shall be mutually and expressly understood and agreed, that one-twentieth part of each of the said loans shall be repaid half-yearly, on the first day of January, and the first day of July in every year, by the remittance of the amount in full, such remittance to be made by post-office order, payable to the treasurer; and that it shall also be understood, that in default of payment, the note of hand will immediately be acted upon, and the payment thereof enforced.

"7. That such repayments, when so received, shall be employed by the committee in further loans to be granted to the church or churches next in numerical order, whose applications shall have been approved by the committee.

"8. That the treasurer shall keep a distinct account of all receipts and expenses, so that a part of the charges belonging to this fund shall not in anywise affect the accounts of the building fund.

"9. That the public be especially invited to aid the committee by liberal donations and bequests to Dr. Newman's loan fund; and that the same be especially recommended, because the money so given cannot be expended; but with the exception of contingent defalcation in repayment, will be a perpetuity interminably invested, and continually revolving for the benefit of baptist churches.

"10. That the following questions shall be printed and sent to be answered by every applicant for loans:—the situation of the church applying;—its doctrinal views;—the name of its pastor;—the names and occupation of the deacons;—the number of members;—the number of the congregation;—the amount of the original outlay;—when the debt was contracted;—how much has been raised by the church and congregation;—what sum has been obtained

by other means, and how collected;—what is the present debt; the general tenure, if in trust;—and if the deed has been examined by our solicitor;—and also the names, residences, and occupations of the persons proposed as security, saying if they are deacons, members, or otherwise."

All applications for loans should be addressed to the Rev. J. Aldis, Maze Pond, Southwark, or Shirley Common, Croydon.

The half yearly meeting of the society was holden on the same evening, Jan. 13, 1846, John Danford, Esq., in the chair, when the following grants were confirmed.

Stockport, Cheshire	£60
Machynlleth, Wales	20
Earis Barton, Northampton.....	35

Signed { C. STOVEL,
J. ALDIS, Secs.

ST. MARY'S, NORWICH, CHAPEL CASE.

A case having been submitted to eminent counsel, by the church under the pastoral care of Mr. Brock, the following answer has been received, which we are requested to record.

Copy of Opinion.

"1 & 2. The trusts of the deed and the duty of trustees are in effect comprehended in this, that the chapel and buildings shall be preserved and used as a place of worship for all baptists residing within the city of Norwich. No directions are given touching the election of the minister or the discharge of his duties; there is therefore, in our opinion, no obligation on the trustees to interfere, and their permitting the minister to act as he proposes to do will not amount to a breach of trust. If the minister is removable, it must be on a different ground, viz., that what he does is at variance with the tenets and doctrine of particular baptists, and therefore inconsistent with the office and duty of a baptist minister.

"The admission to the Lord's table of Christian worshippers in the congregation, though not members of the church, appears to have long been an open question with ministers and congregations of the baptist persuasion, and having regard to the difference of opinion in this respect, which has so long prevailed, and to the recorded opinions of many of the most eminent baptist ministers in favour of open communion, we do not think that the course proposed to be pursued by the minister in the present case is so inconsistent with his office of a baptist minister, as that a court of equity or the trustees would, on such a ground, be justified in interfering to deprive him of his office. The

case is not, in our opinion, affected by the recent statute, 7 and 8 Victoria.

RICHARD BETHELL,
JOHN ROMILLY.

"*Lincoln's Inn, Jan. 20, 1846.*"

SHOULDHAM STREET, LONDON.

The chapel in Shouldham Street, having been shut up for repairs, was re-opened on Lord's day, Dec. 28, 1845, when sermons were preached by the Rev. J. Angus, M.A.; the Rev. J. Hoby, D.D.; and the Rev. W. Groser. On the following Tuesday, two sermons were preached, one in the afternoon by the Rev. J. Smith, and one in the evening by the Rev. J. J. Brown. Tea being provided on the Tuesday afternoon, a goodly number availed themselves of the opportunity, and the meeting was characterized by one feeling of Christian love and unanimity. The Rev. John George, who has laboured there for the last thirty years, being prevented from further labours by age and infirmity, the Rev. W. A. Blake of Charles Street Chapel, Mary-le-bone, has accepted an invitation to become co-pastor with him, and commenced his labours on Lord's day, January 4, 1846. The church at Charles Street have united with the church at Shouldham Street, and on that day were publicly received into church fellowship by the Rev. J. George; after which, the members of the united churches sat down to the ordinance of the Lord's supper.

MINEHEAD.

On the evening of Tuesday the 6th ultimo, a tea-meeting was held in the baptist chapel in this town to celebrate the extinction of the debt on the chapel, when nearly one hundred persons took tea together. After tea a service was held, over which the Rev. C. Elliott, minister of the chapel, presided, who stated that the chapel and minister's house adjoining were built fourteen years ago, at a cost of about £750; that when he commenced his ministry there, thirteen years since, he found a debt of £420; that three months ago the debt was £171 15s. 3½d, besides arrears on this and Perriton chapel, which is about a mile distant, and in which Mr. Elliott preaches every sabbath afternoon, amounting to nearly six pounds; but that through the liberality of kind friends at home and abroad, the debt was now cancelled, and the church entirely free from debt. The Rev. Messrs. Pratt of Bampton, Fuller of Stogumber, and Sutton of Watchet, delivered affectionate and highly satisfactory addresses; and the services concluded about half-past eight, all feeling that it was a season not soon to be forgotten. Any friends who have sent aid to the Minehead church, and have not received a letter of thanks, may rest assured that their contributions have not been received.

LLANDOVERY.

About eighteen months ago, a neat baptist chapel was opened in this town, and on the 25th of December a meeting was held for the purpose of reducing the debt incurred (£640), when the sum realized was but little short of £100. The meeting commenced at the chapel at one o'clock, when prayers were offered to our heavenly Father, and appropriate and energetic addresses were delivered to the assembly by ministers of various denominations. Above one thousand persons sat down to tea in the course of the afternoon.

COLLECTANEA.

EUROPEAN STATISTICS.

The following articles illustrative of the ecclesiastical and religious state of Europe are a continuation of others given last month, extracted from the Congregational Calendar.

PRUSSIA.

This kingdom is divided into eight provinces, and twenty-five regencies or counties, comprising an area of 5077 German square miles. The population amounts to 14,928,501, or an average of 2940 persons to a square mile. The people were divided, in 1840, amongst several religious professions as follows:—

Evangelical Christians.....	9,101,211
Roman catholics	5,617,020
Greek church	1,236
Mennonites.....	14,476
Jews	164,566

The evangelical Christians are the members of the Lutheran and reformed churches, who were, by a cabinet order of the late king Frederick William III., dated 28th Feb. 1834, somewhat abruptly united. Neither of the two first named churches enjoys any legal precedence over the other as being in exclusive connexion with the state. Proselytism, either by force or persuasion, is prohibited by law, and controversial sermons are not only forbidden, but are actually punishable by imprisonment.

FRANCE.

The population of the eighty-six departments of France, in 1841, amounted to 34,230,178 persons. The official returns of particular classes of the population recognize three degrees of ignorance, and three of instruction. Those returns have supplied a basis for the following results:—

I. UNEDUCATED CLASS.

1 Unable to read and write	16,855,000
2 Able to read, but not write ...	7,097,900
3 Read and write, but incorrectly	6,968,000

II. INSTRUCTED CLASS.

1 Reading and writing correctly	2,430,000
2 Elements of classical learning	735,000
3 Complete classical students	315,000
	<hr/> 3,480,000

The charter of 1830 professes to give equal rights, liberty, and protection to all religious sects; but the government has not acted with strict impartiality in the struggles between the protestants and Roman catholics.

Although the French nation has no state religion, yet, as the Roman catholic faith is that of the majority, so it requires to be first noticed. There are thirteen archbishops and sixty-six bishops. The salary of the former is 15,000 francs (£600) per annum, except the archbishop of Paris and the cardinal archbishops, who receive 25,000 francs (£1000) a year. A bishop's salary is 10,000 francs (£400) a year. The number of benefices or *cures* in France are 8,263; the total number of the regular clergy of France is about 40,000, and the total cost of the establishment is, including the repairs of cathedrals, episcopal buildings, seminaries, &c., about 33,000,000 of francs.

The protestant body in France that is assisted by the state, is divided into the Lutheran and the reformed or Calvinistic churches; the former has 236 pastors, who receive from the state from 1500 to 2000 francs a year. The reformed have 454 pastors, at the same yearly salaries. The protestant churches are also repaired and upheld. The total cost of the protestant denominations to the nation in 1845, was 1,239,050 francs.

SWITZERLAND.

There is great diversity of law and usage amongst the cantons of the Helvetic confederacy on the subject of religious toleration, &c. Before the revolution of 1798 the constitutions of the cantons were very intolerant. There was but one ruling religion in each canton, except Glaris and Appenzell. By the arrangements of 1815, many of the protestant cantons obtained territory inhabited by a Roman catholic population, which compelled a toleration of that faith both in civil and religious matters. No sects are tolerated by law except the Roman catholic and reformed. Certain privileges, were, however, given to the Jews in the canton of Aargau, and to the baptists of the canton of Berne; but the zeal for proselyting manifested by them, led to the restriction of the privilege to existing families, and converts were excluded. The seven catholic cantons, Lucerne, Uri, Schwytz, Unterwalden, Zug, Freyburg, and Soleure, grant no political rights to protestants. Each canton, with the exception of the Panthetic or mixed, has its religion of the state, called "*religion dominante*." In the Panthetic or mixed cantons, the civil and political rights are the same for the citizens of both confessions, and the clergy are paid

by the state. The following table will show the relative numbers in each canton of protestants and catholics at the present time:—

Cantons.	Protestants.	Catholics.
1. Lucerne	521	124,000
2. Zug .....	.....	116,322
3. Soleure	6,000	87,196
4. Aargau	92,500	88,500
5. Thurgau	64,124	20,500
6. Basle city	21,000	3,321
7. Basle county.....	38,103	3,000
8. Zurich	2 3,576	1,001
9. Berne	347,000	53,000
10. Vaud	180,181	34,000
11. Freyburg.....	9,000	85,000
12. Neuchâtel.....	56,286	2,100
13. Geneva.....	36,666	23,000
14. Valais .....	.....	75,880
15. Schwytz.....	.....	13,120
16. Unterwalden.....	.....	22,571
17. Glaris	25,348	4,000
18. Grisons	54,506	35,000
19. St. Gall	58,553	100,000
20. Appenzell	41,080	10,000
21. Schaffhausen.....	30,825	300
22. Ticino.....	.....	109,000

1,292,871 882,850
Making a total population, with 1,735 Jews,
of 2,177,485.

SARDINIA

Ought not to be classed with the tolerant countries of Europe, as its laws are arbitrary, and even its absolute monarch is absolutely powerless for good in all matters pertaining to religion. But there is a portion of its territory, twenty-two miles from north to south, and eighteen miles east and west, including the valleys and mountains of Lucerne, Perusa, and St. Martin, in the western part of Piedmont, where there is a population of 26,920 souls, of which only 4,462 are Roman catholics, and the remaining 22,458 are members of the ancient Waldensian churches that have been preserved in the presence of their enemies during the whole period of the Romish apostacy. They are scattered over fifteen parishes, under the charge of fifteen pastors. This interesting people are exposed to innumerable petty persecutions, and require and deserve the sympathy of their protestant brethren throughout Europe. They are distinguished from their Italian neighbours by their probity, cleanliness, industry, and amenity of manners. The Roman catholics entertain respect for their morality, although they abhor their religion as heresy, and look out for servants from amongst them on account of their well known fidelity. Excepting a limited toleration to some 30,000 Jews, no other dissent from the Romish church is permitted.

The popish establishment is very extensive, comprehending no less than nine archbishops, thirty-four bishops, ninety-seven chapters in the cities, and 3620 parish priests, with 300 monasteries for the various religious orders, and four score nunneries besides. The state of education is very low, and the ignorance of the people seems to be in exact proportion to the number of their spiritual instructors.

AUSTRIA.

The Austrian empire consists of fifteen kingdoms, arch-duchies, dukedoms, margraviates, principalities or earldoms, viz. Austria, Lower, Upper, Styria, Carinthia, and Carniola, Illyrian coast, Tyrol, Bohemia, Moravia, and Silesia, Galicia, Dalmatia, Lombardy, Venice, Hungary, Transylvania, and military frontier. These occupy an area of 195,202 geographical square miles; and in 1840 contained a population of 36,950,401 persons.

In the kingdom of Bohemia, the Lutherans and the reformed, in 1843, amounted together to 85,000.

The Roman catholic is the dominant and established religion in all the states of the Austrian empire. The toleration of the protestant communions rests upon the edicts of Joseph II.; but liberty of proselytism is scarcely enjoyed.

The population of Austria, classified according to religious differences, was, in 1840, as follows:—

Roman catholic.....	25,704,119
United Greek church.....	3,628,158
Ununited Greek church.....	2,801,142
Protestants (Angelsburgh confes.)	1,376,187
Protestants (Helvetic confession)	2,260,663
Unitarians.....	45,131
Other sects.....	2,891
Jews.....	667,139

The ecclesiastical divisions are fifteen arch-bishops, seventy-six bishoprics, nineteen super-intendencies, 28,903 parishes (19,503 catholic, and 9400 non-catholic), and 1928 catholic chapels. The secular clergy (*sacris* *sacerdotibus*—which may perhaps be translated priests, deacons not ordained) were 56,988 (46,555 catholic, and 10,433 non-catholic) in 1839; and it appears that the parish priests of all persuasions, including Jews, keep the registers of births, deaths, and marriages.

Although the Roman catholic religion enjoys some privileges over the protestant sects, the latter are not obliged to contribute to the reparation or maintenance of catholic churches. In the schools the youth of different persuasions have separate religious instruction. Protestant children who frequent catholic schools retire when the catholic catechism is heard. Where the protestants have schools of their own, they are under no obligation to contribute to the support of catholic schools.

SAXONY.

The area of the kingdom of Saxony is 4347 geographical square miles, with a population, in 1840, of 1,706,276 persons.

Till 1806 the Lutherans enjoyed peculiar privileges, but by the treaty of that date with France, perfect equality was established between them and the Roman catholics. In 1811, at the request of the states of the kingdom, equal rights were granted by a royal decree to Calvinists, and, at a later

period, to Moravians (*Herren Hütler*), quakers and methodists.

The king, Frederick Augustus, being a Roman catholic, has nothing to do with ecclesiastical affairs, but he pays out of his privy purse the salaries of the Catholic clergy and all expenses incidental to their services, except in the province of Lusatia, where the Roman catholic church possesses dotations and real property. The same churches are used in many places by catholics and protestants, the divine services of both communions being alternately celebrated. The protestant consistory disposes of church livings and appoints professors and school-masters, having a final appeal to the protestant members of the privy council. At the census of December, 1840, the religious bodies were thus divided:—

Evangelical Lutherans.....	1,673,310
Roman catholics.....	39,104
Reformed or Calvinists.....	1,853
Greek church.....	139
Jews.....	868

BAVARIA.

This kingdom of south-western Germany has eight provinces within an area of 30,000 English square miles, with a population, in 1840, of 4,370,977. The majority of the people are catholic, but in 1799, by an edict of the late king, Maximilian I., all differences and distinctions were distinguished; the Roman catholic ceased to be the established religion of the state, and all employments were open to all; the three Christian communities, Roman catholic, Lutheran, and Calvinistic, are declared to be on an equality, having the same privileges without preference. We have no recent analysis of the population as to religion, but the proportion of each community may be stated as follows:—

Roman catholics.....	2,700,000
Lutherans.....	1,100,000
Calvinists.....	60,000
Jews.....	60,000
Moravians, baptists, &c.....	10,000

FREE CHURCH SUSTENTATION FUND.

Regarding this fund as an interesting experiment in ecclesiastical finance, we feel grateful to our brethren for the ample and explicit information they afford respecting its progress, and always look with a degree of eagerness to the Monthly Statement. Nothing seems clearer than that other denominations might learn valuable lessons from the punctuality and precision of the Free Church in reference to money matters. From the statement for December it appears that all their ministers "entitled to the equal dividend" have received the sum of £50 as stipend from Whitsunday to Martinmas last, exactly the same as they received for the same half of the preceding year. We may here correct a mistaken opinion which many entertain, that the emoluments of all Free

Church ministers are exactly equal. The fact is, that they are distributed into several different classes even as to what they receive from the Sustentation Fund; and individual congregations are entitled to raise the stipends of their own ministers according to their pleasure and ability, as will be seen from the following law of the General Assembly:—"The ordinary collections at church doors shall be administered by the deacons of the congregations (after deducting feu-duties, insurance, and the ordinary expenses of the place of worship, where not otherwise provided for), in increasing the stipend of the minister—defraying the expenses of sabbath schools—aiding in the support of elementary local schools, or contributing to any of the general funds of the Free Church, at the choice of, and in the proportions fixed, by the congregations, or by the deacons, with their consent; the sums required for making more comfortable the poor of the congregation to be raised by extra collections for that specific object."

It appears from the December Statement, page 50, that a number of the late *quoad sacra* congregations are not contributing to the Sustentation Fund at all, as might have been expected from the efforts they made, previous to the disruption, for the maintenance of religious ordinances among themselves. It is justly said that nearly all the vigorous and flourishing congregations of this class left the establishment, and that being inured to habits of self-support, and having in many instances paid the interest of the debt on their fabrics, and been in every respect independent of foreign aid, it might have been reasonably hoped that they would prove useful auxiliaries to the funds of the free church. "But what," says the editor, "is the real state of the case? We have before us facts which show that not a few of them have all at once come to depend for a large proportion of their support on the central fund. One congregation, for example, with about five hundred communicants, contributes only about £80 to the central fund; so that its minister last year drew about £40 from a fund designed to extend the church to poorer localities, which that congregation *so far* prevented from enjoying the benefit. This is but a sample of not a few such cases. * * * Some of the churches formerly called *quoad sacra* have done all that was expected from

them, but others with congregations of 800, 900, 1000, or even 1200 have acted far otherwise, and we should think it must be the unanimous opinion of the Free Church that such cases should be inquired into. The simple question is this, Why are the churches which were self-sustaining before the disruption, not self-sustaining still?" We do not know to what answer an inquiry may lead; but it appears to us that if the facts be as alleged, they must be regarded as *pro tanto* an argument against a central fund. They seem to show that congregations, like individuals, when left chiefly to their own resources, will exert themselves for their own immediate behoof, beyond what they will do on the scheme of a community of goods.—*United Secession Magazine*.

FALMOUTH, JAMAICA.

The other day, Mr. T. W. Knibb writes, I revisited the barracks of this town, carrying with me a bundle of tracts—had but one refusal. The condition of soldiers and sailors in this land deserve your sincere commiseration. Surrounded as they are by ungodly companions, who unsparingly deride the first glimmering of religious concern in the soul, and exposed, on the other hand, to the alluring power of the most destructive sins—away from their friends and country, and, consequently, from those moral restraints incident to the land of their birth, they should ever be the objects of our heartfelt concern.

That the abominations of war are great, many will admit; but let us not forget the soul-destroying tendency resulting from the huddling together of so many, the greater part of whom (abroad) are unmarried men. For these I plead—do not forget them. The present regiment will, I expect, soon be removed to Canada, therefore a fresh supply of your inestimable publications will be required. Soldiers are fond of the narrative series. —*Christian Spectator*.

W. JONES, M.A.

The Patriot announces the death of Mr. Jones, formerly editor of the New Evangelical Magazine, &c., &c., as having taken place January the 20th.

CORRESPONDENCE.

FAMILY BIBLE READING.

To the Editor of the Baptist Magazine.

DEAR SIR,—Your plan for reading the scriptures in families is highly approved of here, and is likely to be rendered useful in promoting uniformity of attention to domestic

to hand till the third or fourth of the month, it will be desirable that the first week of the ensuing month should be included in your monthly form. I have no doubt that this is felt to be a desideratum in other distant places. Several of my friends hope you worship. But as the magazine does not come

will be able to carry out this suggestion in your next publication. Wishing you great success in your arduous labours,

I am, dear sir,

Yours very truly,

THOMAS DAVIES,
English Baptist Minister.

Northyr Tydfil, Jan. 13, 1846.

MY DEAR SIR,—As a plain family man, I thank you for your plan of "Family Bible Reading" in your January number. I hope it may be the means of introducing the system to every family who read your magazine. We have in our own family adopted a similar method these thirty years, with the addition of the old fashioned practice of our forefathers, catechising; and subsequently added the "lesson system" of our friend Mr. Gall of Edinburgh. And I can add with the late excellent Mr. Scott, "That to this regular habit of reading the scriptures morning and evening, I attribute, under God, the great comfort we enjoy as a family." Our whole family, eight in number, have been introduced into the Christian church, being baptized on a profession of faith, from the ages of nine to sixteen.

We have several arrangements for reading the scriptures; one of them is by a "Commercial Traveller," with an appropriate hymn to each chapter, taken from Dr. Rippon's selection. We are now reading according to your arrangement; but we are waiting for a plan chronologically arranged, with suitable hymns, as singing always forms part of our family worship. Perhaps, Mr. Editor, you or some one of your friends, will take this as a hint, and draw up and publish such a course of reading. In the introduction to the plan in the present number, the writer states that he suspends the usual course on the Lord's day in consequence of the attendance of some the family at sabbath schools. I think this ought not so to be, as it is virtually teaching that family worship is secondary and of little importance; and, moreover, is a bad preparation for those who, in the course of divine providence, may hereafter become heads of families themselves. I have been a teacher in a Sunday school for a quarter of a century, and my children also, as they grew up, with their mother, as far as family duties would permit; but we never allowed teaching the children of others to interfere with family worship, and the instruction of our own children. This would have subjected us to the painful reflection, that while we had been cultivating the vineyards of others, we had neglected our own. We had no difficulty about the matter. We rose early, and when the children were all at home, we devoted an hour to the exercise, from seven to eight o'clock in the morning, summer and winter, making no alteration on account of the season of the year. Now our family is reduced in numbers, and teaching not so much re-

quired, half an hour suffices in the morning, and twenty minutes in the evening. On the whole, I would recommend that the time should never exceed half an hour. Family worship should be lively, and to be lively it must be made interesting; and if all have something to do, which they always should, it is perfectly easy, and most delightful. The prayer should be very short, devotional, particular, not general; and always referring to the portion of scripture that has been read. A church in the house is what all Christian heads of families should aim at.

I am glad that efforts are making to extend the circulation of our old friend, the Baptist Magazine, whose volumes have adorned our library ever since its commencement in 1809. From a recommendation of our pastor on Lord's day, there were a dozen numbers ordered on the Monday.

I am, dear sir,

Yours affectionately,

A FAMILY MAN.

Other gratifying letters of the same general character as these have been received, for which we thank the writers. In compliance with the wish expressed by Mr. Davies, we intend to place at the conclusion of the postscript the list for the first few days of the ensuing month. To the Family Man we beg to say, that the arrangement will be chronological for the Old Testament, according to his desire: for the New Testament it will be partly chronological, but combining with this an effort to blend the four gospels advantageously with the epistles. In objecting to the suspension of the usual course on Lord's days, he appears to have overlooked the appropriation of the Psalms to those days, of which as many can be read in any family as may be convenient, and the chronology of which is peculiarly uncertain. At present, we do not see our way clear to furnish a list of hymns to accompany the sections of scripture: the hymn books in use are so various, and the manner in which that part of the exercise would be conducted in different households is so dissimilar, that we can scarcely hope that an effort of this nature would meet with general acceptance.

We have observed in our list for January three unfortunate errata. Luke iv. 16 should have been iv. 15. Luke iv. 17 should have been iv. 16. Luke v. 17—38 should have been 17—39.

EDITORIAL POSTSCRIPT.

A considerable increase in the sale of the magazine has taken place, though its precise extent cannot at present be ascertained. It is certain that our acknowledgments are due to many ministers who have exerted themselves earnestly and successfully in recommending the work to their people. It is to efforts of this kind, we have reason to believe that the augmented demand is principally to

Church ministers are exactly equal. The fact is, that they are distributed into several different classes even as to what they receive from the *Secessionist* Fund; and individual congregations are enabled to raise the stipends of their own ministers according to their pleasure and ability, as will be seen from the following law of the General Assembly:—"The ordinary collections at church doors shall be appropriated to the demands of the congregations after deducting fees, duties, insurance, and the ordinary expenses of the place of worship, where not otherwise provided for), in increasing the stipend of the minister—defraying the expenses of Sabbath schools—aiding in the support of elementary local schools, or contributing to any of the general funds of the Free Church, at the choice of, and in the proportions fixed, by the congregations, or by the Session, with their consent; the sums required for making more comfortable the poor of the congregation to be raised by extra collections for that specific object."

It appears from the December Statement, page 33, that a number of the late *General* churches are not contributing to the *Secessionist* Fund at all, as might have been expected from the efforts they made, previous to the disruption, for the maintenance of religious ordinances among themselves. It is justly said that nearly all the vigorous and flourishing congregations of this class lack the establishment, and that being bound to habits of self-support, and having in many instances paid the interest of the debt on their fabric, and been in every respect independent of foreign aid, it might have been reasonably hoped that they would prove useful auxiliaries to the funds of the free church. "But what," says the editor, "is the real state of the case? We have before us facts which show that not a few of them have all at once come to depend for a large proportion of their support on the central fund. One congregation, for example, with about five hundred communicants contributes only about 25% to the central fund; so that its members last year drew about £40 from a fund designed to extend the church to poorer localities, which that congregation so far prevented from enjoying the benefit. This is but a sample of not a few such cases. . . . Some of the churches formerly called *General* have done all that was expected from

them, but others with congregations of 800, 900, 1000, or even 1200 have acted far otherwise, and we should think it must be the unanimous opinion of the Free Church that such cases should be inquired into. The simple question is this, Why are the churches which were self-sustaining before the disruption, not self-sustaining still?" We do not know to what answer an inquiry may lead; but it appears to us that if the facts be as alleged, they must be regarded as *pro tanto* an argument against a central fund. They seem to show that congregations, like individuals, when left chiefly to their own resources, will exert themselves for their own immediate behoof, beyond what they will do on the scheme of a community of goods.—*United Secession Magazine*.

FALMOUTH, JAMAICA.

The other day, Mr. T. W. Knibb writes, I revisited the barracks of this town, carrying with me a bundle of tracts—had but one refusal. The condition of soldiers and sailors in this land deserve your sincere commiseration. Surrounded as they are by ungodly companions, who unsparringly deride the first glimmering of religious concern in the soul, and exposed, on the other hand, to the alluring power of the most destructive sins—away from their friends and country, and, consequently, from those moral restraints incident to the land of their birth, they should ever be the objects of our heartfelt concern.

That the abominations of war are great, many will admit; but let us not forget the soul-destroying tendency resulting from the huddling together of so many, the greater part of whom (abroad) are unmarried men. For these I plead—do not forget them. The present regiment will, I expect, soon be removed to Canada, therefore a fresh supply of your inestimable publications will be required. Soldiers are fond of the narrative series.—*Christian Spectator*.

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TAKILT NINE READING.

To the Editor of the *Dagblad Magazine*.

DEAR SIR,—Your plan for reading the scriptures in families is highly approved of here, and is likely to be rendered useful in promoting uniformity of education.

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be ascribed. There are not many churches it is probable, in the condition of one, whose pastor, having recently taken charge of it, informs us that he found that the people did not know that there was a work called the Baptist Magazine in existence; his predecessor, under whom the church had greatly declined, never having encouraged such kind of reading: yet there are many churches in which the magazine is not presented to attention as fully and freely as would be for the interest of their members. In a congregation in the suburbs of the metropolis, however, we learn that an order was given for five and twenty additional on the day after it had been recommended from the pulpit by the pastor. If any of our brethren are inclined to mention the subject to their friends again, we beg to say that it is not yet too late to obtain the January number, so as to have a complete volume, as a few copies still remain at the publishers.

The Baptist Library in Moorgate-street has received lately some valuable accessions. Joseph Tritton, Esq., has presented the *Encyclopædia Metropolitana*, twenty-nine volumes, handsomely half-bound in calf; J. B. Sherring, Esq., of Bristol, a large-paper copy of Bacon's works, seventeen volumes; and Mrs. Nash, of Denmark Hill, about eighty volumes from the library of the late Joseph Gutteridge, Esq. The Baptist *Missionary Library*, which, though perfectly distinct, is in the same building, has been also considerably enlarged.

A resolution having been passed at the last annual meeting of the Baptist Union, recommending an alteration of the name of the Hanserd Knollys Society, the council has consulted the subscribers on the subject, and a large majority has decided that the present name shall be retained. Four gentlemen have recently been added to the list of the council, as published in our number for December:—Rev. Jas. Hoby, D.D., Rev. G. H. Orchard, G. Offer, Esq., and Mr. J. Reed. We are requested to add, that, as many of the friends of this society have not yet forwarded their lists of subscribers, it is respectfully urged upon them to do so at the earliest opportunity, that there may be no delay in the distribution of the forth-coming volume.

It will afford many of our readers pleasure to learn that a memoir of Mr. Knibb, for separate publication, is contemplated, and that so competent a writer as Mr. Hinton has undertaken to prepare it. The committee of the Baptist Missionary Society has granted him the use of all papers in its possession which can aid his design; and he will be obliged by the communication of other documents, letters, and anecdotes, addressed to him at his residence, 13, Liverpool-street. Every thing lent to him for this purpose, Mr. Hinton undertakes to preserve carefully, and return to the owners.

Our friend Mr. Tinson has recently passed

through a severe surgical operation, similar to one that he underwent about two years ago. At the time of our latest intelligence from Jamaica he was recovering, and expecting to be able in a few days to resume his duties.

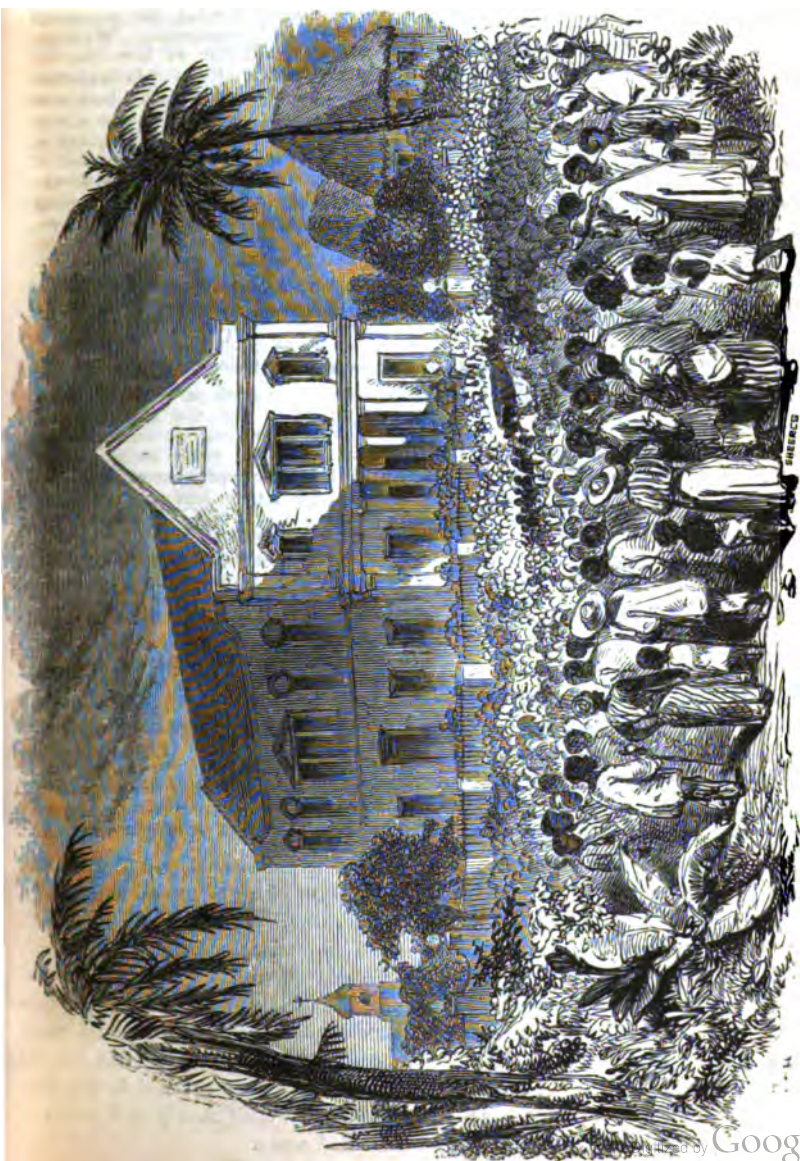
In many cases in which it is believed that a good congregation might be raised where there is none, zealous friends of truth are deterred from making an attempt, by the consideration of the great outlay that must be incurred in erecting a place of worship, the permanent occupation of which is uncertain. We therefore mention the fact that we have observed in the last number of the "*Ecclesiastical Gazette*" an advertisement from a builder at Limehouse, offering ready made places of worship either for sale or hire. His language is, "The advertiser begs to draw the attention of the clergy and other gentlemen to the advantages offered by his method of providing churches at a moderate cost, either for permanent or temporary use. A Wood Church for sale, to contain 800 persons, price 300 guineas. Also a Brick Church to contain the same number price 500 guineas. Specimens to be seen on application. . . . Churches can be rented for any period. Iron and Wood Churches built complete for the Colonies."

In answer to queries just received from Wales, we beg to say that all ministers, whether ordained or not, are exempt from serving in the militia, if they do not follow any trade or employment, except that of a schoolmaster, and if they produce a certificate from some justice of the peace that they have taken the oaths and subscribed the declaration required by the statute, 52 George III. c. 155. Any justice must administer these oaths and give the certificate, at any time, if required to do so by any of her Majesty's Protestant subjects, producing a copy of the said oaths and declaration. But no minister can claim exemption as such, unless he has taken these oaths; or, we believe, if he follow any other secular employment than that of a schoolmaster. On this last point there is, however, a difference of opinion, in regard to one who is minister of a separate congregation. The act containing the oaths may be obtained for a few pence at the Queen's Printers, London.

BIBLE READING FOR THE FIRST WEEK IN MARCH.

- March 2, Gen. xxxi. 1—25, 43—55.
 3,xxxii. 1—32, xxxiii. 1—17.
 4,xxxv.
 5,xxxvii.
 6,xxxix. xl.
 7,xli. 1—45.
 ———
 2, Luke xxiv. 13—53.
 3, Acts i.
 4,ii. 1—36.
 5,ii. 37—47.
 6,iii.
 7,iv. 1—22.

THE MISSIONARY HERALD.



FUNERAL OF THE REV. WILLIAM KNIBB, NOV. 16, 1845.

REV. WILLIAM KNIBB.

The following extract of a letter from Mrs. Knibb to a friend in England will be an appropriate accompaniment to the annexed representation of his funeral :—

"Before this reaches Leeds you will have heard of the deep waters of affliction and sorrow through which myself and dear children have been called to pass, and I know that yourself and beloved husband will have prayed for us, and sympathized with us. I can hardly trust myself to write on the subject, for the tears will dim my eyes; and should I not weep when thinking of that noble brow and manly countenance which never looked at me but kindly and approvingly? But he has passed almost suddenly to the silence of the lonely tomb.

"He loved you both sincerely, and I must try and tell you something of his last day or two; but long before then we all felt that he was rapidly growing in meekness for heaven. His prayers and pious walk were of an exalted character. I wish you could have seen him at the ordinance of the Lord's supper—he always appeared to be carried above earth very far, and to have enlarged views of the pleasure of being at the right hand of the throne in glory.

"Ever since his return from England, my beloved husband has been taken up attending meetings, and visiting different missionary stations, with the exception of the Sabbaths, most of these he spent among his own people—this is now a source of much comfort to all of us.

"On Sunday, the 9th of November, he baptized fifty persons at Falmouth, and his address to them was most touching to all who heard it; and will, I think, never be forgotten by any. On that day, and for some days before, he complained of being poorly, but every now and then would forget his feelings, and be cheerful as ever. On Monday we all came up to this place, where a meeting of the Western Union was to take place on Tuesday and Wednesday. He was very cheerful all the way here, and tried to cheer Kate, who was feeling and looking very poorly. After we reached home, he lay down a good deal, but did not complain much, and I thought his weariness arose from his having had such a hard day's work on the Sabbath. Tuesday he went round with me to look at the arrangements I had made for the friends, and said they would do very nicely—told me how many would be sure to come, how many of whom it was doubtful, and who would not come. After this he scarcely left his study and bed-room. On Wednesday we sent for a medical man, who immediately bled him, and gave him powerful medicines. Soon after, we sent to Falmouth for Dr. Anderson, who has been accustomed to attend our family, and my dear husband was much pleased when he came, and he did not leave the house except for three or four hours till the melancholy scene had closed, which was on Saturday morning, at ten o'clock. I will not now, my beloved friend, I cannot now attempt it, to describe that sad scene; at a future time I may do so, but though the struggle was hard, for death came with rapid strides like a strong man armed, and the contest was sad and terrible, but his mind was in perfect peace, relying on that precious atonement which had been his theme for so many years. He was surrounded by his family and seven or eight of his missionary brethren—but his time had come.

"Our dear little Fanny was taken ill during her father's severe sickness but was neglected sadly, as we were all engrossed with him. She has had a very severe attack. She is still very weak, but I have faint hopes that she will yet be spared to us. She is an interesting child."

The *Falmouth Post* describes the prevalent feeling of Mr. Knibb's friends and neighbours in the following terms:—

At seven o'clock on Saturday evening, the body, accompanied by hundreds of the members and followers of the baptist church, was brought to the mission-house in Falmouth. On its entrance into the town, persons of all classes joined the mournful procession, and the cry of lamentation that was raised, afforded a convincing proof of the estimation in which the deceased was held, even by those who were strongly opposed to his political movements. The necessary preparations were made for the interment of the body on Sunday morning at eleven o'clock. By day-light, the streets were crowded with persons from all parts of this and the adjoining parishes. Sorrow was visibly depicted on the countenance of each individual: magistrates, merchants, and other respectable inhabitants, attended the funeral; and the baptist chapel, and adjoining yard were filled with thousands of human beings, among whom were members of the established church, the presbyterian kirk, and Wesleyan chapel. There were present on the awful occasion between seven and eight thousand individuals. The pulpit, platform, and gallery, were covered with black cloth, and as the bearers entered the gate, the organist commenced playing a funeral anthem. The coffin having been placed in the vestry room, the Rev. Walter Dendy commenced the services of the day with an appropriate prayer. This was followed by the singing of a hymn, the reading of the ninetyeth psalm and various portions of scripture, by the Revs. Messrs. Cornford, Dutton, Abbott, Henderson, and Pickton. The Rev. Mr. Burchell then preached a short sermon, which did credit to his head and heart, taking as his text the fourth verse of the twenty-first chapter of Revelations. The reverend gentleman, and the greater part of his hearers, were deeply affected during the delivery of his discourse, at the conclusion of which the Rev. Mr. Hutchins gave out a hymn, and the Rev. Mr. Hewett offered a prayer, in which the whole congregation devoutly joined.

At one o'clock precisely, the body was re-

moved to the grave, where the Rev. Mr. Kerr, Wesleyan missionary, addressed the assembled people on the shortness and uncertainty of human life, and the necessity of preparing for eternity. He was followed by the Rev. Walter Thorburn, presbyterian minister, who with great feeling invoked the divine blessing on the congregation, family, and missionary brethren of the deceased. The apostolic benediction was delivered by the Rev. Mr. Edmondson, Wesleyan missionary, and with this the religious services of the day concluded. In closing this report, we cannot write too highly of the decorous conduct in which the lower classes conducted themselves. In a few minutes after the body had been consigned to the cold and silent grave, the multitude quietly separated, and repaired to their several homes, there to mourn for the loss they have sustained. On Thursday next, a funeral sermon will be preached at the baptist chapel by the Rev. Thomas Burchell.

We have thus sketched a brief outline of the death and burial of the Rev. William Knibb—a man of extraordinary character, who was certainly the "first" of his sect in Jamaica. It is not our intention to offer a single word of comment on his political career, to which we have for the last four years been conscientiously opposed. Whatever may have been his errors, let them rest for ever with him in the tomb. Sincerely do we hope that his sudden death may be the means of awakening in the minds and hearts of his surviving brethren, the necessity of giving their undivided attention to the spiritual improvement of their congregation.

As a private individual, Mr. Knibb will long be remembered by the parishioners of Trelawny. As a husband and a father he was all that could be desired—as a friend, he was warm-hearted, generous, and sincere; to the poor, he was ever "a cheerful giver"—and in his general dealings, he was truly the character described by the poet—"An honest man—the noblest work of God."

ASIA.

CALCUTTA.

In the Calcutta Missionary Herald for October last, there is a paper entitled, "Remarkable Memoranda by the late Rev. Dr. Yates," which many of our readers will be glad to see transferred to our pages.

March 9th, 1839.—Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this I was engaged chiefly as a missionary in preaching to the heathen and teaching youth. The last ten years I have acted as pastor of the Circular Road church, of which, with several others, now no more here, I was the founder, and of which Mr. Lawson, having joined it about six months after it was founded, became the first pastor. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set. If life is spared, I am determined on completing the whole Bible in Bengali with marginal references, and the Testament in Hindustani, Sanscrit, and Hindi. The Hindustani is nearly completed.

19th.—I find now the importance of the advice, "what thy hand findeth to do, do it with thy mind." My wife, and my friends Mr. Penney and Mrs. Lawson have all been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to fifteen persons, I am the only one left on the spot. Most are dead; and those alive are not here. And a much greater number belonging to other societies I have seen come, and engage for a time, and then pass away. Lord, help me soon to complete the work thou hast given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends.

October 5th, 1839.—Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Brother Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labour in this part of the vineyard. A meeting was held yesterday, to consider how we should all be employed in carrying on the work of the mission; and I am happy to say it was conducted in a proper spirit, and was to all satisfactory in its results. When the feelings and interests of ten* individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each

to submit to the opinion of others. It was the unanimous conviction of all, that I ought to be devoted to the work of translation, and that such arrangements ought to be made as would leave me at liberty to devote my time and strength entirely to it. It was agreed that brother Tucker should relieve me of the English preaching, and that brother Wenger should assist me in the translations. Thus by patient waiting upon the Lord I am brought to see the accomplishment of my wishes and the fulfilment of the divine promise: "Delight thyself in the Lord, and he will give thee the desire of thine heart." Now, oh now, for energy of body and mind to do justice to this great work! to give to millions the water of life, the water of immortality, and to present it to them in such a vessel that they may not in disgust dash it from them without tasting it. Who is sufficient for this work? O Lord, all my sufficiency is from thee; to thee I look; with humility on thee I depend. Let that Spirit that dictated the word guide me; and all will be well.

I suppose it will not be till the beginning of next year that I shall be fully disengaged from the church, and entered into the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

Now I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall at my designation, at his chapel, will be realized or not. His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was in it something very much like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced. He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest: and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with these holy men. Four versions of the whole scriptures in eastern languages I must attempt, and if removed, when I have done one and laid the foundation for the rest, or when I have done the whole bible in one language, and the testament in three others, it will be in the midst of my usefulness in this work.

* These ten were Messrs. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Morgan, Phillips, and Wenger.—ED. CALC. MISS. HERALD.

On the 7th of November, Mr. Wenger wrote thus:—

I believe brother Evans intends returning to England. His state of health is such as to require a change, and I rather think that it is necessary for him to go to England, as I have no idea that a mere local change would afford him more than temporary relief. He was very low indeed during the first half of October; but since the cold weather has set in, although suffering much in body, he has again taken charge of the school, to which, during the month of October, Mr. Page had mainly attended.

By the beginning of next month I hope I shall be able to tell you that the printing of the Bengali bible is completed. I have this day ordered for press a form which goes down

to the beginning of the 16th of Revelations. This is for the quarto edition. I shall have to see it again for the octavo edition. According to brother Yates's intention, I have appended a chronological table, which in English would occupy three pages at the most, but in the awkward Bengali type it will make nearly six.

My health is better than when I wrote last, the cold weather having set in. Just now the thermometer is at eighty-four, but in the mornings and evenings the northerly wind is delightfully cool.

Brother Leslie and I have resumed our street preaching, and we hope to go on more regularly than heretofore during the next four months at least.

Letters have been received subsequently from Mr. Evans, the latest of which, dated Haurah, near Calcutta, Nov. 18th, contains the following information.

I can now say that I shall sail for London on board the ship "Bilton," Capt. Major, on the first or second day of December. You will probably recollect that we came to India with Capt. Major. He came here just when I was in my deepest distress, and so affected both in body and mind that I could see no one. It appeared to be every one's desire that I should for a season return to England. Inquiries were made about a passage, and the charge asked was from 900 to 1200rs., and in a confined cabin. Capt. Major offered to take me for 750rs., and to give up his own cabin for my accommodation, and moreover promised to do all he could to comfort and soothe me on the passage. Dr. Vos was consulted on the subject, and he said it was a kind providence, an exceedingly advantageous offer, and that it should at once be accepted. The necessity for medical skill in regard to my complaint he hoped would not exist after I had been two or three months at sea. Accordingly Capt. Major's offer has been accepted, and the passage-money paid. I am glad on account of the society, as well as on my own account; and I earnestly pray that he who commands the winds and the waves will grant me a peaceful, useful, and prosperous voyage.

The following is a copy of the brethren's resolution on my leaving them, sent to me yesterday.

"Resolved, that we deeply sympathize with our brother Evans in the severe affliction with which our heavenly Father has been pleased to visit him, and earnestly pray it may be graciously sanctified both to him and to ourselves; and as brother Evans considers it his duty, on account of the state of his health, to return for a season to England, we would take this opportunity of assuring him of our sincere esteem and brotherly affec-

tion, and of our earnest desire that he may enjoy much of the presence and blessing of God; and also that his efforts on behalf of India, while in England, may be eminently successful, especially in prevailing on suitable agents to offer themselves for missionary labours in this country.

"(Signed)

J. THOMAS.

"Nov. 17, 1845."

All this letter is about myself. I am sorry for it; but there is a time for all things, and we can serve and glorify God by suffering, as well as by doing his will.

Some arrangements will be made for the present for the management of the Benevolent Institution. The chief difficulty will be in getting funds for its support, as none of the brethren are "good beggars!" It stands high in public estimation; and we must hope for the best. My little flock at Coolie Bazar I leave to the care of the great Shepherd. They must patiently wait my return, and so must the people at Dum Dum, whom I have occasionally supplied. That interest is nearly extinct, for want of a stated ministry.

I hope to be in London (D.V.) about the first week in April. May I beg, however, that you will not make arrangements for me amongst the churches for that month. I should like first to try my native air for a week or two, and solace my depressed heart by intercourse with my beloved kindred. After that I hope to do whatever I can for the society; but my earnest hope is that I may be allowed to return to India before the close of the year, or about September. This must be left to God.

My brethren are better able just now to inform you of the state of things here. There is much of excitement amongst the educated natives on the subject of Christianity, and some conversions. May they be real ones!

The members of our missionary circle are tolerably well. I am staying with brother and sister Morgan for a few days. You have not a more faithful and zealous missionary in all India than brother Morgan, and God is eminently blessing all his labours.

HAURAH AND SALKIYA.

Mr. Morgan gives the following account of conversations with the natives :—

In preaching to the heathen it is seldom that any thing novel occurs. We come in contact with the same people, hear the same arguments, and witness the same depravity; hence it is that there is so little to record. However the following incident may not be uninteresting. As usual, we went to the Charak Puja, and we found the company, as usual, large, and among them Christians who seemed to enter largely into the feelings of the natives and their abominations. The perpendicular post fell down, and considerable time elapsed before they could get it up. In the meanwhile a party of respectable young men surrounded and attacked me with these questions: "Did God make two great lights?" "Yes." "But is not the moon an opaque body?" "Yes." "How can it be an opaque and a luminous body at the same time?" "Is Christ God?" "Yes." "How is it then that he did not know when the judgment-day would be?" "Did not Christ command his disciples to go and to immerse all nations?—why do you sprinkle them?—and why do you make Christians of children by baptizing them, when they do not know good or evil?" I replied, that I did neither the one nor the other, and in order to satisfy themselves, they came a few mornings after, and examined the baptistery in the chapel. This conversation arose from my charging the Hindus with acting contrary to their shastras in celebrating the Charak Puja, and those young men retaliated by charging Christians with the same sin. In my parting interview with our late lamented and sainted brother Dr. Yates, I mentioned this circumstance to him as a proof that the bible is read, and that with close scrutiny. His eyes were suffused with tears, and he raised his head and looked at me with a countenance beaming with delight.

Some instances of real success deserve to be noticed. A respectable young brahman heard me preaching in Salkiyá bazar, and expressed his wish to come and see me, which he did. I found that he came from B., was well educated, and remarkably amiable in his

disposition. During the time he resided in Haurah, he regularly attended the native service. After he went home, he sent me a letter by dák, sealed all round that no one might know the contents. In his letter he informs me, that he reads the books I gave him and thinks of all I said, and hopes soon to be in Haurah.

Another respectable man from the country came to lodge near one of our schools, and curiosity induced him to go to the school, and read some of the books. The result is, that he seems to be a sincere inquirer, and has attended the native service for about two months.

There is a weaver living at Salkiyá, whom we have visited for more than a year; he and his wife are satisfied that the Hindu religion is false. He has a few times attended the chapel; but he wants what all Hindus want, firmness and decision of character.

I have derived much comfort from our three native schools, because there I can see the fruit of my labour in the progress of the children in knowledge. Returning from school I saw one of the boys paying some money to a bookman. After making inquiry I found that the little boy had been saving his pice to buy a book; he saved six annas and had his book, with which he seemed much pleased, and so was I, for he is a poor boy, and can read Bengali very well. I was going round one evening from house to house with tracts; a person called out, "Who is Christ?" A little boy behind answered, "The Son of God and the Saviour of the world." I asked him, "Where did you learn that?" He answered, "In your school."

I sometimes ask their opinion of some portion of scripture, and other books. The following is a specimen of their replies. The wise men presented gifts to Christ, why? Because with us when a child is six months old, rice is given to him to eat; on that day the relations come and present the child with money and other things.

DACCA.

Our native brethren have, within the last three months, itinerated much; they show an active, persevering spirit, which is very pleas-

ing. They go out two and two, visiting most of the markets within a circle of twenty miles. As all the rivers are now open, we have an

opportunity of sending preachers and books in all directions. Two Hindus, one an inhabitant of Dacca, and one from a village at some distance, seem to have received some good impressions; and there is a female servant in the family of a friend, of whom some hopes are entertained.

The two men whom I mentioned in my letter of last month, still continue to give us hope. They have both of them read much of the scriptures, and they seem quite weaned from idolatry. One of them tells me, that many years ago, he visited Serampore in company with a friend; that he had there a long conversation with Dr. Carey, and received from him the whole old and new Testaments in one

volume, but that, at the persuasion of his friend, he afterwards threw the sacred volume into the river. The other says, that a few years ago he was in Calcutta, and that he there received a bible from the Benevolent Institution. He is a young man, quick and intelligent, and should he become a Christian, as I hope he will, he may be very useful.

I deeply regret the loss of brother Yates. I know he was a man of super-excellent Christian character. I have felt very much attached to him ever since I was down in Calcutta, now nearly three years ago. This is a year of affliction and losses; when will the Lord send us more labourers?

AFRICA.

CAMEROONS.

Mr. Baker writes as follows, dating from Bethel Cottage, Cameroons River, Sept. 30, 1845:—

On Lord's day, 21st September, I was enabled to make my first visit to the more distant places around us. After our morning service at this town, and breakfast, I started in company with my interpreter for the Bas-sa district. Four-and-a-half miles brought us to the first village. In ten minutes the natives collected to hear us; we spoke to them a full hour, and attempted to give them a brief but connected view of man's ruin by sin and recovery by Jesus Christ, the necessity of repentance, and believing faith in the Saviour. They heard us attentively, and proffered many questions, sometimes doubting the truth of what I advanced, and greatly surprised if by any simple but apt illustration I convinced their judgment of the truth of my position. We found all the inhabitants at work, some in their farms, others sitting before the huts making their mats for market, but when we left they continued chatting very seriously of what they had heard. It is pretty certainly the first time they have ever heard the gospel, and I should think the first European they ever saw in their country. Two-and-a-half miles' walk brought us to the large central town, the residence of the king. When within a half mile a heavy shower compelled us to seek shelter for a few minutes. On being introduced to the king, I instantly recognized him as having been to see me at Cameroons. He would fain have killed a kid, and prepared his corn, but understanding the object of my visit, we sat down under the shade of a spreading tree,

and were soon surrounded by a hundred natives, but such was their deafening noise, that it was some time ere we could obtain silence to speak. After half an hour's address, which did not appear to be understood, perhaps from some variation in the dialects, we were warned of our distance from home by an approaching storm, yet such were the clamour, inquiries, and inquisitiveness of the natives, that it was a full hour before we could leave them, which we did at last, although the rain began to fall. In returning, I was cheered by the reflection that more than two hundred immortal souls had heard the way of life; many appeared to understand, and oh! if but *one* should feel the power of the Spirit of God in conversion, my visit to Africa would be more than compensated, and we shall have cause to rejoice throughout eternity.

I had reason to feel that my visit was rather too early for the season. Before I arrived at the first town we had to cross three rivers, and in many places the path was covered with stagnant pools, in length from two yards to a quarter of a mile. The whole country, south and east, for an amazing distance, seems one continuous level, intersected only by some rivers and streams slowly wending to the ocean, or their more contiguous waters, the Congo or Dewalla.

As soon as the season permits, I shall visit all the towns in the Bas-sa district, staying as long with them as circumstances will allow.

Other intelligence from Africa is in type, but the pressure of interesting matter this month compels us to postpone it.

WEST INDIES.

BAHAMAS.

The death of Mrs. Pearson, which was expected hourly when the intelligence contained in our last number was despatched, took place the same evening, to the great grief of her associates in missionary labour. Mr. Capern writes thus, Nassau, Dec. 10th, 1845 :—

After I had wafered my letter to you, by the last mail, 13th ult., I enclosed a slip of paper to inform you that our esteemed and valued fellow-helper, Mrs. Pearson, was in the article of death, and would in all probability breathe her last before the close of the day. And such, alas! was the case. Before the packet had left the office, the conflict was over,—if it may be called a conflict,—for the beautifully soft term “falling asleep,” describes most appropriately the closing solemn scene.

We shall, I think, never sing Mrs. Barbauld's touching lines—

“How blest the righteous when he dies!” &c.,

without recurring in mind to Mrs. Pearson's dying hours. That hymn she once desired me never to give out in the chapel when she was present, as it brought too vividly before her mind the last moments of her sainted Kilner.

It may be right for me to give you the substance of a short conversation I had with her a day or two previous to her death, as it will show what the state of her mind was, and what her views and prospects were with eternity before her.

On the morning of the Monday preceding her departure, she said to me just as I entered her room, “I think I shall die.” This was the first time that I had heard her express any idea of danger. I said to her, “Do you, with this impression on your mind, entertain any fear of death?” “I cannot say,” was the reply, “that I have no fear; I am a poor trembling sinner, going to Jesus.” I reminded her, that God had promised to look to those who are poor, and of a contrite spirit, and who tremble at his word. “Ah,” she said, “I have reason to tremble. I have not honoured him as I ought.” I observed, “You will not fear, if Jesus be with you.” “No, I shall not fear to go into eternity, having him with me. His rod and his staff, they will comfort me.” “Having him,” I said, “as your guide, you will be able to thread the dark valley: indeed it will not be dark, having your Lord with you, as the light of his countenance will illumine it.” “I know I shall not miss the way to glory, having him with me.” And then added, “I shall be saved by grace; by the blood of Jesus that

cleanseth from all sin.” “The Lord,” I remarked, “has been dealing very kindly with you.” “I feel,” she said, “that he has been very gracious, in smoothing my way to the grave. I have suffered but little.” “You feel, then, that you have not had one pain too many during your illness?” “Yes; and also that I have not had one trial too many during life.”

On the morning of her last day, just before the power of utterance failed her, my dear wife said to her, “You think you are in the valley now?” “Yes, I do.” “It is not dark?” “No, it is not dark.” When asked if she had any words chosen as a text, should her death be improved, she said, “Yes, these; ‘I love them that love me, and those that seek me early shall find me.’” After this she spake but little. The ebbing of the vital stream became more and more apparent, until about twenty minutes before eleven o'clock, when we saw that her redeemed spirit had taken a long farewell of its clay tenement, to go to possess a mansion in the land of promised rest.

Never, I believe, was a death-bed surrounded by more sincere and affectionate mourners. All felt that they had lost a friend; and such a one as God might never again honour them with.

We had now to commence arrangements for her funeral, as she must be buried the next day. During the whole of the day on which she was buried, members and the sabbath school children were coming in, to take a last look of the lifeless form of their valued teacher. About half-past four, P.M., the corpse was removed into the chapel on the mission premises, in which hundreds were assembled in mourning attire. The Wesleyan and presbyterian ministers, with some of the members of each denomination, attended by invitation. The multitude came of their own accord. Mr. Maclure, the presbyterian minister, took part in the service in the chapel.

The coffin was then placed in the hearse, and the procession began to move forward towards the Old Chapel, or Bethel, burying-ground; and such a funeral procession as was never before seen at Nassau. There were a few mourners immediately following the corpse; next to whom were the Sunday school children; and after them members of

other denominations and those of our own. Mr. Corlett, the Wesleyan minister, took part in the service at the grave; and the scene here defies all description. There were audible sobs, as we made our way to the grave; but there was a contending with strong currents of emotion seeking to vent themselves after another manner; and towards the conclusion of the service the lamentations became loud, and the wailing most piercing. Parents and their children rushed to the grave, where they remained long after night had set in, "mourning with a great and very sore lamentation." I am sure, that had there been existing between the departed and hundreds at Nassau, a natural bond of relationship, there would not have been deeper sorrow, or more affectionate respect felt and shown. The excellency of her character, and the moral influence of her life and labours during the few years she had been at Nassau, were declared in no equivocal or ambiguous manner by those most affecting and impressive scenes that distinguished her death and burial. Tears and cries pronounced her eulogy, in terms of convincing, subduing eloquence.

Our deceased fellow-helper was buried on the Friday evening. On the Sunday morning I found that some youthful hands had planted rose bushes on her grave. The members of

the church are about to build a tomb; and it is gratifying to see what a mournful pleasure they take in collecting the money wherewith to raise the testimonial to her worth.

Being dead, our lamented fellow-labourer yet speaks. Her example lives, and will influence many. The mention of her name (which I am sure will not be an infrequent thing) will give birth to many hallowed associations, which in the minds of the dear children among us, will have a most salutary effect.

The loss we have sustained in her death is such, that we despair of seeing it repaired for a long time to come. The sphere of her labours was of that kind that but few possess the requisite qualifications for it. Many may have zeal and talent, and piety too, yet be unadapted for the post she filled. Or, if they filled it, would not exert half the influence. In her work of faith and labours of love she shrunk from observation. Let good be done, and Christ be honoured; but let the instrument employed remain unseen—was the sentiment of her mind respecting herself. The manifest excellency of her character, and the beautiful simplicity and purity of her motives, gave a peculiar force to all that she said and did. May God in mercy raise up another fitted to take the place of the dead!

Mr. Rycroft says, writing from Conch Sound :—

On my way to this island, I was obliged to call in at Nassau, where I arrived from Exuma on the 7th instant, and was sorry to find sister Pearson seriously ill, and confined to her bed. I had hope, and so had she, that this affliction would be removed. This was our expectation the day previous to her death, when apparently her strength and spirits were greatly revived. But, alas! the next morning we found her worse, and rattles in the throat convinced us that very soon we should have the pain of parting with one whose usefulness was evident to all, and whose piety was undoubted. Her happy spirit quitted the clay tenement at half past ten o'clock p.m., Nov. 13th, in sure and certain hope of the fruition of God and the Lamb. Abundant labours had proved too much for a frame generally weak. We knew her worth, and now bitterly lament our loss. Satisfied, however, with this, "be still, and know that I am God," we bow to the sovereign will of him who is kind in all his ways, and who has secured the existence of his cause when human strength fail, and the spirit of man has returned to God who gave it. She has passed the portal of time, and all time's

scenes—from the field of conflict to the rest of God—from the toils of the field to the reward of righteousness. The arena in which she moves is no longer the theatre of change, but the everlasting quietude of a sabbath without end, replete with satisfaction.

Friday, Nov. 14th, was with us a day of lamentation and wo. The time arrived when we must consign the mortal remains of departed worth to the tomb—the house appointed for all living. Numbers of the most respectable gentlemen of the town manifested kind respect to the departed by their attendance at the funeral. Amongst others were the Rev. W. MacLure, presbyterian minister, and two of the Wesleyan missionaries. We first had the corpse carried into Zion chapel, when brother Capern recited hymns and read suitable scriptures; after which, solemn and affectionate petitions were presented to God by an attendant minister. From Zion to Bethel chapel, hundreds of sincere mourners followed the corpse, in the centre of whom were placed the weeping children of the sabbath school. The painful duty of pronouncing the funeral oration devolved on the writer.

In a subsequent letter, Dec. 12th, Mr. Capern says :—

I am sorry to inform you that the yellow fever is still in the town, and I have heard that not one has escaped whom it has attacked.

We sometimes tremble for ourselves, and when we think of our dear ones being left fatherless or motherless, or both, we feel very anxious.

But we know that we are in the hands of one who is infinitely wise and good, and that he can keep us "from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

Last Sabbath morning we baptized, at Nassau, seventeen who professed faith in Christ. There were two about fourteen years of age. None of the candidates, indeed, were very far advanced in age. Two of the number were Americans—a part of the one hundred and twenty who came here in the "Creole" some years ago, and thus obtained

their liberty. One came from Cuba, having accompanied his master to Nassau. When on shore he was told that he might be free if he wished. And when his master was about to embark, he refused to go on board. He was then taken before a magistrate, and having signified his wish to remain on the island, his owner was told that he must leave him; he must not take him by force. He is now, we trust, one of those whom the Son of God has made free. One of the number is a native of Ireland, well educated, has been very wild, but will now become, we hope, very useful.

CANADA.

TUSCARORA.

Extract of a letter from Mr. Landon, dated October 27th, 1845:—

For some time past, as I have before informed you, we have discovered evidence of an improved state of feeling in our congregation. Taking advantage of these favourable appearances, we had services every evening for a whole week (the week before last), and I trust the result has been good. The last sabbath but one I had the pleasure of baptizing a beloved disciple; she is the wife of one of our most esteemed members, and has for months given evidence of much seriousness and attention to the concerns of her soul. The scene was a truly delightful one. The day was fine, as fine as could be desired. The morning had been heavy and dull, but the early cloud had passed away, and the fog was dispelled. The sun shone sweetly, though not brilliantly, for his rays passed through a smoky atmosphere. But this circumstance, so far from operating unfavourably, seemed to be peculiarly appropriate to the occasion; as all nature appeared cheerful, though not gay; sober, but not sad. Our beautiful river was scarcely ever so beautiful. The broad silent sheet of water appeared to be perfectly asleep, except that it retained the power of sending back the lurid light of the sun, as if by a voluntary motion. The large congregation, as they poured out of the chapel, silently and without confusion, formed themselves into a procession, and moved regularly along towards the little bay where the solemn rite was to be performed.

Sweet and silvery voices were now heard, converting the most harsh and barbarous syllables into the most rich and melodious sounds. It was one of the songs of Zion in the Mohawk language—

"There is a fountain filled with blood."

And as we wound down the bank the little errors committed in the time served to increase the effect: the lingering sounds finished in

the rear of the long line fell upon the ear like echoes of angels' songs dying away in the distance.

To one who had leisure to make the observation, the people when clustered upon the declivity, would perhaps have presented an appearance bordering upon the grotesque. Some squalid and filthy; some clad in garments richly embroidered with beads, or bespangled with silver ornaments; and others modestly and neatly arrayed: but in behaviour all decorous and seemly. Not a single countenance could be seen that expressed the least levity or irreverence. All seemed to listen with the profoundest attention to the few words that were addressed to them, and to join with much seriousness in the devotional exercises. As we walked down into the water, the people sung an appropriate verse. During the administration there was a perfect silence. It almost seemed as if the very action of the lungs of all that multitude was suspended. The candidate rose from the emblematical grave calm and unruffled, and at the same moment another strain of sweet rich music burst forth and ran along the shore. We then "came up straightway out of the water." So may she and all the dear Indian brethren rise from the grave at the sound of the trumpet, greeted by the songs of the redeemed, and washed and made white in the blood of the Lamb, be presented without spot and blemish before the throne of his glory!

Beside this fruit of our labour in the Lord, I have thirteen inquirers whom I have formed into a class to receive instruction suited to their respective cases once a week, at a meeting held after the sabbath services for that purpose. Several of them are hopeful, a few promising. But I travail in birth with them till Christ be formed within them, and rejoice over them with trembling.

MISSIONARIES AT SEA.

Letters dated Nov. 4th have been received from our friends who are on their way to Ceylon. Mr. Lewis writes as follows :—

As we expect to have an opportunity of sending to England from the Cape of Good Hope in a day or two, I cannot permit it to pass without addressing a line to you. You will perceive that our voyage has been hitherto very tedious, since it is now nearly fifteen weeks since we left Gravesend. Had it been otherwise, I suppose we should have proceeded direct to Ceylon; but our provisions being now nearly exhausted, our captain is obliged to put into the Cape for a fresh supply. The winds have been very unfavourable, and all on board concur in the opinion that the *Brunette* is a very sluggish vessel. We hope now to reach Ceylon in about six or eight weeks, and I am sure we shall all be truly happy to enter upon our labours.

We have very much to be thankful for in reviewing our passage thus far. The various changes of climate we have experienced have been productive of no evil consequences in any case. For my own part, I never felt better in my life, and all the mission party are now quite well. My dearest wife had a painful and serious attack of illness about six weeks ago, so much so as greatly to excite my apprehensions in her behalf; but God appeared for us, and she is now again pretty well; and I trust that when we can get home and have medical advice, if it should be needful, I shall not again have similar occasion for alarm.

We have had abundant reason to be thankful for the arrangement to which we are indebted for our companions Mr. and Mrs. Allen. I am sure we most truly esteem and love them. In the sickness of my dear wife, Mrs. Allen's kindness and attention were unremitting and invaluable. Brother Allen and myself have been permitted to hold a service on deck every Lord's day. We preach alternately, and we trust that God will own his word which we speak. Great attention is paid to us, and we cannot but hope that some

of the truths which are enforced will be imprinted on the minds of some who hear us. It has been a matter of great regret to us that we did not provide ourselves with a number of tracts for distribution amongst the passengers and crew. I had a very few, which were very thankfully received, and, we had reason to believe, read. May I be allowed to suggest that in future a missionary about to embark be advised to procure for himself a sufficient number of these inexpensive and useful little books? I am sure you will excuse the liberty I take.

I have endeavoured to spend the time as profitably as possible. We do not find the motion of the vessel favourable to study; but I know not what I should have done if I had had no resources in books. I have read through the Pentateuch and the Prophets Anteriores in the Hebrew Bible, some New Testament and classical Greek, and some German, besides some English theology. I am very sorry that I was unable to obtain at the Mission House any helps to the Cingalese language. I hope however when we arrive at Ceylon to make up for lost time in this respect. We all of us long to reach Ceylon. It sometimes appears to me very mysterious that when labourers are so badly needed there we should be detained so long upon the waste of waters; yet we trust that even this is a wise arrangement of him who doeth all things well, and that we shall in the end see that it was well that it was so ordered. I am very anxious to commence my engagements with the young natives at Colombo, and trust that by the blessing of our heavenly Father, good may result from my efforts. I hope that a letter from you will have preceded me thither. It is a matter of great consolation that we are now going forth attended by the prayers of so many beloved Christian friends in England. God grant in answer to their petitions that our labours may be attended by large success!

Under the same date, Mr. Allen writes as follows :—

It has occurred to me that as we are nearing the Cape of Good Hope, and are obliged to put in for water and stock, it will be well just to certify you of our health and safety. Through mercy both have been vouchsafed to us, "having obtained help of the Lord, we continue even unto this present," although the voyage has been a long and tedious one thus far. We had to beat down the English channel in the very teeth of the winds, which took a fortnight. Since that period we have

been carried far away to the east, almost nearing Fernando Po, which naturally turned our thoughts to brother Clarke, and the little band of brethren associated with him in the great and glorious work of evangelizing dark and benighted Africa. Oh how we longed to go near enough to allow of a visit, that we might look on their faces in the flesh, and bid them God speed in their high and ennobling undertaking! but such happiness was not permitted. The crossing of the line was accom-

plished in somewhat more than nine weeks from the time of embarkation, an unusually long passage, and the first land we saw after leaving the English shores was Anno Bons, an island on the coast of Benin. We then shaped our course for St. Helena, anxious, if possible, in sea phrase, to fetch it, as we began to be deficient in water and in stock. Contrary winds however prevailed, so as to render this impracticable, and the Cape became the star of hope. Through mercy we are nearing it, expecting to see land to-morrow if spared; and not before it is almost absolutely necessary, for we are reduced very low in the articles of water and stock. We have been on three pints of water a day for all purposes almost from the line, and our last sheep has been killed.

During the voyage our patience has been put to the test, and yet we have abundant cause for gratitude to the Father of mercies. He, we trust, has been with us, putting forth his power on our behalf, giving the winds and the waves charge concerning us, so that no harm has befallen us, no danger, at least since we left the channel, has threatened us. Our health has been mercifully continued to us, saving one attack with which Mrs. Lewis was visited. It was rather of a serious nature, and was a source of great anxiety to her husband, and to us also; but God, I trust, heard our prayers for her, and blessed the means that were used to her recovery, thus affording us another and fresh source of gratitude to him. Since that period we have all enjoyed excellent health.

We are growing rather tired of the rest to which you pointed us as a kind of recom-

pense for the tugging we had in London. It is not the kind of rest I desire. I would rather seek it in more active engagements, but I hope I am willing to bide the Lord's time. May faith and patience hold out, and a repining spirit be kept far from me, though it will be long before we reach Ceylon, if permitted to do so at all. Two months yet I am afraid will find us on the bosom of the mighty deep, for the Brunette is without doubt a very slow sailing vessel, better adapted for carrying cargo than anything else. Every vessel that comes in sight goes by us, leaving us to regret that the brethren in Ceylon will yet have to complain, and say, "Why is their chariot so long in coming? Why tarry the wheels of their chariot." But, under all circumstances, we have abundant cause for gratitude. Since even here, where we might have expected and may still have rough weather, we are blessed with lovely days and peaceful nights, with a quiet sea and gentle breezes.

These and many other things call for our gratitude. The means of grace, though not so abundant as at home, have, nevertheless, been continued to us, and have, I hope, been enjoyed by us. We have had the privilege of addressing the word of life to the ship's company and passengers without interruption, the first three sabbaths excepted. Our audience, though evidently indifferent and unconcerned about the things that make for their peace, are, nevertheless, very attentive during the hours of worship.

P.S. Since the commencement of this note we have been permitted to land, and have had the privilege of looking about Cape Town and neighbourhood, and have found no little relief.

A short note written off Hayti, by Mr. Francies, December 9th, brings the pleasant tidings of the safety of our friends who were on their way to that island. He says,

We expect to go ashore at Jackmel early to-morrow morning, and are looking for the packet during the night or morning, and can only write to announce our safe arrival thus far. We have been very mercifully favoured with a very speedy and pleasant voyage.

Mr. and Mrs. Flanders were very sea-sick, but we are now all well, except Mr. Flanders' little girl, who I fear is not long for this world. Master Cox is quite well, and is looking much better.

Since the foregoing paragraph was in type, we have learned that our friends landed at Jacquemel, Hayti, at midnight of the 10th of December.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore,

that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

FOREIGN LETTERS RECEIVED.

AFRICA	ATAKRA	Thompson, T.....	Oct. 18.
	BASSIPU	Gallimore, M.....	Sept. 10.
	BIMBIA	Merrick, J.....	Aug. 7 to 14, Sept. 26 to Oct. —
		Newbegin, W.....	Sept. 19.
	CAMEROONS	Clarke, J.	Sept. 13.
		Saker, A.	Sept. 30.
	CLARENCE	Clarke, J.....	July 25 to Aug. 6; Aug. 26 & 27; Sept. 2, 5, & 6; Oct. 7 & 23.
		Merrick, J.....	Sept. 5 & 6.
		Milbourn, T.....	Sept. 2.
		Do., & J. Clarke	Oct. 23.
		Morley, J.	Aug. 30.
		Newbegin, C.....	Sept. 9.
		Prince, G. K.....	Aug. 27, Sept. 8, Oct. 11 & 20.
		Saker, A.....	Sept. 4.
		Sturgeon, T.....	Aug. 23, Sept. 8 to 19, Oct. 10.
		Thompson, T.	Sept. 22.
	GRAHAM'S TOWN	Nelson, T., and	
		A. Hay ..	Aug. 29.
AMERICA	HALIFAX	Nutting, J. W....	Nov. 1.
		Pryor, J., & ors.	Jan. 2.
	MONTREAL	Cramp, J. M.....	Oct. 23, Nov. 12 & 26, Dec. 11 & 26.
		Do. & J. Girdwood,	Dec. 26.
	QUEBEC	Marsh, D.	Nov. 24.
ASIA	AT SEA	Allen, J.....	Nov. 4.
		Lewis, C. B.....	Nov. 4.
	AGRA	Makepeace, J....	Oct. 19, Nov. 19.
	BENARES	Small, G.	Sept. 18.
	CALCUTTA	Evans, W. W.	Nov. 6.
		Thomas, J.....	Oct. 7 & 18, Nov. 7 & 19.
		Wenger, J.....	Oct. 6, Nov. 7.
	CANTON	Roberts, J. J.	May 8.
		Shuck, J. L.....	Oct. 20.
	CHUNAR	Small, G.	Oct. 18.
	COLOMBO	Davies, J.....	Oct. 16, Nov. 16.
	DINAGEPORE	Smylie, H.	Oct. 10.
	HOWRAH	Evans, W. W....	Nov. 18.
		Morgan, T.	Oct. 15.
	KANDY	Dawson, C. C.....	Oct. 13.
	MADRAS	Russell, D.....	Oct. 18, Nov. 21.
	MONOHIE	Lawrence, J.....	Oct. 10.
	MUTTRA	Phillips, T.	Oct. 3.
	PATNA	Heinig, H.....	Sept. 30, Nov. 17.
	SAMARANG	Brückner, G.....	Oct. — .
	SEAMPORE	Marshman, J.....	Nov. 7.
BAHAMAS	CONCH SOUND	Rycroft, W. K....	Nov. 22.
	EXUMA	Rycroft, W. K....	Nov. 3.
	NASSAU	Capern, H.....	Nov. 11, 12, & 13, Dec. 10 & 12.

BRITTANY.....	MORLAIX.....	Jenkins, J.....	Nov. 15 & 24, Jan. 1.
		Jones, J.....	Nov. 17.
FRANCE	BORDEAUX.....	Minvielle & Ducoq	Nov. 27.
	PARIS	Monod, F.....	Nov. 13.
HAYTI.....	JACMEL	Francies, E. J.	Dec. 9.
		Do. & M. W. Flan-	
		ders.....	Dec. 21.
HONDURAS	BELIZE	Buttfield, J. P.....	Oct. 20.
		Henderson, A.....	Oct. 18, Nov. 20.
		Westley, H.	Nov. 14.
JAMAICA	BELLE CASTLE.....	Jones, S.....	Dec. 5.
	CALABAR	Tinson, J.	Nov. 16.
	GURNEY'S MOUNT.....	Woolley, E.....	Oct. 20, Dec. 6.
	KINGSTON	Kingdon, J.....	Nov. 8 & 15.
		Oughton, S.	Oct. 21, Nov. —.
		Tinson, J.....	Dec. 1 & 23.
	MOUNT CAREY.....	Day, D.....	Nov. 5.
	OF PORTO RICO	Dexter, B. B.....	Nov. 11.
	OLD HARBOUR	Taylor, H. C.....	Oct. 16, Dec. 15.
	PORT MARIA	Day, D.....	Nov. 19, Dec. 6.
	ST. ANN'S BAY	Abbott, T. F.....	Dec. 3.
	SPANISH TOWN.....	Anderson, W. W.	Dec. 9.
		Harvey, C.....	Nov. 3.
		Phillippo, J. M.....	Dec. 23.
	WALDENIA	Henderson, J. E.	Dec. 5.
	YALLAHS.....	Hands, T.....	Nov. 20, Dec. 5.
NETHERLANDS	AMSTERDAM	Müller, S.....	Dec. 29.
TRINIDAD	PORT OF SPAIN.....	Cowen, G.....	Nov. 4, Dec. 5.
		Law, J.....	Nov. 20, Dec. 6.

Letters and newspapers intended for East Indian missionaries should be posted on the 10th of each month. The letters, &c., that are sent by the mail of the 1st of the month cost much more than those sent by the later mail.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

- Mrs. Cozens, Amwell Street, for a parcel of magazines;
- Mrs. Moore, Homerton, for a parcel of magazines;
- Mr. C. Gilpin, Bishopsgate Street, for a parcel of books, for *Rev. J. Tinson, Calabar*;
- Mrs. A. Horsey, Taunton, for a parcel of clothing, for *Africa*;
- Mr. Vitou, for a parcel of linen drapery, for *M. Vitou, Western Africa*;
- Mr. J. A. Meen, for a parcel of school-books, for *Rev. J. Davies, Colombo*;
- Mr. W. E. Beal, Walworth, for a parcel of the "*Patriot*" newspaper, for *Mr. W. Newbe-gin, Western Africa*;
- Sunday School Union, for a parcel of school books, for *Rev. J. Davies, Colombo*;
- Rev. J. Peggs, Ilkeston, for a parcel of pamphlets, for *Rev. Messrs. Davies and Dawson, Ceylon*;
- The British and Foreign School Society, for two sets of the *Daily Lesson Books*, for *Rev. J. Davies, Colombo*;
- Mr. Butler, Loughborough, for six volumes of the "*Missionary Register*;"
- Mr. Jos. Town, Leeds, for nine reams of paper and cards, for *Mrs. Knibb, Kettering*;
- Box of useful and fancy articles from Miss Fuller and the Misses Daintree, Fenton, for *Trinidad*.

Rev. T. Sturgeon desires gratefully to acknowledge the receipt of a grant of books from the Religious Tract Society; a parcel of drapery from Mr. S. B. Pugh, Waltham Abbey; a parcel from Mrs. Young, St. Alban's; books from Rev. J. Hargreaves, Waltham Abbey; books from J. Reynolds, Esq.; books and school materials from British and Foreign School Society; box of haberdashery from Misses Hunt; communion cloth from Mrs. Davies, late of Tottenham.

IRISH CHRONICLE.

HOPEFUL SIGNS.

THE Irish have been kept, for ages, in profound ignorance. They have been carefully taught that they are not to think for themselves on religious subjects; nor to believe any thing but what they hear from their teachers, who are deeply interested in keeping them in the dark. It is plain, therefore, that if the effort to enlighten them be made even on the largest scale, and with the most determined zeal, a whole generation must pass away, before any great change can be produced. To affect the minds of those brought up all their lives, in these prejudices is almost impossible. The trial must be made on the *young*, and years must elapse before *they* can show the result.

That period has passed since this Society began its operations. It is only therefore now that we are entitled to look for fruit. We have been impatient; and some would have given up the attempt: but fruit begins to appear. The Chronicle, for a long time past, has shown that in those districts where our agency has been planted, it has silently, but steadily done its work.

The people are beginning to *think*. With this comes a sense of personal independence and responsibility. That process when begun, is not to be stopped by priestly power. It is hard to put a mind once unfettered into chains again. This is a hopeful sign.

The people are beginning to *inquire*. This supposes doubt. A true devoted Romanist never doubts. If he do, according to the highest authorities, he ceases to be a true son of the Church. A spirit of inquiry, widely spreading, is surely a token for good. Many of the people are reading and examining the word of God with care. The result all must see. Popery cannot bear the light of truth. *It loves darkness rather than light*. Brought to the true light, its pretensions fall, its solemn pomp, and gorgeous array, appear but as gilded vanities, and those whom it had blinded, begin to see that *its deeds are evil*. If these are not hopeful signs, we know not what are. The accounts for the present month, as well as those of past times, prove their existence and growth.

Mr. BARRY, in a letter dated Dec. 15, writes:

I have had delightful times last week. Several Romanists heard me preach, and applied for Testaments. I beg to call attention to Roscrea, a large town. There is no evangelical preaching in the church, some baptists reside in the place, and others in the neighbourhood. A well sustained effort would make this a flourishing station. I am endeavouring to arrange with brother Mulrany to occupy it as often as we can.

In my last I mentioned a man who had walked thirteen miles to hear me preach, and to get a bible. Since then I have gone into his locality, and had a large congregation of Romanists and Protestants. As usual, many remained after preaching, until a late hour, to have various passages of scripture explained. One young man, who is just leaving Romanism, having fallen into the hands of the

established church, dexterously defended his views. I endeavoured to set before him the nature of a New Testament church, and was greatly pleased with his candour and intelligence.

Another Romanist had a friendly discussion with me, who is coming to A—— to see our mode of administering Christian ordinances, and to know more of the nature of our fellowship. He is enduring much opposition from his family, especially a sister. Next day I called, and after much conversation, she permitted me to read and pray with her. I had scarcely got through two fields from the house, before I heard a woman calling after me, and to my surprise, she came to beg a testament for this very young woman.

In my own neighbourhood, a Romanist and his son are diligently searching the scriptures. The wife was, at first, much opposed; but when last week, a woman

advised her to burn the bible, she said, *God forbid! This book comforts my husband, and reforms my son. It must be good, and I shall read it too.*

We had a delightful prayer meeting on new year's morning. After a long trial a backsliding brother was restored. Our services, ending the old year, and beginning the new one with prayer, warmed our hearts, and refreshed us all.

The new school at Ballina has had to encounter fearful opposition from the Protestant, as well as the Romanist clergy. The bishop of the latter has *publicly denounced it*. This proves its usefulness. Mr. HAWLEY the master writes:

I am happy to say the school is in an improving condition. During the last fortnight I have admitted twelve Romanists! and hope to have more in a short time. There are now thirty-four in attendance.

Some few months ago we made an appeal on behalf of the fishing colony at Dunmore. GORE McCLOURE was removed from Cork to open a preaching station, and a school. The following extracts from his report will be read with interest, since they are so encouraging.

Our average morning attendance on the Lord's day is about thirty, and in the evening nearly sixty. The prayer meeting on Thursday, is attended by more than thirty persons.

I opened the day school with 21 pupils. We have now on the rolls 44, the average attendance 36. About half these children belong to the fishermen, the others to the coast guard, and natives of the place. We commenced a Sunday-school with 26, we have now 37 scholars.

I am greatly assisted by brother V——, who loses no opportunity of inviting all, but especially his brother fishermen, to the meetings. He has a great gift in prayer, and never forgets in his earnest supplications the spiritual welfare of "the good Christian folks" who sent me here.

The mother of the little boy who had been sprinkled by the Romish priest was present lately. I visited her, and found a Romanist woman, very intelligent, and assiduous in disseminating her notions among the ignorant protestants, was there. I had a long conversation with her, the mother, and the boy. Next day he came to school, and has since attended our meetings regularly. The Romanists are exasperated, the parents had almost determined to go to mass too; but now I trust the evil will be stayed. The condition of the people is deplorable, but I hope God will bless my labours among them.

PAT. BRENNAN, in writing from Boyle, Nov. 20. says,

For the last two years we have had no addition to our little church; and during that time, *ten of our number have emigrated!* Last Lord's day however, Edward Despard was baptized by Mr. Bates, and added to the church.

When I first met with him, he was teaching a few poor children gratuitously, in a backward part of the country. I spoke of him in my next letter, and said he would be content if he had £4 per annum. Our valuable, and now lamented treasurer kindly gave the sum, and now Despard teaches a school, and does all the good he can, in distributing tracts. He also teaches a Sunday-school. I trust he is proving a blessing in the neighbourhood, where he is located.

Here is a specimen of the state of mind of many Romanists which we think one of the hopeful signs. It is from JOHN NASH's November letter.

In my rounds through this district, I went into a house where I found three women to whom I read the good word in Irish. The woman of the house prevailed on me to lodge there that night.

The husband and some neighbours came in, among whom was a fierce-looking man. The woman began to speak to them of what she had heard, and *how beautiful my reading was*. "Look," said one, "do you know this man turned from the Roman religion." "Don't be talking that way," she replied, "he knows religion as well as the priest, and I would be rather hearing to him, than to the priest." The man said, "every turncoat from his religion is a devil!" and turning to me he fiercely remarked, "you ought to be kicked out, don't let us have any of your preaching in this house."

"You don't know," I said, "what religion is, or you would not talk in that way;" on which one present observed, "An ignorant man shows his ignorance by misbehaviour." Then all the rest, and many more who came in, requested me to read more of the good book, and I read Matt. 14th and 15th chapters. They had then a great discussion on the power of the priests to forgive sins, which most of them declared to be false.

Mr. ECCLES states, Dec. 14th,—

Since I last wrote, we have had the pleasure of receiving two into the church. They both reside five miles from Coleraine, and their influence and example will not be so effective on us as if they lived in the town. Still it is a matter of thankfulness that God is honouring our labours in that locality. Perhaps these dear brethren may give forth a light which

may attract the attention of those around. What may not two faithful men accomplish!

One of my most hopeful inquirers is now in eternity. I saw her in the *stage of conviction*, when she felt as if she dared not close her eyes in sleep, lest she might awake up in hell. I saw her as a *humble believer*, trusting her immortal soul in the hands of Jesus. I beheld her *conflict with the king of terrors*. She was more than a conqueror. I stood by her *grate*; and though our hearts were heavy for the loss, yet faith pointed to a brighter world, where we believe she was in the unclouded presence of God.

Mr. MULHERN's Lectures on Baptism, and his Church Member's Guide, have awakened much inquiry in the district. Speaking of a visit to Banbridge, a considerable town nearly forty miles distant, to which he had been invited, he says:—

On my first visit I preached five times to congregations varying from sixty to three hundred; the last was by far the largest. In about eight days I went again, and preached twice; and am now returned from a third visit. They had procured a large loft which would seat more than three hundred persons. Such was the crowd, that after I had commenced worship, *the loft gave way*. We were all in confusion, but thank God, no one was injured. Carpenters immediately propped up the place, and we proceeded with our service. The friends wish I would visit them again soon; and they hope to procure a larger place.

As I hope good has been done, I am anxious to give the place a full and fair trial. But I cannot leave Conlig without doing injury to the interest there, except the committee will allow me to have the aid of Mr. H—— of Carrickfergus, who has recently been baptized.

I am expecting some excellent and influential persons from Banbridge down here to be baptized shortly, and they are looking forward to the formation of a church among themselves. At Conlig we are going on much as usual. Our day school is attended by about seventy, and our Sunday school by about sixty children. I continue to preach at Priesthill once a month, where I am received with great kindness by the people. I stop there in the house of an excellent Methodist minister; by whom and his kind lady I am always hospitably welcomed.

Mr. HAMILTON, of Ballina, writes, Dec. 23rd,—

I have much cause for thankfulness. Our meetings here are profitable, especially on the Lord's day. The people attend regularly, notwithstanding the great distance some of

them have to come. *Three candidates* for baptism have been accepted by the church, and a *fourth* has made application, and we only wait to be satisfied that he is a subject of divine grace. There were *four Romanists* present at noon service yesterday, who are, I trust, inquiring for divine knowledge.

At the last inspection of the schools in this district, I found 919 children present, and 431 chapters of the word were repeated. Most of the schools seem to be in a healthy state; but I think they might be considerably improved. By having better books, and a good set of maps in each, we should be more likely to *keep the children under religious instruction*. Unless we adopt some such plans, the children are very likely soon to be taken away, as many of them have been already.

The following extract from P. WILLIAMS's journal furnishes some proofs of good being done, and an instance of the fidelity and prudence of the readers, and shows moreover, that they do not *hastily* report instances of usefulness.

A Romanist from Noval, who got hold of a Testament, has been led to see that his teachers have been leading him astray. He now feels that a sinner cannot be just with God except by faith in Jesus. He wishes to separate himself from Rome. I gave him no encouragement to do this, but told him to read more, and furnish himself better with the truths of God's word.

The other day I had a note from him saying, he would not be happy till such time as he was quite out of Rome altogether. When we see that God's word has thrown light upon one living in this dark region, who will say that it shall not run through all Ireland!

The minister of the parish has been preaching against us, as wolves in sheep's clothing. He got no credit in the eyes of those who know us. He is here at his ease, and *don't like to be disturbed*. But I hope we will make him do his duty as we did Mr. C. Paddy Conner is very ill; but his hold is fastening on the Anchor.

The hopeful signs are not confined to one district. Another reader in Connaught states,

The priest of this parish had a station for confession here last week. He would not hear any of the poor people who sent their children to the school, unless they would promise not to send them in future. But to his surprise, he could not get one to promise. He then said he would cut them off from his flock! But they told him they would not deprive their children of the opportunity of learning for him or any other person.

This is indeed a great change in the minds of Romanists. It is not long since they would sacrifice all the interests to please these tyrants. Now they will read, and are not in such dread of being exposed in the chapel by the priest.

In the school districts these hopeful signs appear more numerous and striking. The truth which the children are taught they gradually communicate to their parents. The following abstract from JOHN MONAGHAN's journal will justify this statement.

Having about four years ago visited the neighbourhood of C—, I entered a house, and seeing four or five children sitting about, I inquired of their mother if she had been keeping them at school. She said "she could not afford it." "You have a free-school convenient," said I. "It is a protestant school," she said, "and our clergy would not allow it." I inquired whether she could read, she replied "*Fáilte Éa*," an Irish expression, implying the negative, but expressive of the deepest regret. I wished to read to her; she said, "I might for that once." At length after I had read on she exclaimed, "I am greatly deceived about that fine book, and I

will send my children to the school in the hope they may be taught to read it to me."

The next time I called to see the school, I found her children were there, and they still continue; and the Lord has in mercy revealed himself to both parents, and they and their children have now renounced popery, and having no other place of worship, they are regular attendants at the parish church.

Again, and to a similar purpose, RICH. MOORE writes.

I am glad to find that Mr. and Mrs. L. and son, desire to be buried with Christ in baptism. I trust we shall have many such additions to our little church. Present appearances seem to promise that a work will be done in our day which no man will gainsay or resist.

On my way to Easky I met with some Romanists, who expressed a desire to hear the scriptures read on my return. When I did so, I was astonished to find about *thirty* of them, and about ten protestants, waiting to hear the word.

I have visited 73 families, paid 454 visits, held 15 prayer-meetings, distributed 42 tracts, and 4 bibles.

POSTSCRIPT.

We beg to remind our friends that the end of the financial year is drawing on. The accounts close on the 31st March. We hope *all* contributions will be sent before that day; and that those who intend to give us collections will soon fix the time. We trust the intelligence in this Chronicle will stimulate and encourage them to do.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Woodford, Mrs. M'All.....	2	0	0	Ireland, col. by the Rev. W. S. Eccles.....	4	12	6
London—				Ipewich, collections and subscriptions.....	14	6	3
Mrs. Cosens, for Conlg.....	10	0	0	Grandisburgh, collection.....	2	1	6
Collected by Miss Watson.....	2	0	0	Barton Mills, ditto.....	2	1	6
F. W. by Mr. Pritchard.....	0	5	0	Eye..... ditto.....	2	10	4
Frances, Rev. G.....	0	10	6	Diss..... ditto.....	2	9	2
Tottenham collection.....	8	4	6	Ford Forge, the church.....	5	0	0
Subscriptions by collector.....	21	0	0	Astwood, by the Rev. J. Smith.....	12	19	0
Keynham, Sub. &c. by Miss Ayres.....	5	11	0	Collingham, Mrs. Nicholls.....	1	0	0
London, W. E. Beale, for debt.....	1	0	0	Scotland, balance of collections.....	124	6	0
Ryde, Mr. John Keat.....	0	2	6	Colchester, produce of sale of useful articles, by Miss Stringer.....	2	0	0
Kent, Friend by Mr. Sanders.....	0	5	0	Cardiff, Bethany Chapel, by Mr. T. Hopkins.....	5	12	4
Luton, Miss Wright, donation.....	5	0	0				
Ireland, sundry col. by the Rev. G. Gould.....	23	12	6				

Thanks are due to Mrs. Cosens for a parcel of clothing for Mr. Thomas, and to Mr. Beale for some books for the Cork Vestry Library.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE

BAPTIST MAGAZINE.

MARCH, 1846.

MEMOIR OF THE REV. EBENEZER DANIEL.

BY THE REV. WILLIAM UPTON.

THE records of the Baptist Missionary Society will transmit to posterity the names of many illustrious missionaries. Those of Carey, Chamberlain, Yates, Knibb, and many others, will be in "everlasting remembrance." Among these will be found, in no inferior place, the name of Ebenezer Daniel, the subject of the present short memoir. His character, indeed, partook not of those dazzling qualities which attract extraordinary attention in the world; nor was his course distinguished by much that was romantic, strange, and marvellous; but for eminent piety, apostolic zeal, disinterested self-devotion, and real substantial usefulness, it were, perhaps, not easy to fix on his superior.

Mr. Daniel was born at Burford in Oxfordshire, October the 14th, 1784. Several of his ancestors were pious nonconformists, who, like many of that class, suffered fines, and other vexations, for conscience sake. His great grandfather, Mr. Collet, was for nearly forty years the pastor of the baptist church at Coate in Oxfordshire, whose place of

worship was built during the operation of the odious five-mile act. Of Mr. Collet it is recorded, that "it was not easy to sit in his company a quarter of an hour without an opportunity of receiving some useful and spiritual instruction," a remark which has often and truly been made respecting his descendant, Mr. Daniel. The maternal grandfather of our friend, and the grandfather of the late John Williams, "the martyr of Erromanga," were brothers. It is somewhat singular that there should exist this ancestral link between two men of different communions, but of eminently kindred spirit.

There are many proofs that his religious course commenced at a very early period. His brother remembers hearing him say, that "he believed he sought the Lord as earnestly at eight years of age as ever he did in his life." Great love of truth, and frequent distress on account of sin, marked his very childhood; and it is a fact which Christian mothers should attentively observe, that

he always avowed himself mainly indebted for the early formation and subsequent development of his religious character to maternal example and instruction. He once remarked, while in Ceylon, "I really do not know how I should have brought down truth to a level with the understandings of some to whom I now preach, if I did not remember how my mother used to teach and explain to me my catechism." Certain it is, that she well improved the opportunities afforded her of cultivating his mind, and storing it well with sound and scriptural knowledge. This dear and excellent parent died when he was about twelve years of age.

His education was principally received at the endowed grammar school at Burford, then conducted by Mr. Francis, a gentleman, it is said, of superior attainments. While here, young Daniel evinced such aptitude and perseverance as induced that gentleman to advise his father to train him for one of the universities, predicting his future eminence if this course should be pursued. After leaving school, however, he remained at home, assisting in his father's business, and although longing at this time to be released from secular pursuits, his diligence and energy were such as to call forth commendation from those who could not appreciate that religious fervour of spirit which now began to show itself. In 1801, when seventeen years of age, he was baptized at Coate, uniting in membership with the church at Burford, where he resided. He appears, even before this, to have cherished a strong desire to proclaim "the unsearchable riches of Christ," but great difficulties seemed to oppose his entrance upon the ministry of the gospel. He was the subject of considerable constitutional timidity. His father desired his continuance in secular business, and there were some weighty reasons for his wishing him "to

be contented with making himself useful without entering the ministry." Obstacles were, however, at length surmounted. His removal from home was consented to, and he entered as a student in the baptist college at Bristol, it is believed, in the year 1802.

A somewhat extended correspondence with his sister, which is preserved, unfolds, in a delightful manner, the holy, spiritual, and devoted temper in which he prosecuted college duties. Extracts from his letters would be interesting to many readers, and the writer is only restrained from introducing them by the compass into which this memorial must be necessarily compressed. It was a pleasing coincidence that Mr. Chater, who preceded him as a missionary in the island of Ceylon, was part of the time his fellow-student, and that they used to meet occasionally in each others' rooms for prayer and conference. It is a proof the high esteem in which he was held by his tutor, the late excellent Dr. Ryland, that by him he was seriously advised to think of devoting himself to missionary service. The proposal was welcome to the ardent student, and there is no doubt but he would have entered at once on the work of a missionary, probably in the island of Jamaica, but for the grief evinced by his surviving parent at the idea of parting with his eldest son. At the close of his studies at Bristol, the church at Burford, of which he was a member, being destitute of a pastor, invited him to supply them, and afterwards to settle among them. This he declined, and ultimately accepted an invitation from the church at Brixham in Devonshire, becoming the pastor of that church in 1808. The letter by which he was dismissed from the church at Burford to that at Brixham, is an interesting and affecting document. After describing the manner in which they had "witnessed the progressive steps of real

piety in their dear young brother," and expressing a degree of sorrow that they were not permitted to enjoy his labours, they close their dismission by praying, "May the chief Shepherd make him to you what we once pleased ourselves with the hope of his being to us."

At Brixham he began with characteristic ardour to do the work of an evangelist, and to "make full proof of his ministry." By his exertions the gospel was introduced to several of the dark villages around. These efforts he found to be attended with considerable difficulty and danger in consequence of the rude and fierce character of their inhabitants. At one place the congregation was for some time obliged to assemble with closed shutters and doors, while he thought himself fortunate if nothing more than abuse attended his exit from the dwelling. Often, on reaching home, he has found the harness of the horse he rode much cut and injured; and at one time, a large stone hurled at him providentially missed its aim, striking, however, the poor animal he rode so violently as to deprive it of an eye. It was during his residence here that he married the youngest daughter of Mr. John Meacher, who became to him an invaluable "help-meet" in his after labours both as a minister at home and a missionary abroad.

In 1812 he removed to Luton, Beds. His labours at Brixham were crowned with considerable success; but the blighting influence of antinomianism marred his work, and destroyed his happiness. His letters speak of the vulgar treatment, "black looks, murmuring expressions, and decided disapprobation," with which faithful and practical preaching was received. These and other circumstances induced him

reluctantly to quit his post. Luton presented to this devoted minister a larger and more congenial sphere, and with what zeal, self-sacrifice, and holy love he occupied it hundreds are prepared to testify. The writer's acquaintance with Mr. Daniel commenced during his residence at this place. In the year 1821, when ordained to the pastoral office at St. Albans, Mr. Daniel took a prominent part in the public service, and from that day an intimacy commenced which was only suspended by his removal to a distant land. He was at that time in the prime of life, and it was impossible for a stranger to be unimpressed with his affectionate frankness, his simplicity of character, and his strength and energy of mind. His labours at Luton were extraordinary. Three times on the sabbath, and many times in the week, did he, without ceasing, testify "repentance towards God, and faith in the Lord Jesus Christ." It is surprising how he could find time to combine so much of active labour abroad with the pastoral vigilance and studious habits which he maintained at home; his sermons to his sabbath congregation being generally written at considerable length, and his study of the original scriptures conscientiously kept up. For eighteen years was he the faithful and eminently useful pastor of the church, and, in some sort, the indefatigable home missionary of the neighbourhood, when the destitute condition of the heathen world so forced its claims upon his judgment and his heart as to lead to his renunciation of the pastorate among a sorrowing people, and his voluntary departure to a foreign shore. This event took place in 1830, but the particulars must be given in a future paper.

(To be Continued.)

FAMILY BIBLE READING FOR MARCH.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		First quarter.....	4rd day..... 10h 32m afternoon.		
		Full moon.....	13th day..... 2h 49m morning.		
		Last quarter.....	20th day..... 1h 58m afternoon.		
		New moon.....	27th day..... 5h 51m morning.		
1	Ld	Psalms.		h m	h m
2	M	Gen. xxxi. 1—25, 43—55.....	Luke xxiv. 13—53.	6 46	5 40
3	Tu	xxxii. & xxxiii. 1—17.....	Acts i.	6 44	5 42
4	W	xxxv.....	ii. 1—36.	6 42	5 43
5	Th	xxxvii.....	ii. 37—47.	6 39	5 45
6	F	xxxix. & xl.....	iii.	6 37	5 47
7	S	xli. 1—52.....	iv. 1—22.	6 35	5 48
8	Ld	Psalms.		6 33	5 50
9	M	Gen. xli. 53—57, xlii. 1—28.....	Acts iv. 23—37, v. 1—11.	6 31	5 52
10	Tu	xlii. 29—38, xliii. 1—14.....	v. 12—42.	6 28	5 54
11	W	xliii. 15—34, xliiv. 1—13.....	vi.	6 26	5 55
12	Th	xliiv. 14—34, xlv. 1—15.....	vii. 1—22.	6 24	5 57
13	F	xlv. 16—28, xlvi. 1—7, 28—34.....	vii. 22—43.	6 22	5 59
14	S	xlvi. 8—27.....	vii. 44—60, viii. 1—4.	6 19	6 1
15	Ld	Psalms.		6 17	6 2
16	M	Gen. xlviii.	Acts viii. 5—25.	6 15	6 4
17	Tu	xliv.	viii. 26—40.	6 12	6 6
18	W	i.	ix. 1—31.	6 10	6 7
19	Th	Exod. i. 1—14, 22, ii. 1—22.....	ix. 32—43.	6 8	6 9
20	F	ii. 23—25, iii. & iv. 1—18.....	x. 1—23.	6 6	6 11
21	S	iv. 27—31, v., & vi. 1—9.....	x. 24—48.	6 3	6 12
22	Ld	Psalms.		6 1	6 14
23	M	Exod. vi. 28—30, vii.	Acts xi. 1—18.	5 59	6 16
24	Tu	viii.	xi. 19—30.	5 56	6 17
25	W	ix.	xii. 1—23.	5 54	6 19
26	Th	x.	xii. 24, 25, xiii. 1—13.	5 52	6 21
27	F	xi., xii. 1—20.....	xiii. 14—43.	5 50	6 22
28	S	xii. 21—51.....	xiii. 44—52, xiv. 1—4.	5 47	6 24
29	Ld	Psalms.		5 45	6 26
30	M	Exod. xiii. 17—22., xiv.	Acts xiv. 5—28.	5 43	6 27
31	Tu	xv.	Galatians i. 1—17.	5 41	6 29

There is a difference of opinion among biblical critics as to the time at which the epistle to the Galatians was written, which is placed, in the preceding plan, immediately after the fourteenth chapter of the Acts of the Apostles. We agree with Calvin and some others in believing that it was the earliest of Paul's epistles, and that it was written before the events recorded in the fifteenth

chapter took place. A few words on this subject, and on some other topics illustrative of this important portion of the apostolic writings, will perhaps be acceptable.

Galatia was a province of Asia Minor, having Bithynia on the west, Paphlagonia on the north, Pontus on the east, and Phrygia, Lycaonia, and Cappadocia on the south. It derived its name of

Galatia, or Gallo-Græcia, from the ancient Gauls, from whom its inhabitants had descended. The population of Gaul having become inconveniently large, great multitudes of warlike people had migrated thence to the south and east. An army of these had assisted the king of Bithynia in establishing himself on his throne; and he in return gave them this adjacent tract of country. These events took place about 276 years before Christ. The descendants of these adventurers were a rough, uncivilized race, having little intercourse with the surrounding nations, continuing to speak the language of the region from which they originally came.

Assemblies of believers united for the worship of Christ had been formed before this epistle was written, in different parts of the province; hence it is addressed, not to the church, but to the churches of Galatia. The gospel had been introduced there by the apostle Paul. Many of the Galatians had received him as an angel of God. He had been the instrument of imparting to them "great blessedness;" and there was no possible token of affection that they were not ready to offer. But, soon after his departure, others had arrived who professed to lead them further into the true religion than Paul had brought them. They seem to have represented him as a novice, but partially instructed in the system he professed to teach, not perfectly correct in his notions, inferior to other apostles, and having no right to be called an apostle. They taught that it was the duty of the Galatian believers to be circumcised, and submit to the Mosaic law. They were of the same class as many others of whom we read, who wished to blend Judaism with Christianity. Paul learned this, and in consequence addressed to the churches of Galatia this letter.

The contents of the epistle will assist us in determining its date. Two jour-

neys to Jerusalem are mentioned in it, one of which took place three years, the other fourteen years after his conversion, which is generally supposed to have occurred in the year 34. The epistle could not have been written earlier, therefore, than the year 48. His first visit to Galatia might, however, have been made several years before. Before he went to Jerusalem with Barnabas, to carry the contributions from Antioch, of which we read in the eleventh chapter of the Acts—while he was "unknown by face unto the churches of Judæa"—he was a preacher of the faith in a region at no great distance from Galatia; and nothing is recorded unfavourable to the supposition that he then introduced the gospel into that country. After this, when he and Barnabas performed their missionary tour, the particulars of which are recorded in the thirteenth and fourteenth chapters of the book of Acts, they passed through provinces adjoining Galatia, and then returned to Antioch, where "they abode long time with the disciples." It was during that residence at Antioch, the writer believes, after careful and repeated investigation of the subject, that Paul wrote this epistle. Had the events recorded in the fifteenth chapter taken place before he wrote it, had he visited Jerusalem to consult the other apostles on the subject, and received their decision that the Gentiles were not bound to observe the Mosaic law, he could scarcely have written as he did without adverting to those transactions; and afterwards, as we learn from the sixteenth chapter, he went through the district again with Silas—Phrygia and the region of Galatia being specified among others—"and delivered them the decrees for them to keep that were ordained of the apostles and elders that were at Jerusalem." Of this opinion was Calvin, who says, adverting to the spurious postscript

which states that the epistle was written from Rome, "I think that it was written, not only before Paul had seen Rome, but before that consultation had been held, and the decision of the apostles given about ceremonial observances. While his opponents were falsely pleading the name of the apostles, and earnestly striving to ruin Paul, what carelessness would it have argued in him to pass by the decree universally circulated among them, which struck at those very persons! One word would have shut their mouth:—'You bring against me the authority of the apostles, but who does not know their decision? and therefore I hold you convicted of unblushing falsehood. In their name you oblige the Gentiles to keep the law, but I appeal to their own writing, which sets the consciences of men at liberty.'"

Accordingly, the letter begins with a vindication of the writer's apostolic authority. He asserts it in express terms; declares that it was by immediate revelation that he had received his doctrine; shows that he had always acted independently of those who were apostles before him, that after a time he had received their publicly expressed concurrence, yet that he did not yield superiority to Peter himself, but re-

monstrated with him, as an equal, when he thought him wrong. He then appeals to their own experience, as they had received the communications of the Spirit under his ministry; and proves that his doctrine of justification by faith, without obedience to the Mosaic law, accorded with facts, promises, and predictions in the Old Testament scriptures. In doing this he illustrates the original design of the Mosaic economy, the purposes it answered during the minority of the church, and the advantages of those children of God who, being emancipated from the restrictions belonging to nonage, were in the full enjoyment of the blessings which belong peculiarly to the first-born. A spiritual connexion with Abraham would ensure spiritual blessings of inestimable value; while a connexion arising from merely hereditary or ritual ties would prove unavailing and deceptive. He solemnly cautions his readers, therefore, against departure from the Saviour, and from implicit dependence on that grace which flows freely from him; exhorts them to walk in conformity with the dictates of his Spirit; and, in conclusion, expresses emphatically the strength of his conviction, and his personal determination to glory in nothing but the cross of Christ.

THE PROGRESS OF THE ROMISH CHURCH IN ENGLAND DURING THE LAST TWENTY YEARS.

THAT man's knowledge of human nature must be very slight who is not aware that to represent a cause as popular is a direct way to make it so. Say of a book that it is read by every body, and your auditor immediately desires to see it. Say of a place of worship that it is thronged, and you excite a

wish to visit it. Say of any sect that it is increasing rapidly, and you predispose men to take a favourable view of its claims. A gentleman casually entering a meeting convened by the friends of a system that has been waning about a quarter of a century, found them discussing the question, What are the

causes of the rapid increase of unitarianism! After listening till the subject seemed to him more than exhausted, he ventured to suggest the propriety of adducing some evidence of the fact that the alleged increase was actually taking place. It would have been well, perhaps, if the same caution had been evinced in regard to the representations which have been current for a long time respecting the rapid increase of Romanism. The Romish church has, indeed, been making progress among us, but that progress has not been at all equal to the impression that has been produced in the public mind respecting it by some of its politic advocates and impolitic opponents.

Nearly twenty years ago, the writer of this paper published in another periodical the following sentences:—"Whether the Roman catholic religion is or is not making progress in this country, is a question very frequently agitated, but one which it is very difficult to decide. . . . The representation given by the Roman catholics themselves is, that the increase is very considerable. But it appears that the increase in the number of chapels of late years has been but small; and the writer cannot divest himself of the idea, that it is rather from accessions from Ireland, than from conversions in England, that the increase arises. It appears to be greatest in that part of the country which is most exposed to visits from our western neighbours. 'There is no instance,' we are told, 'in which the rapid increase of those professing the catholic religion can produce greater surprise and satisfaction than in the town of Liverpool. From accurate calculation there are now more than 33,000 catholics resident therein. The total number of the inhabitants, according to the last census, is 141,487. Total number of births, according to the bill of mortality (1821), 4390. Total of catho-

lic children born in the same period, 1100.' . . . That the Roman catholics are displaying unprecedented activity in the circulation of tracts and books, and in strenuous endeavours to recommend their system to the approbation of Britons, is, however, undeniable. And for this they are to be commended. Believing, as they do, that the reception of their tenets is necessary to our salvation, it is their duty to set before us in the plainest and most convincing manner, the reasons of their faith, and to endeavour by argument and persuasion to bring us into their fold. Nothing in the church of Rome itself, corrupt as we consider it to be, is more completely anti-christian than that out-cry against proselytism which it is so fashionable now to raise, but which can only arise from sceptical indifference to truth and to eternal interests. We must value zeal wherever we find it. But while we witness it, we are called upon to emulate and to show that our better principles are not unproductive. The diffusion of scriptural knowledge is the most suitable resistance which we can make to the progress of popery. It is 'the sword of the Spirit' which will slay 'the man of sin.'"

These considerations are, in the judgment of the writer, as true and as seasonable as they were twenty years ago. The question, however, what degree of progress has the Romish church made during the twenty years that have intervened, is interesting and important. The annual publication of the English Roman catholics, entitled, *The Catholic Directory*, "*Permissu Superiorum*," has just appeared; and this contains a complete list of Roman catholic churches and chapels. The writer happens to possess, also, *The Laity's Directory* for eighteen hundred and twenty-six, published with the authority of the vicars apostolic of that time. He will transcribe, therefore, the lists of Roman

catholic places of worship in our English counties, placing in one column those of 1826, and in another those of 1846, showing the real amount of increase. It will show that though an increase has taken place, it has been greatly exaggerated. Exertion is required, but there is no room for despair.

ROMAN CATHOLIC CHURCHES AND CHAPELS.

	1826.	1846.
Bedfordshire	1	1
Berkshire	5	5
Buckinghamshire	1	3
Cambridgeshire	1	3
Cheshire	5	14
Cornwall	2	7
Cumberland	4	9
Derbyshire	8	9
Devonshire	8	10
Dorsetshire	7	10
Durham	15	17
Essex	7	8
Gloucestershire	5	7
Hampshire	12	13
Herefordshire	4	2
Hertfordshire	1	2
Kent	8	12
Lancashire	82	99
Leicestershire	7	15
Lincolnshire	12	12
Middlesex	19	24
Monmouthshire	5	9
Norfolk	8	8
Northamptonshire	3	3
Nottinghamshire	5	3
Northumberland	20	22
Oxfordshire	8	7
Shropshire	7	9
Somersetshire	8	14
Staffordshire	20	33
Suffolk	7	6
Surrey	6	7
Sussex	6	8
Warwickshire	12	23
Westmoreland	2	2
Wiltshire	3	3
Worcestershire	7	12
Yorkshire	48	59
Isle of Man	0	1
Guernsey	1	1
Jersey	1	1
South Wales	2	4
North Wales	2	4
Total	395	522

An increase of thirty-two per cent. on the Roman catholic places of worship in England and Wales, is thus exhibited. This, it may be remarked, is not greater than the increase of some of the dissenting protestant denominations. We may take as an example our own. In 1845, according to the account published in the Baptist Manual, the number of baptist churches in England and Wales was 1652. In 1831, according to the list published in this magazine, they were 1251, exhibiting an increase of thirty-two per cent. in *fourteen* years. No list published previously was sufficiently comprehensive to be fairly adduced. But, it may be remarked further, the increase of Roman catholic places of worship during the last twenty years has not even exceeded the increase of population. From 1821 to 1841, the date of the last census, the increase of population was also thirty-two per cent.* So far, then, as the mere increase of places of worship goes, there is nothing in the comparison very appalling.

If we examine the lists a little more closely, we shall perceive that in nine counties the number of chapels has been stationary. In four, there has been a positive decrease. In seven, there has been an increase of one, and in nine, of two per county. But there are four counties in which the increase has been large: these are Lancashire, Staffordshire, Warwickshire, and Yorkshire. Immigration, therefore, rather than conversion, seems to have caused the progress of catholicism in England.

This appears also to have been the case in Wales, as the following language, taken from the Catholic Directory of 1843, indicates:—"Throughout Wales, in its various towns, in its mining districts,

* In England, every 100 persons living in 1801 had increased to 132 in 1821; and every 100 persons living in 1821 had increased to 132 in 1841." Appendix to the Fourth Annual Report of the Registrar General.

and in other localities, are to be found families of catholics, mostly poor Irish, congregated sometimes in considerable numbers; yet to diffuse over the twelve counties of the principality the blessings of the holy catholic religion, there exists only eight missions. Two of these, Merthyr Tidvil and Swansea, are still without a chapel, save such as many catholics would not enter without repugnance. At Cardiff, indeed, a rising town, where the catholic congregation fluctuates from 1000 to 1700, owing to the charity of the late Mrs. Eyre of Bath, and her son and executor, Thomas Eyre, Esq., a church has just been completed, to replace the densely crowded ground-floor of a cottage, from which the window-frame had to be removed on Sundays, in order that hundreds, exposed to the weather in the roofless back-yard, might discharge their religious duty: but the large colony of Irish catholics at Merthyr Tidvil have not yet any better place for the solemn sacrifice of the altar than their dark, low loft, without ceiling, and gaping between the tiles of its roof, which being gained by a ladder flung across a brook, extends over a portion of the foul public slaughter-house of a populous town. At Swansea, the floor of the scanty building devoted to catholic worship gives way in numerous holes beneath the feet, whilst the decayed and crumbling roof threatens the lives of the crowd which is jammed together underneath. Looking into Monmouthshire, we see the large congregation from the iron-works in the neighbourhood of Pontypool recently excluded from the room in the village inn, hitherto appropriated to the holy sacrifice on Sundays, and left without any chapel whatsoever."

The same remarks are probably applicable to Scotland, where the increase is much greater than in any other part of Britain. The following is the list of

chapels in Scotland given in the Catholic Directory for 1846:—

Aberdeenshire	10
Argyleshire	3
Ayrshire	2
Banffshire	11
Caithness-shire	1
Dumbartonshire	2
Dumfriesshire	2
Edinburghshire	5
Forfarshire	1
Inverness-shire	19
Kincardineshire	1
Kirkcudbrightshire	4
Lanarkshire	5
Linlithgowshire	1
Morayshire	2
Peebleshire	1
Perthshire	2
Renfrewshire	3
Ross-shire	1
Roxburghshire	1
Stirlingshire	2
Wigtownshire	1
<hr/>	
	80

Eighty; whereas, in 1826, only two are mentioned! Yet at that time there were in Scotland two Romish colleges, one in Aberdeenshire for the lowlands, and one in Argyleshire for the highlands. It was then stated expressly that "the catholic inhabitants of Glasgow and its vicinity" were "composed almost exclusively of the poorest class of labourers and mechanics from the north of Ireland." The writer believes that it would be found on examination, that this is the case generally—that the attendants on Roman catholic worship in Scotland are nearly all labourers and mechanics from Ireland.

If, however, no great success has attended the efforts made during the last quarter of a century to induce our countrymen of the middle and labouring classes to receive the Romish faith, it cannot be denied that the zeal of its adherents has been unremitting, and that their preparations are formidable. Their colleges, convents, monasteries, and other educational establishments

are numerous and effective. The following are some of the details just published:—

CATHOLIC COLLEGES.

In England there are ten catholic colleges, viz.

St. Edmund's, Hertfordshire.	
St. Peter's	} Somersetshire.
St. Paul's	
St. Gregory's	
Stonyhurst, Lancashire.	
St. Mary's, Staffordshire.	
St. Cuthbert's, Ushaw, Durham.	
St. Lawrence's, Yorkshire.	
St. Edward's, Lancashire.	
College of the Immaculate Conception, Lancashire.	

In Scotland one, viz.,

St. Mary's, Blairs, Kincardineshire.

CONVENTS.

London District	12
Central	8
Western	5
Lancashire	4
Yorkshire	2
Northern	2
Scotland	1
Total.....	34

MONASTERIES.

Central District..... 6

MISSIONARY PRIESTS IN GREAT BRITAIN.

London District.....	133
Central	131
Eastern.....	36
Western	68
Lancashire.....	166
Yorkshire.....	68
Northern	61
Wales.....	20

Total in England and Wales, 683, including Priests without any fixed mission.

SCOTLAND.

Eastern District.....	21
Western	40
Northern.....	27
St. Mary's College, Blairs.....	5

Total in Scotland, 93.

Grand Total of Missionary Priests in Great Britain, 776.

Of the "Association for the Propagation of the Faith, under the Special Patronage of his Holiness, Gregory XVI.,

and the Right Reverend Vicars Apostolic of Great Britain," the following account is given:—"The Association for the Propagation of the Faith was originally established in France in 1822. Its objects are to assist, by prayers and alms, the catholic missions in missionary countries. Many of them depend entirely upon it for support. The bond of union among the members is simply to recite a very short prayer every day, and to subscribe a half-penny a week to the funds of the society. The subscriptions are received by collectors properly authorized. Every collector of ten is entitled to receive gratuitously, for himself and his subscribers, a copy of the annals, which are published every two months, and contain edifying and interesting letters from catholic missionaries in all parts of the world."

It is not, however, from the skill and energy of the professed adherents of the papacy that the greatest danger of the spread of Romanism is to be apprehended, but from the rotten state of the Anglican church. The Catholic Directory contains a list of thirty clergymen who have been received into the Romish communion within the last few months, and there is reason to believe that the number of these will soon be augmented. Among the laity in the wealthier circles, there are many who are deeply imbued with principles which are likely to lead to the same result. The established protestantism has no powerful hold of the affections of some other classes whose aversion to biblical Christianity is strong. That scriptural knowledge which is the only adequate preservative against the effect of Romish appeals, is not, alas! very prevalent. To acquire this knowledge, to diffuse it among others, and to adorn it by consistency of conduct, are the most pressing duties now devolving upon the people of the British isles. For their own sake, for the sake of

their children, for the sake of mankind, let them relinquish every practice, every sentiment, every phrase, that is not in conformity with the New Testament, and separate themselves from every ecclesiastical association, however popular and however venerable in the eyes of men, that symbolizes in any degree with that corrupt system which all

protestants have nominally rejected. Let nothing be retained in the churches that is founded only on tradition; let nothing be taught in the pulpit that is not derived directly or indirectly from the inspired volume. Let all hearers be taught to search the scriptures daily; and let all preachers set them the example.

TOUR IN CAITHNESS.

BY THE REV. FRANCIS JOHNSTON.

CAITHNESS, the most northern county of Scotland, rocky and comparatively barren, is but little known in the southern parts of the island. It has, however, some peculiar claims to our regard, a baptist church having existed there nearly a century; and Mr. Johnston having visited it, after he left the Orkneys, from which it is only separated by the Pentland firth, the following account of his reception may fitly follow that of his visit to the islands contained in last month's magazine.

The steamer, sailing about half-past six in the evening, brought us next day about two in the afternoon, to Wick in Caithness. I had written previously to our Caithness brethren my design of spending a week among them. After a cup of tea at brother Waters', I took the coach at Thurso, and arrived that evening at the house of brother Dunnet.

On Wednesday and Thursday evenings I preached in the baptist and independent meeting-houses of Thurso. But the cause of dissent is at a low ebb in this neat and interesting town, with a population of 2510. Whatever may be the state of the other bodies, there is great want of a revival among these

two. I was sorry to find our brethren meeting in so small a place of worship. The Lord send them a revival speedily! On Friday I went to Ratter and Mey, where among a number of scattered cottages there is a baptist church of about fifteen members. I preached in their humble meeting-house to a small but peculiarly interesting congregation. The young men and women being at Wick at the herring fishing, there was hardly a hearer out of thirty who had not spectacles on. Saturday, after visiting the far-famed John O'Groat's, but where there is no house, nothing indeed but nettles, and thistles, and a few stones, said to be the traces of the foundation of the famous eight-sided mansion, I got to Freswick, where I preached in the house of a baptist brother to a delightful and cheering company, some of whom had come several miles. I had previously arranged to spend a Lord's day with the church at Keiss, and got indeed a rich reward. Keiss is the name of a district containing a considerable number of scattered cottages, occupied chiefly by families partially engaged in fishing and farming. Keiss, or Sinclair Bay, washes its shores, having on the north side Keiss Castle, and the south Ackergill Tower and Girnigoe and Sin-

clair Castles, all in ruins but the tower. In Keiss is the oldest baptist church in Scotland, formed by Sir William Sinclair of Keiss, Baronet, about 1750. In the castle, now in ruins, he was wont to meet with some of his tenants for divine worship, and afterwards in Keiss House, built by himself in 1755, both of which I visited with profound interest. On the house, his and his lady's initials, and their coats of arms, with the date 1755, still remain. The church formed by him continues to this day; they are eighteen in number, but have not the Lord's supper except when visited by a baptist pastor. They are an interesting people, and have a powerful claim upon the churches, that some means be adopted to prevent the removal of this ancient candlestick out of its place. On Lord's day I had a delightful season, preaching thrice to thronging congregations. Their humble meeting-house, which was built by themselves in the summer of 1844, and holds about a hundred, was crowded in every corner. My feelings in preaching to this ancient people were of the melancholy pleasing nature. With Sir William's hymns in my hands, giving them out and hearing them sung by the church he had formed; on my right hand a window out of which I had a full view of his old castle in ruins, and also of the house he himself had built; and reading Rev. v., from which he is said to have preached his first sermon; these circumstances, together with the overflowing congregation, excited in me overwhelming emotions of a most hallowed character. In

the afternoon we were compelled to take the open air, as the chapel could not hold the hearers. It was a heart-thrilling scene. In the evening I preached at the Store in Keiss harbour to an audience of upwards of two hundred. This was a day long to be remembered. On Monday, after visiting Keiss Castle and House, I set off for Wick, seven miles distant, where I preached in the school-room occupied by our dear baptist brethren there. Wick, the county town, with a population of 5522, is an interesting and important place. I ardently wish that the anxious desires of the baptists at Caithness were speedily gratified in having at least two devoted evangelists to labour between Wick and Thurso, and the surrounding country. The Lord raise up labourers for his work, for truly the harvest is great while the labourers are few!

On Tuesday afternoon I again went on board the Shetland steamer for Aberdeen, to attend the meetings of the Union the following day, August 6. I have to thank the kind hand of my heavenly Father for all the blessings vouchsafed in my long voyage to the north. Danger occasionally threatened, but all went well. Many remarks I would add did time and space allow. I hope, however, that the Orkneys and Shetlands will henceforth have a yearly visit. They themselves are willing to defray travelling expenses. I am happy also to add, that I have since heard of good resulting from the visit, both in reference to conversion and baptism.

THE KEYS OF THE KINGDOM OF HEAVEN.

In a conversation recorded in the sixteenth chapter of Matthew's gospel, our Lord, addressing Peter, said, "I will give unto thee the keys of the

kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be

loosed in heaven." The Exposition of the Gospels of Matthew and Mark, by Richard Watson, published soon after his death, contains a lucid and well digested note on this and some kindred passages, which it is probable that few of our readers have ever seen, and which, in these days of lofty clerical pretension, it may be serviceable to place before them.

Some who apply these words to Peter exclusively, understand by the gift of the keys the honour assigned to Peter to open the gates of the kingdom of heaven, that is, the perfected evangelical dispensation, to the Jews at the day of Pentecost, and then afterwards to the Gentiles, when he went down to Cornelius at Caesarea. Others, as the papists, understand by the phrase the committal of a special authority to Peter over the church of Christ, of which it is certain that we have no evidence or illustration in the New Testament. The emblem of the keys was a familiar one to the apostles, if the later Jewish writers have correctly described the ancient ceremony of constituting a rabbi or doctor of the law; for according to them the person admitted to this office had a key given to him as an emblem both of his ability and duty to open the meaning of the law, which key he wore as a badge of his office. Still, without any reference to this custom, supposing it as old as our Lord's day, the figure very naturally expresses the opening of "the mysteries of the kingdom of heaven" by public teaching, and so setting open the doors of evangelical knowledge, and, by consequence, of the Christian church. This is a much more natural exposition of the emblem in this connexion, than that which regards it as significant of the committal of power and authority to govern the church; and is, indeed, pointed out with great clearness to be its meaning, by what follows as to the

power of binding and loosing, which must be taken as exegetical of the power of the keys. These expressions are manifestly Jewish, and may therefore be satisfactorily explained by reference to this mode of speaking. With the Jews to bind and loose was a usual phrase for declaring what was lawful or unlawful; what was binding upon men's consciences; and that from the obligation of which they were loosed or free. Lightfoot, Schoetgenius, and others, have produced a great number of examples from the rabbinical writings; one or two instances will suffice. "He asked one wise man, and he bound; do not ask another, lest perhaps he loose." "The school of Schammai binds it; the school of Hillel looseeth it." "Get thyself a heart to hear the words of them that pronounce unclean, and the words of them that pronounce clean; the words of them that bind, and the words of them that loose; the words of them that reject, and the words of them that declare it right." Under these terms, therefore, our Lord gave his disciples authority to declare the laws of the gospel dispensation under the guidance of his own teaching and the inspiration of the Holy Spirit; which authoritative declaration of the terms of man's forgiveness, and how Christians ought to walk so as to secure the approbation of God, and that infliction of the divine displeasure which should follow disobedience, he promises should be confirmed in heaven; as constituting his own law and rule of moral government to be laid down by them, first in their preaching and then in their writings. It is this which distinguishes those writings from all others. They not only contain a revelation of truth from God, but they have an authority as law derived from this,—that God himself acts upon them. Whatever the apostles have in those writings bound is a matter of conscience, it must be obeyed, not of

choice merely, but necessity, since our salvation depends upon it; but whatever they have not bound is loose to us, we are free from it, and no lower authority can make it binding upon the conscience, or connect with our disregard of it the penalty of the divine displeasure. But that this promise looked to that future time when they should be fully qualified for this great office, is evident from what took place after Christ's resurrection, when the same power, under a somewhat different form, but of precisely the same import, was ratified. After breathing upon them, he said, "Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain, they are retained." To qualify them for this authoritative declaration of what was obligatory upon men or otherwise, and of the terms upon which sins are remitted, and the circumstances under which they are retained, they previously received the Holy Ghost; a sufficient proof that this power was connected with a plenary inspiration of the apostles, and beyond them it cannot extend. The manner also in which the apostles exercised this power elucidates this subject, which has been greatly abused in the Romish and some other churches. We have no instance of their forgiving the sins of any individual by virtue of any authority

deposited with them, much less did they affect to transmit this power to their successors. They merely proclaimed and laid down the terms of pardon under the authority of Christ. And we have no instance of their "retaining the sins" of any one, except by declaring the offender condemned by the laws of the gospel, of which they were the teachers. They authoritatively explain in their writings the terms of forgiveness; and, as to duty, they state what is obligatory, or not obligatory, upon Christians; they pronounce sinners of various kinds to be under God's wrath, and they declare certain apostates to be put beyond forgiveness, but by their unbelief and blasphemies, and not by apostolic excommunication; and thus they bound or loosed, remitted sins or retained them. It is also to be remarked, as on the preceding verses, that whatever this power was, it was not given exclusively to Peter. Still he stands before the Lord as the representative of the rest of the apostles, and receives nothing but what they all received; and hence, in chap. xviii. 18, our Lord says to them collectively, and in the plural form of address, "Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." God will act upon your inspired decisions.

WEARY SOLDIERS.

It was necessary for Cæsar to undertake an expedition to Africa, where the adherents of Pompey had rallied in considerable strength, when he learned unexpectedly that even his favourite legions were unwilling to enter upon new toils. They talked of the fatigues they had undergone, and the slight recompense they had received, and declared that it

was time that they should be permitted to enjoy some repose. Cæsar sent Sallust to promise in his name that on his return from Africa he would distribute among them the lands and money to which they were entitled; but instead of acquiescing in his wishes they marched towards Rome. When they reached the field of Mars, Cæsar met them, and with

a loud voice, asked what they wanted. "Our discharge," was the answer. "It is granted," said Caesar, without a moment's hesitation; a short pause ensued, and then he added, "and when I shall have triumphed with other troops, I will not fail to discharge my promises." Struck with amazement, they lingered on the spot, as if they could not believe that Caesar was in earnest. Caesar was about to depart, but just as he was quitting the place, he turned round and pronounced the single word, "Citizens." Citizens! this was more than these veterans could bear. They cried out that they were *soldiers*; and begged to be forgiven. He, however, upbraided them with their unwillingness to follow their general, and told them that soldiers who acted as they had done deserved to be cashiered. He especially reproached the tenth legion with ingratitude. The men of that legion were in despair. They followed him without orders to Africa; and there, though not restored to their former rank, they fought under his banners.

And what, weary soldier in Emmanuel's army, what if the Captain of our salvation were to speak thus to you? Fatigued and dispirited, you are perhaps sighing for repose, excusing yourself from arduous services, and hearkening to the voice that says, Spare yourself; you have laboured hard; it is time to rest. What if your almighty Leader were to meet you and say, Your discharge is granted; and when I shall have triumphed with other troops. . . . Could you bear to receive your dismissal? Triumph he will; but the campaign is not over. When he has conquered all his foes, he will return in glory, and happy will it be for them who have been with him in the regeneration! They shall sit down with him and partake of the joy into which he enters. Can you bear, then, that, instead of addressing you as his soldiers, he should say to you, "Citizens?" His eye is upon us. He knows our thoughts and emotions; and this is his exhortation to the weary combatant, "Be thou faithful unto death, and I will give thee a crown of life."

THE UNHEEDED ALARM.

I HAVE somewhere read of an individual, says Mr. Elven, in a little work entitled *The Watchman's Voice*, who, in order to be awake early in the morning, procured an alarm, as it is called, that is a clock which strikes at any hour for which you set it, with a loud, rattling, and long continued noise, enough to awake every one in the house. Now this alarm was duly placed at the head of the bed, and at the appointed time the man was effectually aroused, and immediately obeyed the summons, and felt better all the day, as every one would, for early rising. The alarm faithfully performed its office, but after a time its owner, on

hearing it one morning, instead of rising at its call, said he would just turn and take another little nap. The next morning he did the same. At length he began to dislike the trouble, and wished it away, and, indeed, was thinking of taking it down. However, there was no occasion for that. After a time it did not trouble him at all; it rattled just as loudly as ever, but he had acquired the habit of disobeying it, and he slept on without molestation. Now that, I fear, is the case with many who continually hear the gospel. You have disregarded the watchman's voice so long, that you are in danger of perishing under the very proclamation of mercy.

PASSING UNDER THE ROD.

The following lines are from the pen of Mrs. M. S. B. Dana, and were founded on the following passage of Jewish history:—"It was the custom of the Jews to select the tenth of their sheep after this manner. The lambs were separated from dams, and enclosed in a sheep cote, with only one narrow way out; the lambs hastened to join the dams, and a man placed at the entrance with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, *LET THIS BE HOLY.*"

Hence says God, by his prophet, "I will cause you to pass under the rod."—*New York Recorder.*

I saw the young bride, in her beauty and pride,
 Bedecked in her snowy array,
 And the bright flush of joy mantled high on her cheek,
 And the future looked blooming and gay;
 And with woman's devotion she laid her fond heart
 At the shrine of idolatrous love,
 And she anchored her hopes to this perishing earth,
 By the chain which her tenderness wove.
 But I saw when those heart-strings were bleeding and torn,
 And the chain had been severed in two,
 She had changed her white robes for the sables of grief,
 And her bloom to the paleness of woe;
 But the Healer was there, pouring balm on the heart,
 And wiping the tears from her eyes,
 And he strengthened the chain he had broken in twain,
 And fastened it firm to the skies.
 There had whispered a voice—'twas the voice of her God,—
 "I love thee, I love thee!—*pass under the rod!*"

I saw the young mother in tenderness bend
 O'er the couch of her slumbering boy,
 And she kissed the soft lips as they murmured her name,
 While the dreamer lay smiling in joy.
 O, sweet as the rose-bud encircled with dew,
 When its fragrance is flung on the air,
 So fresh and so bright to the mother he seemed,
 As he lay in his innocence there!
 But I saw, when she gazed on the same lovely form,
 Pale as marble, and silent, and cold,
 But paler and colder her beautiful boy,
 And the tale of her sorrow was told.
 But the Healer was there, who had smitten her heart,
 And taken her treasure away;
 To allure her to heaven he has placed it on high,
 And the mourner will sweetly obey!
 There had whispered a voice—'twas the voice of her God,—
 "I love thee, I love thee!—*pass under the rod!*"

I saw when a father and mother had leaned,
 On the arms of a dear cherished son,
 And the star in the future grew bright in their gaze,
 As they saw the proud place he had won;
 And the fast coming evening of life promised fair,
 And its pathway grew smooth to their feet,
 And the star-light of love glimmered bright at the end,
 And the whispers of fancy were sweet;
 But I saw when they stood bending low o'er the grave
 Where their hearts' dearest hope had been laid,
 And the star had gone down in the darkness of night,
 And joy from their bosoms had fled.
 But the Healer was there, and his arms were around,
 And he led them with tenderest care,
 And he showed them a star in the bright upper world—
 'Twas their star shining brilliantly there!
 They had each heard a voice—'twas the voice of their God,—
 "I love thee, I love thee!—*pass under the rod!*"

REVIEWS.

An Essay on the Development of Christian Doctrine. By JOHN HENRY NEWMAN.
London: 8vo. pp. 453. Price 12s.

AND who, some of our readers may ask, is John Henry Newman? There was an author of this name who often came before the public, and whose works attracted much attention; but he had a clerical designation, and university honours graced his name, and few men perhaps attached more importance to these distinctions than himself. If this is the same person, what metamorphose has transformed him? How has he been deprived of those honours, that he now comes before the public in this denuded condition? The answer is, By a voluntary abdication. He has turned his back on his alma mater; he has deserted the church of his first love; he discovered that the object of his devoted attachment was a schismatic; his conscience mastered his affection, and a separation ensued. He has placed himself before the confessional of Rome as a penitent, abjuring his heresy, humbly seeking reconciliation, and, in obedience to the stern demands of that church, renouncing his ministerial character and becoming an unpretending layman. The degradation which he has suffered, and the penance to which he has submitted, may be some consolation to the mind of the new convert; but what shall indemnify those whom, with pretensions of priestly authority and power so high, so solemnly and constantly asserted, he has for so many years been leading astray? What now becomes of that sacramental efficacy which depended entirely on the true and genuine priestly character of the administrator? Or rather, what becomes of all those, many of whom have passed into eternity, who were taught and enjoined to believe that in their baptism they received regeneration, together with a plenary remission of all sin by the hand of the priest? who were assured, and who acted upon that assurance, that in the celebration of the Eucharist they, and they only, received "the true body of Christ?" and who, on the confession of their

sins, were by the priest absolved from them all? After all, Mr. Newman and his associates were no priests; their orders were spurious; their sacraments a delusion; and their absolution a cheat! How this error is to be repaired where the case admits of remedy—for irreparable it must be with the numbers who have died in the deception—Mr. Newman has not shown, farther than leaving them to judge by his conduct what should be their own.

With that great change now passing on the established church of England, transforming what was by its adherents fondly called "the great bulwark of protestantism," into a nursery for popery, the author of the work before us is intimately connected. Though, like the continent of America, the new ecclesiastical movement has not received its appropriate name, yet his was the master mind which, more than any other, guided, controlled, and animated it. Up to the period of his Eucharistic sermon, Dr. Pusey, whose name the system commonly bears, was by no means the most prominent and influential of the tractarians. Since then, and since the retirement of Mr. Newman, the Hebrew professor has become the most ostensible of his party, and has appeared more bold and enterprising as the champion of Anglican catholicity; but whatever be the character or the issue of this ecclesiastical movement, a very considerable portion of the responsibility rests with Mr. Newman. Before, therefore, we proceed with our review of the work, our readers will not, we trust, be displeased with a few notices of this extraordinary man.

With the private history of Mr. Newman's opinions, and the various circumstances which contributed to mould and shape his theological system, we do not profess to be acquainted. As far as we can judge, we should suppose that his intimacy with that ardent and wayward spirit, the late Mr. Froude, whose "Remains" he assisted in publishing, had no small influence in predisposing him to more favourable views of Romanism, and in producing that strong dislike of

church-of-England protestantism which so often appears in his writings. He was, certainly, one of the first to take alarm at the aspect of ecclesiastical affairs after the passing of the reform bill, and one of the most active in attempts to revive high "church principles" as the only means of security to the Anglican church. In those singular productions, the "Tracts for the Times," he bore a considerable part. Nor was this all; his frequent publications, consisting of sermons, lectures, essays, &c., which all had a rapid sale and a wide circulation, his preaching as the vicar of St. Mary's, and his position and influence in the university, all tended to forward those particular views of which he was considered the representative.

As a preacher, Mr. Newman was not what might be called popular. He did not attract large numbers to hear him. It could not be said of him, that "the common people heard him gladly." But there was a class of persons, and among them many members of the university, who took a deep interest in his pulpit exercises. Still it must be remembered that with persons of his theological sentiments, preaching is not considered as the great means of producing religious impression, or of conveying spiritual benefits; with such it is a maxim that "the sacraments, not preaching, are the sources of divine grace." In reading the church services there was nothing particular but his seriousness of manner and distinctness of enunciation; we have heard prayers read with more expression with regard to modulation of voice and appropriate emphasis, but never with greater solemnity and apparent sincerity. But his preaching was truly singular, and such as is not easily described. His style was in general plain, chaste, and perspicuous, sometimes rising into vigour and approaching the beautiful. Few men, indeed, knew better how to mystify a subject when convenient, or, in order to escape from the logic of an opponent, to surround himself with a dim atmosphere through which no eye could penetrate,—

"Infer se, septus nebula, mirabile dictu,
Per medios — neque cernitur ulli."

Of this some of his controversial writings afford striking examples. But generally in his preaching none could

be more simple and transparent. And then there was something in his appearance and manner very unusual and singular. You see him, as he approaches the pulpit stairs, more like a moving statue than a man, his gait less bending than that of Dr. Pusey, but his countenance quite as pale; his features motionless, his eye betraying no consciousness of any external object, and his mind apparently absorbed in meditation. He ascends the pulpit. His private devotions are short and unostentatious. The brief prayer is read, and he stands in the pulpit a true figure of what we may suppose to be a preaching friar of the right ascetic kind. So unique is that pale and chiselled countenance, so singular the contour of that head, that having once seen him you can never forget him. His text is announced in a moderate pitch of voice, clear, distinct, and if it were louder we should say, somewhat of the clarion kind. The deepest silence prevails. As he proceeds, in the entire absence of any of the graces of delivery or artifices of oratory, a considerable impression is produced. There is no motion of the head, or eye, or hand; you might almost imagine the voice to proceed from a marble bust. His singular tones have the least possible variety. Yet the delivery does not seem monotonous; it is relieved by pauses of different length, which have quite as great an effect in fixing attention and producing impression as the most emphatic tones. The death-like stillness of the pause, and the unimpassioned solemnity of the speaker, produce a thrill through the spirit. Whether your judgment goes with the preacher or not, your attention is chained to that pallid, and almost unearthly figure in the pulpit. His preaching, like that of most extraordinary men, varied considerably. We once heard him when his voice was feeble, his delivery languid, and his discourse the merest common-place; but it was in the midst, or rather towards the end of one of the great fasts; it appeared to us the feebleness of exhaustion and inanition, of a frame worn down with fasting and other austerities. It was far otherwise on another occasion; when in the gallery fronting the pulpit, and near our own position, we saw an under-graduate, after having listened with deep attention, fall on his knees, at the close of the sermon, and

continue for some time with apparently agonized feeling in silent supplication.

But the influence of Mr. Newman in the university, and among a large circle who knew him, was owing principally to his mental endowments and his high character. With great activity of mind, unimpassioned energy, cool inflexibility, patient and unwearied perseverance, great sagacity, scholastic subtlety, and a power of application which seemed never to tire, he appeared born to direct and control others. Never having had any occupation but that of learning, his acquirements were known to be considerable, especially in all that related to Anglican and Roman theology, and ecclesiastical literature. Correct in his morals, extensive in his charities, and practising to the full all the austerities and self-denial which he inculcated, he was viewed by many as a living saint. Those who were averse to his sentiments, and saw what appeared to them the incalculable amount of mischief he was likely to produce, charged him with a bitterness of antipathy towards protestant and evangelical truth, an insincerity in retaining office and emolument in a church which he was undermining, and a subtle and evasive casuistry unworthy of a man of honourable sentiments, to say nothing of Christian virtue. His admirers however viewed these things through another medium, and were inclined rather to pronounce them excellencies than defects. Such qualities of mind and character, combined with his acknowledged learning, rendered him, not only to many under-graduates, but to no small portion of tutors, and both residents and non-residents of the university, an oracle. Few men have succeeded in exciting through so large a circle, so much respect and veneration. It is no wonder, then, that for so many years he was considered as the *primum mobile* of the catholic party in the English church.

To those who view the Romish system as a mighty conglomeration of absurdities; heaping together in one incongruous mass Christian truth and legendary lies, Jewish ceremonials, heathen superstitions, and false philosophies, it may appear strange and unaccountable that a man of sense and learning, who is serious and devout, should feel attracted towards it. But the many and diverse and secret causes, which, working together, mould the character, and lead to

the formation of religious opinions, are wonderful. It would not only be curious, but in a high degree instructive, could we ascertain the manner in which such a mind as that of Mr. Newman was brought to the adoption of all the tenets and established usages of the church of Rome. There are, however, some things which have a tendency this way, which are apparent, such as his intimacy with Mr. Froude, and his admiration of his character, and that at a time perhaps when the religious susceptibilities of Mr. Newman were in their first freshness; the alarm and horror occasioned by the irreverent interference of statesmen in ecclesiastical matters; and the necessity, in order to a successful resistance, of assuming and boldly maintaining "church principles;" very extended and long continued reading of a patristic and Catholic kind, together with the semi-popish divines of the church of England; and perhaps, more than all, with an habitual reverence for the ritual of that church, a panting desire for something of more life and vigour, and consistency, than could be found in her cold formalities, and her contradictory prayer-book, and an effort, as far as possible, to give reality to all that she taught, however opposite to her articles, concerning priestly absolution, and sacramental efficacy, and calendared saints. We remember that when once conversing with a clergyman on the subject of Puseyism, we asked him how he accounted for its wonderful progress in so short a time; the reply was to this effect, "It could not have grown with such rapidity, if the church had not furnished a soil favourable to its vegetation." There may have been also, and we think it highly probable that this was the case, something in the constitutional tendencies of Mr. Newman favourable to the genius and spirit of Romanism,—that love of the mysterious and incomprehensible, that delight in the outward and visible personification of the abstract and the invisible,—and that peculiarity of imagination, the favourite elements of which are the gloomy, the wonderful, and the sublime, which without some strong antagonistic force, may predispose the mind for a system in which so much congeniality is found. Nearly eleven years ago, soon after the tractarian movement began, Mr. Newman published an address to his parishioners, on laying the first stone of

the church at Littlemore, in which he congratulates them on having met with a most auspicious omen! Four skeletons had been found on the spot by the workmen in digging for the foundation; and, *mirabile visus*, "they were buried east and west!" Of course this was no contingent circumstance; these were no reliques of profane infidels, or misled sectarians, who might ignorantly or impiously have been laid west and east, or north and south, or at any other non-ecclesiastical point of the compass, they must have been true sons of a true church, these must have had "some sanctuary of God, on this very spot before now;" therefore, and who will question the conclusion? "the dust of his saints and servants is beneath our feet; and by discovering to us the "dry bones" which shall one day live, Ezek. xxxvii., he seems to remind us that we are of one body with them." Hence he concludes that God was in the place; that "this discovery" assures them that they are one body with those who once claimed these skeletons, are carrying on the same work, and shall inherit the blessedness of these "holy men;" and thus "the church" shall "abide for ever," while "every thing that is new" (alas for the sectaries!) shall wither and perish.

At a very early period of tractarianism it was perceived, by most considerate persons in and out of the establishment, to what all this was tending; till at length, the publication of tract ninety, from the pen of Mr. Newman, placed the matter beyond all doubt, and showed that the principal reason which kept at least the leaders of the movement in the church, was the hope of unprotestantizing it, and of bringing it back, if not to papal subjection, to as near a conformity as might be with the Romish system. This proved a crisis. So loud and general was the expression of indignation that ecclesiastical authority tardily and reluctantly interposed, and with all imaginable gentleness Mr. Newman was first transferred to his Littlemore church, and then allowed to go into retirement. At length the step was taken which, in all honesty, ought to have been taken long before. Mr. Newman left the English church, which, notwithstanding the reliques of a Romish ritual, is still, and has been since the Reformation, decidedly protestant, and united himself to the Roman ca-

tholic church. Sacrifices he must have made, great and many; and however mistaken, he has given proofs of his sincerity, which ranks him far higher in our esteem than when, like others who still cling to their canopies, and fellowships, and church livings, he maintained his subscription to articles which he denounced, and with Anglicanism on his lips cherished Romanism in his heart.

The present work which is dated Oct. 6, 1845, was written while the author was still in communion with the church of England; his profession of Romanism took place when it was about half way through the press. The preface, or advertisement, contains a humble apology for what he had written against the church of Rome before his full conversion; several passages of his own writings are adduced, and his recantation of them stated. Mr. Newman also thinks proper to repeat in this place that singular retraction which had some time before appeared in print, as follows,—“If you ask me how an individual would venture, not simply to hold, but to publish such views of a communion so ancient, so wide spreading, so fruitful in saints, I answer that I said to myself, ‘I am not speaking my own words, I am but following almost a *consensus* of the divines of my church. They have ever used the strongest language against Rome, even the most able and learned of them. I wish to throw myself into their system. While I say what they say I am safe. Such views, too, are necessary to our position.’ Yet,” our author continues, referring to a previously printed retraction and quoting from it, “I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism.” The work is no doubt intended to be a formal and decided repudiation of the church of England and her whole system; it is a kind of manifesto declaring his reasons for changing his communion; it is an offering of first-fruits presented to the papal see, which no doubt will be graciously received, and considered as an earnest of what may in future be expected from so able and so devoted a son of the church. We have no idea that Mr. Newman will henceforth devote himself to the silent contemplations of

the cloister, and lay aside the weapons of his warfare. Polemics have been the element in which he has lived and moved too long to admit of his sinking down all at once into pacific quiescence while the storm of battle rages in his ears. He is too valuable an agent to be allowed by the church of Rome to remain unemployed, while so much is to be done.

This title of a controversial work in defence of Romanism is rather unusual, as is the mode of warfare which it announces. It is an essay thrown into a scientific form, and conducted in a philosophical manner, on that development of Christianity which was antecedently probable, and which, in the history of the church has become a fact. And the conclusion of its inquiries comes to this, that the church of Rome and that church only, is the true development of that religion which was taught by Christ and his apostles.

It was quite in keeping with the object which the author had in view, that he should assume the appearance of an inquirer, carefully searching for truth and weighing evidence; but it requires no penetration to perceive that the affair was already settled in the author's mind; that the conclusion had already been completed and was present to his views; that the various steps and processes were all skillfully arranged so as to lead to it, and the proofs and illustrations so supplied as exactly to fit into his piece of logical Mosaic; that, in fact, the premises were selected for the sake of the conclusion.

The author, in his introduction, assumes that Christianity is a fact; that Christianity has a history; "that the society of Christians which the apostles left on earth was of that religion to which the apostles had converted them; that the external continuity of name, profession, and communion, is a *prima facie* argument for a real continuity of doctrine; that, as Christianity began by manifesting itself to all mankind, therefore it went on to manifest itself; and that the more, considering that prophecy had already determined that it was to be a power visible in the world and sovereign over it, characters which are accurately fulfilled in that historical Christianity to which we commonly give the name. It is not a great assumption, then, but rather mere absence from the wanton admission of a principle which

would necessarily lead to the most vexatious and preposterous scepticism, to take it for granted that the Christianity of the second, fourth, seventh, twelfth, sixteenth, and intermediate centuries is in its substance the very religion which Christ and his apostles taught in the first, whatever may be the modification for good or evil which lapse of years or the vicissitudes of human affairs have impressed upon it." —Page 3.

Our author subsequently lays it down with the certainty of an axiom, that, "whatever be historical Christianity, it is not protestantism. If ever," he continues, "there were a safe truth, it is this," page 5. Mr. Newman admits that there is an "apparent growth and variation of doctrine which embarrasses us when we would consult history for the true idea of Christianity," page 26. And after noticing several ways for accounting for this embarrassment, he states that the present "essay is directed towards a solution of the difficulty." His object is thus stated:—

"That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion; that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but as received and transmitted by minds not inspired and through media which were human, have required only the longer time and deeper thought for their full elucidation. This may be called the *Theory of Developments*."—Page 27.

Such, then, is the general nature and object of this work, which we shall endeavour to examine more particularly in our next number.

The Reformation and Anti-Reformation in Bohemia. From the German. In Two Volumes. London: Houlston and Stoneman. 8vo. pp. 443 and 442.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNÉ,

D. D. A New Translation, containing the Author's last Improvements, by Henry Beveridge, Esq., Advocate. Three Vols. Glasgow: Collins. 12mo.

History of the Reformation of the Sixteenth Century. Volume the Fourth. By J. H. MERLE D'AUBIGNÉ, D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangelique; assisted in the Preparation of the English Original by H. White, B.A., Trinity College, Cambridge, M.A., & Ph. Dr., Heidelberg. Edinburgh: Oliver and Boyd. 8vo. pp. 621.

The Moral Phenomena of Germany. By THOMAS CARLYLE, Esq., of the Scottish Bar. London: Painter. 16mo. pp. 182.

HISTORY teaches lessons of incalculable value to all who have sufficient skill and docility to learn them. In receiving its instructions, however, precipitancy must be carefully avoided, or mistaken conclusions will be drawn. Events have effects, and those effects produce others; but the true nature of the consequences, and their bearings on general interests, cannot always be ascertained till they have been allowed to increase and multiply to the third and fourth generation. It is after the lapse of centuries that we are best able to turn to good account the knowledge of our predecessors' errors.

Three hundred and nineteen years ago the popedom tottered, and to men of sanguine minds it appeared that the complete emancipation of all Christendom was at hand. In the centre of Europe, the corruptions of the dominant church were assailed with unprecedented vigour by men of learning, acuteness, and undaunted courage. The sympathies of the thinking part of the community were with them, and an earnest desire for mental freedom extended itself rapidly. Powerful princes declared themselves in favour of evangelical doctrine. The young and energetic emperor of the west addressed a manifesto to the reigning pontiff, in which he reproached him for behaving not like the father of the faithful, but like an insolent and haughty man; declared his astonishment that, being Christ's vicar, he should dare to shed blood to acquire earthly possessions; and added, "Let your holiness return

the sword of St. Peter into the scabbard, and convoke a holy and universal council." A terrible campaign ensued. The imperial army marched triumphantly through Italy. The Holy City was invested. The gates were opened, and Rome was sacked by greedy troops excited by previous privations. No one was spared, whatever might be his rank or the party to which he belonged. Churches, palaces, convents, private houses, basilicas, banks, tombs,—every thing was pillaged, even to the golden ring that the corpse of Julius II. still wore on its finger. Prelates were paraded by the soldiers through the city on asses. A German foot soldier put on the pope's robes, and placed the triple crown on his head; others, adorning themselves with the red hats and long robes of the cardinals, surrounded him; and all going in procession upon asses through the streets, arrived at last at the castle of St. Angelo, to which Clement VII. had retired. Here the pretended cardinals alighted, and kissed the feet of their comrade the pontiff. They then drank to the health of Clement VII. and pledged themselves that they would be pious popes and good cardinals, taking care not to excite wars, as all their predecessors had done. It was not until the sack had lasted ten days, and a booty of ten millions of golden crowns had been collected, and from five to eight thousand victims had perished, that quiet began to be in some degree restored. The day of retribution appeared to have arrived, and Luther wrote to his friend Haussman, "The pope is visited from every quarter; his destruction draweth nigh; his hour and his end are come."

It is at this epoch that Dr. Merle D'Aubigné's fourth volume—that which he has now for the first time presented to the public—opens; and the Bohemian history before us may be regarded as dating from the same period, the pages which precede this time being few and introductory. They suggest, therefore, an interesting though rather gloomy inquiry. Three centuries have elapsed, and the pope is in possession of his palaces. Europe is not delivered from thralldom. The Romish system still exhibits undying energy. Germany is divided still between the adherents of the papacy and the followers of Luther. Bohemia is not the only country in which there has been

an "Anti-Reformation." How is all this to be accounted for? Has truth less vital power than was supposed by those who said that it was great and would prevail? Or did the God of truth disapprove of the efforts made to oppose the abominations by which the Christian name had been disgraced, and to throw off the yoke which the professed successors of the meek and lowly apostles had laid on the nations? If any causes that have retarded the reformation can be ascertained, especially if mistakes can be detected into which good men have fallen, and into which we are also liable to fall, the result will repay any trouble that may attend the investigation.

Among the hindrances to the triumphs of the gospel in its antagonism with popery, one is illustrated in the histories before us, which we believe to have been, in its diversified forms and bearings, more influential than any other. It is the connexion of the church—meaning by that expression the truly spiritual opponents of error—with worldly coadjutors. Assistance has often been afforded by the possessors of secular power to the devout and faithful few: it has been, in some points of view, valuable, but the price to be paid for it has proved much more than it was worth. The friendship of the world, or of any portion of it, is inimical to the purity of faith, the simplicity of action, and the elevation of spirit, belonging to the Christian warrior. There is naturally in every man a desire to avoid the cross; favourable circumstances cherish that desire; the spirit of the martyr decays when the avoidance of suffering is easy, and yet the spirit of the martyr is essential to great achievements in the service of Christ. The acceptance of aid demands gratitude; and gratitude leads to an abandonment of our own tastes and preferences in deference to the benefactor. Let the world be the benefactor and the church the recipient, and the church must in courtesy either intermit its unpleasant testimony, or utter its denunciations politely and in gentle tones. It must yield as much to its generous friend as it can; it must avoid, as far as it may with good conscience, all those practices which are deemed objectionable and unduly precise. It has lost its independence: it must conform. The stake has been for three centuries the

object of protestant dread; but the stake is not the most formidable enemy to protestantism.

The alliance of the church and the world exists in its most obvious form in cases in which the church, or any portion of it, is avowedly connected with the state. It is thus that many of us are most familiar with it and most alive to its evils. This, however, is not its only form; and continental protestantism furnishes specimens of others. The sovereign is perhaps a Romanist and a persecutor. The presumptive heir is opposed to him in some parts of his policy, and is inclined to patronize the reformed. He exerts his influence in their favour; and their relation to him becomes in a great degree similar to the relation sustained by their brethren in another land to the sovereign who happens to be their avowed friend. In many cases in which there has been no alliance between the genuine Christians and the king, there has been an alliance between them and certain nobles; in many cases in which the majority of a legislative body has been against them, the minority has been in their favour. Party ties have been formed; mutual co-operation has been expected; the church and a portion of the world have coalesced, though it did not happen to be that portion that sustained the highest offices. Advice, partaking of course of the spirit of the advisers, has been accepted; measures not quite in accordance with Christian principle have been adopted; proceedings which holy zeal suggested have in deference to the influential friends been dropped. But whether the connexion of the church be with kings or with pretenders, with the aristocracy or with the democracy, if it be with worldly men it will be found corrupting, debilitating, destructive.

In the politics of modern nations, opportunities for the exemplification of these principles are of common occurrence. There is always a party in the state that is, or that wishes to be thought, more favourable to liberty than that which is in power: if the government be decidedly Romanist, this party will look kindly upon the protestants. There is often a party sufficiently weak to feel an urgent need of aid, and glad to obtain help from any quarter, even from a class whose piety it detests, if it can be made to subserve its purposes. We have seen this at home,

and in the history of continental protestantism it has been again and again exemplified.

Pertinent illustrations occur in The History of the Reformation and Anti-Reformation in Bohemia. From the earliest times there was in that country a traditional dissatisfaction with the Romish practice of withholding the cup from the laity. When Huss and his coadjutors suffered martyrdom for their attempts to diffuse the gospel among their countrymen, their sentiments on this point were of primary importance in the estimate of many who had no sympathy with their views of spiritual religion. In the ages that immediately succeeded, there were multitudes who were strenuous for a participation of the cup, called hence Calixtines, and who confessed that in all other things they agreed with the Romish church; while there were also congregations of pious persons who endeavoured to conform themselves and their worship to the New Testament. At times, the Calixtines persecuted the devout followers of Huss; at other times they made common cause with them against the tyranny of Rome. In the year 1600 "the Bohemian brethren" consisted of many hundreds of communities, most of them possessing their own houses of prayer, upright in their conduct, and strict in their discipline; but they were surrounded by thousands of a totally different spirit, who objected to some parts of the ritual and ecclesiastical arrangements of the dominant church. They were often confounded together, however, by their adversaries, and the men whose steadfastness arose from religious principle partook of the consequences of measures adopted by men of little principle, but of much impetuous rashness.

In process of time the opponents of the Romish church in this country exceeded its friends in number, and the chief of the Bohemian and Moravian nobility professed protestantism. The Romish clergy became uneasy, and by clamorous representations prevailed on the emperor to interpose. He issued severe edicts, and some protestant churches and schools were shut up. "Here," says the catholic historian Pelzel, "was the true origin of all the subsequent wars, disturbances, and bloodshed in Bohemia; for the non-catholic grandees began to hate the

emperor, and contemplated a change that might be more favourable to them." They adopted a series of measures annoying to the emperor, and seized an opportunity to propose conditions on which alone they would accept his brother whom he had appointed to be their future sovereign. Negotiations succeeded, in which each party irritated the other, and in its turn committed acts of violence. The succeeding emperor sent emissaries with a decree, whom the nobles met in a certain castle, and with whom, in their own judgment, they dealt righteously: in their own written account of the transaction, they say to the emperor, "We threw them both out of the window, according to ancient usage, and after them a secretary, their flatterer, who, among others, had caused great distraction to the citizens of Prague." The emperor replies, "We by no means approve of the way in which our beloved and faithful governors and secretary have been treated in the castle and royal residence of Prague, and in the Bohemian chancery, where the greatest security and respect ought to prevail. For, although it is pointed out as a cause, that they had commenced intrigues intended for the entire ruin of the kingdom of Bohemia, yet it is improper suddenly so to treat our governors and servants without any judicial hearing or representation to us; especially at a time when nothing is known of an enemy, to levy horse and foot without our previous knowledge and consent, as the rightful king and sovereign; besides other things which have been done since the date of your writing. Nevertheless, since you represent yourselves as those who are willing to remain in faithful subjection to the laying down of life and property, we send you hereby enclosed one of our patents, which we have ordered to be published in our kingdom of Bohemia, from which you may learn our further gracious will. By virtue of this patent we command that you conduct yourselves with obedience, dismiss the levied troops, omit future levying and summonses, and other undertakings against order and right, and that you peaceably await our determination. In default of this we cannot be answerable for you, since we have heard to what amount of horse and foot are admitted into our kingdom; so that we, too, have ordered

ness and foot to be levied for the defence and preservation of our authority in Bohemia and of our faithful subjects, and the saving of our imperial and royal reputation. But we are in hopes that you will rather give cause for peace and our gracious affection, than for punishment, which we would gladly spare." The Lutherans, Calvinists, and Calixtines, now set aside their religious differences, united under one head, and concluded a mutual bond of defence. They levied troops throughout the country, and Thurn, a passionate and hasty man who had acquired fame in exploits against the Turks, was appointed commander-in-chief. Next year, however, the old emperor died, and his successor, Ferdinand II. became rightful king of Bohemia. He offered the Praguers, the protestants included, the ratification of their privileges, and expressed his desire for a friendly agreement; but the states, and especially their leaders, were unwilling to acknowledge him. They knew that he was under the influence of the Jesuits, that he had vowed the destruction of the protestants, and that he had acted in conformity with that vow in the countries already under his sway. They denied the validity of his claims, and formally made choice of Frederic Count Palatine, to be their king. War ensued. In a decisive battle the troops of Frederic were totally vanquished. The pope, upon the report of the victory, thanked God upon his knees with tears of joy. Ferdinand felt himself free and happy; and all the catholic princes were delighted that so fatal a blow had fallen on the *Protestant Union*, of which Frederic was the head. "That Union," says the historian, "and the opposition League of Wurzburg, formed by catholic princes in 1610, and sanctioned by the pope, are reckoned the chief causes of the thirty years' war."

The troops that escaped from the battle were dispersed; and the citizens of Prague inquired of Frederic what they were now to do. He replied, that they must think of an accommodation with the enemy: as for himself, he should depart early in the morning. As soon as he was gone, those citizens who were in favour of the emperor sent a message to the conquerors. On the third day all the Bohemian lords that were in Prague appeared before the imperial delegates, acknowledged their crime, and swore allegiance to Ferdi-

nand. The soldiers obtained permission to plunder the houses of the rich citizens; they were led on in the night by persons in disguise, and it was boasted afterwards that several millions had been obtained from the evangelicals. In the surrounding country, the German, Italian, Spanish, French, Polish, and Creolian soldiers ranged at pleasure, and plundered villages, cities, churches, and palaces, burning the houses and murdering the people.

Imprisonments, confiscations, and executions followed; cruelties of every kind were practised, especially on the friends of the gospel. They were deemed martyrs by their associates, and so they were; for it was principally a desire to preserve themselves and their fellow-Christians from persecution for conscience' sake that had animated them in the pursuit of those measures that led them to the scaffold. The author of the extensive account of these transactions now before us observes, that "the punishments inflicted upon the protestants in Bohemia after their subjugation by Ferdinand were certainly not altogether on account of their religion; much was caused by political animosity, and more by the hatred of the Romanists to that spirit of patriotism and zeal for the constitution of the kingdom which the protestants had so decidedly exhibited. The determination, however, of the emperor and king, Ferdinand II. was now to bring back the whole of Bohemia to the faith of Rome." We cannot enter into the details of the measures which were employed for this purpose; their ministers and schoolmasters were murdered or banished; their books were diligently sought for and destroyed; every kind of oppression was practised to induce them to leave their native soil; the number of families that were thus compelled to emigrate was, it is said, 36,000, of whom 185 were of the nobility. The whole narrative furnishes an exemplification of the truth of Mr. Fuller's remark in his discourses on the Apocalypse, "I believe that in almost every instance, where a body of Christians have taken the sword to defend themselves against persecution, they as a body have perished by the sword."

What, then, should be done, when rulers set themselves to wear out the saints of the Most High? What must be done when persecutors are deter-

mined to trample on every righteous principle, to forbid the publication of the gospel, and eradicate true Christianity from the earth? Are we tamely to yield our dearest interests, and take no measures to defend ourselves? We believe that in such a case, a calm determination to suffer will do more for the truth, which ought to be dearer to us than our lives, and be safer for the cause in which we are engaged, which ought to be our primary care, than resistance, however firm and effective. But the answer will come more gracefully from Luther than from us. He was not a coward; he was not an untried theorist, speculating in security upon what should be done by those who are in peril: let Luther speak:—

“‘What must be done then?—Attend,’ replied Luther. ‘If the emperor desires to march against us, let no prince undertake our defence. God is faithful: he will not abandon us.’ All preparations for war were immediately suspended, the Landgrave received a polite refusal, and the confederation was dissolved. It was the will of God that his cause should appear before the emperor without league and without soldiers, having faith alone for its shield.

“Never perhaps has such boldness been witnessed in feeble and unarmed men; but never, although under an appearance of blindness, was there so much wisdom and understanding.”—*D'Aubigné*, vol. iv. p. 151.

This was not the ebullition of a transient mood; it was in accordance with Luther's deliberate and fixed judgment. On a previous occasion, when a terrific storm impended, he had given similar counsels:—

“Every one in Germany understood that the arrest of the princes' deputies was a declaration of war. The elector was staggered, and ordered his chancellor to consult the theologians of Wittenberg.

“‘We cannot on our conscience,’ replied Luther on the 18th November, ‘approve of the proposed alliance. We would rather die ten times than see our gospel cause one drop of blood to be shed. Our part is to be like lambs of the slaughter. The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their hostings. Only let not your hands be stained with the blood of your brethren! If the emperor requires us to be given up to his tribunals, we are ready to appear.

You cannot defend our faith: each one should believe at his own risk and peril.’

“On the 20th November an evangelical congress was opened at Smalkald, and an unexpected event rendered this meeting still more important. Rhingen, Caden, and Franconstadt, who had escaped from the grasp of Charles V., appeared before them. The Landgrave had no farther doubts of the success of his plan.

“He was deceived. No agreement between contrary doctrines, no alliance between politics and religion—were Luther's two principles, and they still prevailed.”—Vol. iv. pp. 143, 144.

An equally impressive illustration of the mischiefs arising from the co-operation of worldly men with genuine believers, and of the adoption of measures to which such co-operation naturally leads, appears in the history of the reformation in Switzerland, where the doctrine of the leading theologians was in some respects purer than that of Luther and Melancthon. Representations on this subject, which we should be glad that all protestants, whether adherents of established churches or dissenters, should read and consider, are made by Dr. D'Aubigné in his newly published volume.

“It was the will of God that at the very gates of his revived church there should be two great examples to serve as lessons for future generations. Luther and the German Reformation, declining the aid of the temporal power, rejecting the force of arms, and looking for victory only in the confession of the truth, was destined to see their faith crowned with the most brilliant success; while Zwingli and the Swiss Reformation, stretching out their hands to the mighty ones of the earth, and grasping the sword, were fated to witness a horrible, cruel, and bloody catastrophe fall upon the work of God—a catastrophe which threatened to engulf the evangelical cause in the most furious whirlpool. God is a jealous God, and gives not his glory to another; he claims to perform his own work himself, and to attain his ends, sets other springs in motion than those of a skillful diplomacy.

“We are far from forgetting that we are called upon to relate facts and not to discuss theories; but there is a principle which the history we are narrating sets forth in capital letters: it is that professed in the gospel, where it says: *The weapons of our warfare are not carnal, but mighty through God!* In maintaining this truth we do not place ourselves on the ground of any particular school, but on

that of universal conscience and of the word of God.

"Of all carnal supports that religion can have, there is none more injurious to it than civil and diplomacy. The latter throws it into various ways; the former hurries it into paths of bloodshed; and religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance that no person can, that no person dares, to recognise.

"It was the very extension of the Reformation in Switzerland that exposed it to the dangers under which it sunk. So long as it was concentrated at Zurich, it continued a religious matter; but when it had gained Berne, Basle, Schaffhausen, St. Gall, Glaris, Appenzell, and numerous bailiwicks, it formed inter-cantonal relations; and—here was the error and misfortune—while the connexion should have taken place between church and church, it was formed between state and state.

"As soon as spiritual and political matters became mingled together, the latter took the upper hand. Zwingle ere long thought it his duty to examine not only doctrinal, but also fiscal questions; and the illustrious reformer might be seen, unconscious of the snares beneath his feet, precipitating himself into a corn-strewn with rocks, at the end of which a cruel death awaited him.

"The primitive Swiss cantons had resigned the right of forming new alliances without the consent of all; but Zurich and Berne had retained the power. Zwingle thought himself therefore quite at liberty to promote an alliance with the papal states. Constance was the first city that gave her adhesion. But this Christian co-burgery, which might become the germ of a new confederation, immediately raised up numerous adversaries against Zwingle, even among the partisans of the Reformation.

"There was yet time: Zwingle might withdraw from public affairs, to occupy himself entirely with those of the gospel. But no one in Zurich had, like him, that application to letters, that correct, keen, and sure eye, so necessary for politicians. If he retired, the helm of the state would be left without a pilot. Besides, he was convinced that political acts alone could save the reform. He resolved, therefore, to be at one and the same time the head of the state and of the church. The registers prove that in his later years he took part in the most important deliberations; and he was commissioned by the councils of his canton to write letters, compose proclamations, and draw up opinions. Already, before the dispute with Berne, looking upon war as possible, he had traced out a very detailed plan of de-

fence, the manuscript of which is still in existence. In 1528 he did still more; he showed in a remarkable paper, how the republic should act with regard to the empire, France, and other European states, and with respect to the several cantons and bailiwicks. Then, as if he had grown grey at the head of the Helvetic troops (and it is but just to remark that he had long lived among soldiers), he explained the advantages there would be in surprising the enemy; and he described even the nature of the arms, and the manner of employing them. In truth an important revolution was then taking place in the art of war. The pastor of Zurich is at once the head of the state and general of the army: this double—this triple part of the reformer was the ruin of the Reformation and of himself."—Vol. iv. pp. 465—468.

It is impossible for us to give even an outline of the deeply interesting narrative by which these observations are illustrated and justified. Zurich yielded to the counsels of the enlightened and energetic man who thought that he was only fulfilling the duties of a good minister of Christ and a good citizen of the state, when he directed the negotiations of that state with the states around, and planned alliances which should effectually protect the adherents of the gospel from the oppressions of the Romish powers. He had been reared amidst lovers of liberty, and during those early years which decide the course of all the others, imbibed the history of the ancient republics. He became eminently popular and influential, not only in his own canton, but in others near it. "More and more the Christian disappears in the reformer, and the citizen alone remains." Reverses, however, ensued. The Romish confederates marched unexpectedly upon Zurich, and the protestants were routed. The pastors had marched at the head of their flocks; twenty-five of them were slain, and among others Zwingle. Other disasters succeeded; the sufferings which had been dreaded were experienced, and districts in which the gospel had appeared to be firmly established were again covered with thick darkness.

"Thus the Reformation," says Dr. D'Aubigné, "that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the word of God. An inconceivable infatuation had taken possession of the friends of

the bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. But God reigns: he punishes the churches and the people who turn aside from his ways. We have thus taken a few stones, and piled them as a monument on the battle-field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's book: 'Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen: but we are risen and stand upright.' And on the other, this declaration of the Head of the church: 'My kingdom is not of this world.' If, from the ashes of the martyrs at Cappel, a voice could be heard, it would be these very words of the bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown:—such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative."—Vol. iv. pp. 619, 620.

A full examination of the history of the church would probably show that whenever the power of faith has been sufficient to overcome the fear of suffering, the friends of truth have ultimately triumphed; but whenever the fear of suffering has gained the ascendancy in their minds, the truth has been repressed, and the interests of Christ's kingdom have waned. "This is the victory that overcometh the world, even our faith."

A few sentences must be added, descriptive of the books mentioned at the head of this article.

The volumes entitled *The Reformation and Anti-Reformation in Bohemia*, contain a plain, straightforward account of the ecclesiastical affairs of that country from the fifteenth century to the seventeenth, with some notices of the subsequent circumstances of the exiles and their posterity. Ample extracts

are given from documents collected by the author who is of Bohemian descent, who rightly judged that they ought not to be suffered to fall into oblivion. He has not thought it desirable to prefix his name, but internal evidence attests satisfactorily the authenticity of his statements.

The volumes next in order are a republication of that part of Dr. D'Aubigné's animated narrative, with which a large portion of the British public is already familiar. We are glad to see it in this cheap form, as it is well that it should be accessible to all classes of the community. The sentiments it expresses are admirable, and the style is so attractive that it will commend itself even to those classes of the community who are apt to regard the history of former times as dry reading.

The fourth volume is not like its predecessors, a translation from the French, the author having so far mastered the English language as to be able to compose in it easily, with the aid of a literary friend from this country. The graphical style in which it is written, the careful citation of authorities, and the truly Christian spirit that it breathes, entitle it to warm recommendation, and will undoubtedly ensure for it thousands of admirers.

In adverting to Mr. Carlyle's work on the *Moral Phenomena of Germany*, it may be right to acknowledge that we are not conversant with that gentleman's former productions. The peculiarities of his style may perhaps appear less repulsive to eyes that are familiar with them than they are at first sight; and hints that are to us mysterious may perhaps contain a meaning sufficiently obvious to those who remember what he has said formerly. There is much that is fascinating, and much that deserves serious consideration; but it appears to us that his religious principles are unsettled; and with his intellectual daring and excitable imagination it is quite uncertain to what point of the compass he may veer. We have been almost ready to exclaim, It is Edward Irving risen from the dead. He has glimpses of magnificent objects, but he does not seem to be able to describe them distinctly. He is looking toward the heavens with an optical instrument, and announcing his discoveries, but we fear that it is only a kaleidoscope. If we understand his views of the Christian

church, they may be briefly expressed thus: All has been wrong; all is wrong; all parties are wrong; all classes are wrong; and to attempt any improvement is wrong. No good can come of Christian effort without apostles, and these must be sent by a special interposition. The Lord's return is not only the great hope of the church, it is its only hope. Such seems to be Mr. Carlyle's theory; but his testimony respecting Germany is valuable, and tends to corroborate what we have been writing. Referring to the protestant churches on the continent, especially the German, he observes that "the subjection of the church to the state almost unavoidably sowed out of the protection afforded by the latter." He adds,

"The deeper interest the civil ruler took in her prosperity, the more was he tempted to exercise that care which her dignitaries re-nounced. Legal fictions helped him, without intending evil, to lay his earthly hand on the heavenly tabernacle. And whether on the theory of episcopacy lapsed to him, or on that stranger one of the magistrate as a third estate

in the church between priest and people, or on the ground of his supremacy over every institution formed in his kingdom, the protestant ruler became the head of the church in his dominions as really, and with even less right than the pope; the guide of all her affairs, the appointer of all her clergy. However individuals might continue to draw from Christ as the fountain of life through his ministers, yet the church, as a body, knew no other fountain than the grace of the civil ruler, from whom, however devout, only an earthly life could come to her. Ever since, she has, throughout Germany, quietly taken her place with education and medicine, as one of three institutions, for the good of spirit, soul, and body, among the departments of civil government." . . . "Satan, where he could not overcome by terror or slander, has always defeated by craft, and destroyed by popularity, the cause which he could not put down by persecution. Some royal, noble, rich, wise, creditable man—some approving majority of society, becomes the patron of the struggling cause, and lifts it into favour and failure at once. The witnesses for the truth find acceptance, but Christ is still rejected. His cause is once more lost, and the kingdom of God once more postponed."

BRIEF NOTICES.

True Greatness Exemplified in the Character and Labours of the late William Knibb, Twenty-one years a Missionary in the Island of Jamaica. A Sermon preached in Shortwood Meeting House, Jan. 11, 1846. By THOMAS FOX NEWMAN. Published by Request. London: Eyo. pp. 86. Price 1s.

This discourse, which is not inferior to any of those having reference to Mr. Knibb's decease which we noticed last month, did not reach us time enough to be mentioned with them. The text is, "Know ye not that there is a prince and a great man fallen this day in Israel?" Mr. Newman takes occasion to show that true greatness is always based on moral worth;—that true greatness is perfectly independent of adventitious distinctions;—that the elements of true greatness are very commonly developed by events and circumstances;—that true greatness preserves its identity amidst changing scenes; that true greatness is perfectly compatible with the tenderest sympathies of the human heart;—and that true greatness is not forgotten when the subject of it has passed away. These propositions are judiciously illustrated and applied to the character and history of our deceased brother; in reference to whose early removal the preacher pertinently remarks, "that it is by

no means an unusual occurrence for the servants of God, who have been permitted to achieve a vast amount of work in a little time, or who have been favoured with special successes, to be removed at an early period;" and "that by the death of such a man, the Almighty declares his sovereignty over all instrumentalities and all events."

The Native Irish, and their Descendants. By CHRISTOPHER ANDERSON. The third edition, improved. London: pp. 276. Price 2s. 6d.

Thirty years ago, we read this work with great delight. It did much at that time to interest the public mind in the Baptist Irish Society, which had recently commenced its operations, and to guide those who had the management of that institution. Since that time a generation has passed away; the author has meanwhile improved his performance; and the present committee of the Society to which we have referred will find it advantageous to make themselves masters of it, and recommend it to their friends. Mr. Anderson advocates strenuously the communication of scriptural instruction in the native Irish language; and says, "The profits of the first edition of this work, published at five shillings and sixpence, and of

the second at seven shillings, have been devoted towards the education of the native Irish in their own language. . . Whatever profit may arise from the present larger impression at half a crown only, will be applied to the same object."

British Female Biography, being Select Memoirs of Pious Ladies, in Various Ranks of Public and Private Life. Including Queens, Princesses, Martyrs, Scholars, Instructors, Poetesses, Philanthropists, and Minister's Wives. By the Rev. THOMAS TIMPSON, Minister of Union Chapel, Lewisham, Author of the "Companion to the Bible;" "The Key to the Bible;" "British Ecclesiastical History;" "The Angels of God," &c. London: Aylott and Jones. 12mo. pp. 388.

This is a work not only suitable to be read once, but valuable to have at hand for reference. Comprising brief accounts of fifty-five females in different stations of life, whose names are likely to occur in family reading, it may often be convenient to take up this volume, as a kind of biographical dictionary, to ascertain their ages, stations, and characters. Thus, it may be hoped that it may prove advantageous to the daughters of many other men, that the worthy author had "six daughters," with a view to whose welfare he compiled this volume.

The Miscellaneous Works and Remains of the Rev. ROBERT HALL, with a Memoir of his Life, by Olinthus Gregory, LL.D., F.R.A.S., and a Critical Estimate of his Character and Writings, by John Foster, Author of Essays on Decision of Character, &c. London: Henry G. Bohn. Post 8vo. pp. 572.

This is the first volume of a series of works of established reputation, which it is intended to publish uniformly under the general title of Bohn's Standard Library. Mr. Bohn being the proprietor of the copyright of Mr. Hall's works, has naturally commenced with a selection from the writings of that eminent man. Some of his most celebrated pieces are included in this volume, namely, Christianity Consistent with a Love of Freedom—An Apology for the Freedom of the Press—Review of the Apology for the Freedom of the Press in the Christian Guardian, with Mr. Hall's Reply—Modern Infidelity considered—Reflections on War—The Sentiments proper to the Present Crisis—The Advantages of Knowledge to the Lower Classes—A Sermon on the Death of her Royal Highness the Princess Charlotte of Wales—and six articles published in the Eclectic Review. The price of the volume is remarkably low, in proportion to its bulk and the respectability of its appearance.

The Three Grand Exhibitions of Man's Enmity to God. By DAVID THOM, Bold Street Chapel, Liverpool. London: Simpkin, Marshall, and Co. 8vo. pp. 558.

The title, size, and appearance of this work raised our expectations; and we were not at all repelled by a little metaphysical-imaginative obscurity, and an air of paradox, attended by such terms as "the soulful body," and "the all and in all state." We have, however, wasted our labour without profit or pleasure.

Mix, in about equal portions, Hyper-Calvinism, Swedenborgianism and universalism, and reduce them all to the remotest resemblance of consistency, and you have the essence of this book. We have neither room nor inclination to transfer its arguments to our pages, though the simplest statement of them will be their most certain confutation. One specimen must suffice: it embodies the main doctrine of the work. Human nature is "essential enmity" to God; Such was Adam when created. In giving him a law, God contemplated nothing but the display of that enmity, for "in the nature of the case" nothing else was possible. The first "grand exhibition" of it was in eating the forbidden fruit. This "essential enmity" was then in the Jewish nation placed under positive law, the violation of which afforded the second grand exhibition. Lastly, the doctrine of universal redemption, or the fact that all men are now fully and unconditionally saved, has been published, the rejection of which by all, except Mr. Thom and his friends, constitutes the final and grandest display of man's enmity to God. Amongst a thousand unexplained mysteries are these:—How can human nature be essential enmity to God and absolutely saved at the same time? What sort of enmity is that which coincides with the uniform and inevitable accomplishment of the Creator's intentions, and is but the natural development of man's constitution? As, however, there was no guilt, so there was no punishment. If Adam had obeyed he could only have prolonged the stay in Paradise of undeveloped hostility to God; by sinning he took the first step towards a diabolic state. The obedience of the Jews could only have perpetuated "carpal ordinances;" their disobedience issued in the unconditional salvation of all men. The climax of man's enmity to God, as exhibited in the rejection of the doctrine of universalism, will but produce the final extinction of itself, though in what way men are saved when their very essence is annihilated does not appear. Mr. Thom seems generally to intimate that his views have been vouchsafed to him by the grace of a special divine illumination, yet confesses they have been "concocted" from the bible. He and his friends constitute the "election of grace," "Hermeneutics," together with "Lardner credibilities," and "Paley theologies," are set at naught as "fleshly," while all evangelical Christians are denounced as "pious" sensualists. Few things can be more melancholy to contemplate than these illustrations of time and talents mispent and abused. However, "the fire will try every man's work." We are content, for "the Lord cometh."

The Way of Salvation set forth; or, The Importance, Nature, and Design of Salvation Unfolded. By the Rev. JAMES SMITH. Cheltenham: 82mo. pp. 256. Cloth, gilt. Price 1s. 6d.

In this small volume the first principles of gospel truth are exhibited in a plain and affectionate manner, by our brother the pastor of the church in New Park Street. He says offitly, "It aims rather at the heart than the head. It is intended to do good to the souls of

and. It is wished to the notices of our fellow-countrymen, who are living in ignorance, folly, and crime."

Wild Flowers of the Year. London: (Tract Society) Monthly Series. Pp. 192.

A pleasant introduction to botanical studies. "A little guide book," says the writer, "to the fields, and lanes, and woods; designed to direct the attention of the lover of country walks, to the lowly flowers, which he may be most likely to find in his path."

"For not to dwell at large, on things remote
From use, obscure and subtle; but to know
That which before us lies, in common life,
Is the chief wisdom."

The Watchman's Voice; a New Year's Address to the Church and Congregation assembling in the Baptist Chapel, Garland Street, Bury. By their affectionate Pastor, CORNELIUS ELYEN. Second Edition. London: J. C. Hales. 32mo. pp. 82.

A very small book, written under the influence of an earnest desire to promote the spiritual interests of the people to whom it is addressed, and well adapted for circulation among the hearers of the gospel in any part of Britain.

Sermons of Consolation. By F. W. P. GREENWOOD, D.D., Minister of King's Chapel, Boston. Third Edition. London: Chapman. 12mo. pp. 245.

This is one of the volumes of "The Catholic Series," concerning which the publisher states that he "intends it to consist of works of a liberal and comprehensive character, judiciously selected, and embracing various departments of literature." The book itself consists of twenty-seven sermons on various topics of a consolatory kind, which are treated in an original and deeply interesting manner. The composition throughout is very superior, and in some parts surpassingly beautiful. We regret, however, to be obliged to add, that the theology is defective. By the occasional introduction of certain phrases, and yet more by the universal omission of certain doctrines, the conviction is forced upon us that the author's sentiments are unitarian. The work, as a whole, contains very much that all must admire, while there are in it some things which require to be read with the utmost caution.

The North British Review. No. VIII. Edinburgh: 8vo. pp. 265. Price 6s.

We welcome the successive numbers of this work, finding that they always contain some substantial articles. Among the most interesting in this, we reckon an argument on the comparative antiquity of different books in the New Testament, as exhibited in the different appellations given in them to our Lord; founded on Dr. Dobbin's Refutation of the Mythic Scheme of Dr. D. F. Strauss;—an Examination of the Works on Ecclesiastical Miracles and on the Lives of the English Saints; published some time ago by Mr. John Henry Newman, then Fellow of Oriel College;—and a Critique on the Writings of Mr. Thomas Carlyle.

Marshall's Edinburgh Ecclesiastical Journal and Literary Review. No. I. February, 1846. Edinburgh: 8vo. pp. 80. Price 1s.

The first number of a monthly periodical designed to promote the interests of the established church of Scotland. The principal article is on the Liverpool Conference, whose creed adopted as a basis of union, it attacks energetically, and in a way which has excited in the Free Church Magazine more indignation than it was expedient for the conductors of that work to express, if they saw that it could be answered by calm and convincing argument.

The Greatness of the Soul, and the Unspeakableness of the Loss thereof. No Way to Heaven but by Jesus Christ. The Strait Gate. By JOHN BUNYAN. To which is prefixed, an Introductory Essay on his Genius and Writings, by the Rev. ROBERT PHILIP, Author of "The Life and Times of Bunyan." London: Nelson. Foolscap 8vo. pp. hi, 278.

The second volume of the series entitled, "Works of the English Puritan Divines." Mr. Philip's Introductory Essay is an interesting disquisition on the order and dates of Bunyan's principal pieces. He maintains strenuously that the Pilgrim's Progress was not, as is generally supposed, and as he himself formerly believed, written in prison, but in 1676, four years after Bunyan's release.

Christian Union: with reference to the late Meeting at Liverpool. By J. A. HALDANE. Edinburgh: 18mo. pp. 64. Price 8d.

The author, the respected pastor of a baptist church in Edinburgh, argues in favour of union and forbearance; but against a suggestion that has been made, that there should have been an article added to those agreed to at Liverpool, to the effect that "Although the principles of Christianity, direct and indirect, enjoin the construction of a suitable organization; yet no specific mode of organisation has the authority of prescription, nor is an integral part of Christianity itself."

RECENT PUBLICATIONS Approved.

The Missionary Warrior. "Oh! Valiant for the Truth!" An Elegy on the death of the Rev. W. KRIZE, late Missionary at Falmouth, Jamaica. Written expressly for the Occasion, by JAMES MONTGOMERY, Esq. Composed for one, three, or four voices, with an Accompaniment for the Organ or Pianoforte, by JOHN KING. Composer of "Songs of Jubilee," the "Missionary's Requiem," "The World's Jubilee," &c. London: folio, pp. 8. Price 2s.

Evangelical Synopsis. Now Publishing, in Monthly Parts, Price One Shilling each, for the Use of Families, The Holy Bible; containing the Text according to the Authorized Translation, with Notes, Explanatory and Practical. By INGRAM COBBIN, A.M. Illustrated by several highly finished Maps of some of the Principal Places referred to in the Inspired Volume. Part I. London: Barger. 8vo. pp. 48.

Eclectic Review for February, 1846. London: 8vo. Price 2s. 6d.

INTELLIGENCE.

AMERICA.

SHIPWRECK OF DR. MACLAY.

A large proportion of our readers, remembering the visit of Dr. Maclay to this country in 1840, and the active part he took in the formation of the Bible Translation Society, will peruse with deep interest, a description of his narrow escape from a terrific death, on the 19th of last December, while attending to his usual avocation, as agent of the kindred institution in the United States. Sixty-five persons perished; but he was mercifully preserved, and was able to address to his son, a few days afterwards, a letter of which the following is an extract.

"The *Bell Zane* left Zanesville (Ohio) for New Orleans on the —, and on the 19th inst., at one o'clock in the morning, ran on a snag about five miles below the mouth of White river, and fifteen above the mouth of the Arkansas river. Nearly all the passengers were asleep at the time she struck the snag, which went completely through her bottom; after careening first on one side and then on the other—the boilers rolled off, which righted her for a moment, and the vessel then went completely over on her side and filled with water. I was asleep at the time she struck, but was aroused by the shock and the tremendous noise produced by the rolling of empty barrels from the hurricane deck into the river. I instantly sprang from my berth, when at that moment the vessel gave a heavy lurch, and the water rushing in, filled the state room up to my breast. With great difficulty I struggled across the cabin floor, and aided by the handle of the door between the ladies' cabin and ours, I reached the state-room on the opposite side of the boat; and as both doors were providentially open, I passed through them to the outside, where many of the passengers had collected. The boat was then on her beam ends. The night was intensely cold, and those who had escaped immediate death were clustered together on the wreck, destitute of clothing, bare-headed and barefooted. The scene was truly an awful one, which it is impossible adequately to describe. The hurricane deck, which had separated from the cabin, floated ashore—upon this the captain and four others had sought refuge, and three out of the number were frozen to death. The hull of the boat also became detached from the cabin, and turned bottom up. Fifteen persons, however, succeeded in climbing upon it, and were finally rescued.

Others of the passengers clung to the sides of the cabin and were taken off by a small boat. Another portion of them, including myself, floated on a part of the wreck about ten miles down the river Napoleon, at the mouth of the Arkansas.

In order to protect ourselves from the severity of the weather, we obtained from the berths, which formed a part of the wreck, a few quilts and mattresses, and whatever else we could find for that purpose. I gave a mattress, which I had procured for myself, to Mr. Chapman who had the child of Captain Time in his arms, and placed it over him and the child. I obtained another, but a planter from Kentucky, whose name was Burns, and who was suffering excessively from the cold, needing it more than I did, and he being in danger of freezing to death; I gave it to him. We remained full four hours on the wreck, and as you may readily imagine, suffered terribly from our exposed situation. Providentially, some of the crew succeeded in finding a small boat with which they came to our relief. The ladies and small children, Mr. Burns (who died from exposure almost immediately after he reached the shore), and myself were among the first who were landed. Col. Rives, a relative of Mr. Rives of Washington, was on board of the steamer, and was the first person who reached the shore. He possesses great energy of character, and was exceedingly kind and attentive to the passengers, as well as to myself; he travelled along the shore through the woods a number of miles, and obtained a boat, and came to the wreck to render us additional aid. After we had landed, we walked to the house of Mr. Cook; an overseer of Mr. Hibbard of Napoleon, by whom we were received, and treated with the utmost kindness, and every attention paid to us which our pressing necessities required. Judge Sutton and other humane citizens came from Napoleon to the place where we were, and tendered us every assistance in their power; they have our lasting gratitude for the kindness they evinced towards us in our distressed and trying condition. The captain states that there were 125 passengers on board the boat; that sixty-five were lost and that four that were frozen to death. I attribute my powers of endurance (sufficiently put to the test on that terrible night), to my constitution and temperate habits.

I lost my gold watch, (which I bought thirty years since), my trunk, valise, and cap bag. My trunk I afterwards recovered with some of my clothing, but all the rest of my effects are irrecoverably lost. I sat on

the wreck for four hours, barefooted, without hat, or vest, or coat, during one of the most bitterly cold nights of the season.

During the four hours I was on the wreck, I spent most of the time in mental prayer. I felt resigned to the will of God, and my mind was composed. I would with gratitude raise another Ebenezer, and say, 'Hitherto hath the Lord helped me,' what shall I render unto God for all his mercies towards me? I am at the house of Cornelius Paulding, Esq., who has always exhibited great kindness towards me, and, in the present instance, his Christian sympathy and friendship have exceeded, if possible, his kindness on former occasions."

MONTEBAL.

In a private letter to the editor, Mr. Cramp says, "My work goes on steadily. Every day brings its own duty, and not unfrequently more than can be attended to. I trust it may be said that the college is in a prosperous state. We have now fifteen students, thirteen of whom are under preparation for the ministry. One of them came last week. He had travelled nearly 1000 miles, being a resident in Michigan. His purpose was to study at Hamilton in the state of New York; but, meeting with some pecuniary difficulties, he was advised to come to us. I am much pleased with him. Several of the new students are entirely uneducated, and therefore have had to begin with the elements; so that my daily engagements present a strange medley, grammar and geography, and sometimes arithmetic, one part of the morning, and biblical criticism or theology, the other. Mr. Bowditch and myself are entirely agreed in our work; our views on all subjects harmonize most delightfully; and we are particularly desirous of giving a thoroughly practical turn to the whole course of education. I flatter myself that our students will leave college much better fitted for ministerial labour than many even in England. Ecclesiastical history, for instance, is very imperfectly studied at some colleges in the mother country; it is with us an important department."

ASIA.

GHAT MURDERS IN INDIA.

The following extract of a letter from Mr. Carey of Cutwa has been kindly transmitted to us by Mr. Pegga, to whom it was addressed, who informs us also that a motion, by Mr. Peynder, on the subject to which it refers, is coming on for discussion at the India house.

Be assured, my dear brother, that I have rejoiced and do rejoice in all your labour of love for the poor natives of this dark land.

VOL. IX.—FOURTH SERIES.

I rejoice that suttees are put a stop to; that drowning of children in rivers, to fulfil vows made in ignorance, is suppressed; that infanticide is also, in a great degree, put down, though I fear it still exists in some measure; British encouragement of idolatry is also in a great measure done with, but yet not altogether; slavery is also abolished, but not quite extirpated. Oh what a blessing are these measures to this country!

I hope also that the time is not far off when *Ghat murders* will also be abolished, and not only bringing the dying but also the dead to the river. Thousands are destroyed by being brought to the river before they are dead. Bringing the dead and burning them or casting them into the river is a cloak, whereby thousands of murders have been and are constantly concealed. Not only so, but at times the water is made so impure, I have no doubt in my own mind, that thousands of people die by drinking it. These are lamentable truths, and I pray for the time when all such things will be abolished. A little river clay or water taken to their houses for people dying, would serve the same purpose, in their ideas, as bringing the dying or dead to the river, and, therefore, putting a stop to all these practices would be no hardship to the poor native. Oh what a blessing would attend it. I have now spent thirty-five years at Cutwa, and the scenes of misery that I have been an eye-witness to, of the weak, sick, and dying, have been heart-rending in the extreme; hundreds of poor creatures are brought by their relations and friends to the river side, and there left to die, or to be devoured by dogs and jackals. I have often picked up poor creatures cast into the river, or left on the bank, and by taking a little care of them, and giving them a little medicine, they have recovered and gone home; and I have seen others set upon by dogs before life was extinct or the body cold. Oh how I have wished and tried, again and again, to establish there a hospital with a native doctor. The expense of medicine, food, and clothing would be perhaps forty or fifty rupees per month. But oh, what a deal of good might be done by it! What multitudes might be saved from death, and what misery might be prevented! My prayer to the God of all good is that he may bless your labours to the saving of thousands of lives. Since you left the country, much good and many changes for the better have taken place. I live and labour in hope. God can bless, and it is his work; I will wait his time. May I beg your prayers for this place. Through mercy we are well. Mrs. C. unites in kind regards."

THE REV. J. L. SHUCK.

We regret to learn that this useful missionary finds it necessary to leave his post for a

season, and revisit his native land. In a letter, dated Canton, 20th July, 1845, he says, "Contrary to what I supposed was my settled determination never to leave China, I am preparing to embark for America within four months from this date. I am making every arrangement with reference to my landing again in Canton twelve months from the time of leaving it. Every facility which my friends in Virginia can, therefore, afford me for thus speedily returning, will be considered by me as the greatest favour. It is, I find, absolutely impossible to have the children cared for in China, and they are too young to be sent under any one's care but my own. The peculiarity of my circumstances are such that all my friends think it every way expedient for me to visit the United States. There will be no additional expense to the Board. We hope, too, and believe that good will result to this mission by such a step. And yet to leave this deeply interesting field even for twelve months, is a sore trial. My earnest prayer to God is, that I may be buried in China, where moulders the lovely form of my thrice precious Henrietta. The Board have heard of my bereavement, and written me most affectionately; from New York letters have also come, and from Virginia I shall no doubt hear by next ship. I have recently been reminded of my own position with terrible vividness by the demise at Macao of Mrs. Sword, wife of a Canton merchant from Philadelphia. She was a dear Christian friend of my beloved and faithful wife. She left five little children, all younger than mine—her babe ten days old. Mr. Sword leaves with his children in a month or two for America.

You will, I am sure, discover my deep anxiety to return to China within twelve months, in the fact, that after nearly ten years' toil and unusual drudgery, I have reached that goal, so long and anxiously prayed for, of feeling at home as a preacher in the Chinese language; my constitution is good, inured to an Eastern climate, and am comparatively still a young man, not thirty-two. Devan is thirty. For a visit of four months to my native land, after an absence of twelve winters, none must require of me an apology. I offer none.

ORDINATIONS.

MILNE'S BRIDGE, YORKSHIRE.

On Wednesday, the 11th of February, the Rev. J. Hanson, late of Sutton, was publicly recognized as the pastor of the baptist church, Milne's Bridge. The Rev. Henry Dowson, of Bradford, explained the nature of a Christian church; the Rev. J. Whitewood, of Halifax, asked the questions; the Rev. J. Acworth, M.A., President of Horton College, gave the charge to the minister; the Rev. W. Fawcett, of Halifax, addressed the

church; the Revs. T. Thomas, G. Holmes, T. Lomas, and J. Ash, took part in the services of the day. The services, which were unusually interesting and effective, were well attended. On the Tuesday evening, prior to the ordination, the church assembled to implore the divine blessing, which we hope will rest upon pastor and people.

TOWCESTER, NORTHAMPTONSHIRE.

The Rev. J. Davies, late of Cradley, Worcestershire, has received a unanimous invitation from the baptist church at Towcester, Northamptonshire, and commenced his labours on the last sabbath in January. On the previous sabbath, the Rev. J. Barker resigned his pastoral office, in consequence of his age and infirmities, after having sustained the office with great faithfulness and success for half a century.

HUNTINGDON.

The Rev. W. Wright, having resigned the pastoral office, which he has sustained with usefulness and honour for more than twenty years, the church meeting in Union Chapel have cordially and unanimously invited his colleague, the Rev. James H. Millard, B.A., late of Stepney College, London University, and son of the Rev. James Millard, of Lymington, to assume the sole pastorate. He accordingly entered on his labours on Lord's day, January 25th, with cheering prospects of success.

FEMBROKE DOCK.

The Rev. D. L. Paghe, of Swansea, has accepted the unanimous invitation to become the pastor of the baptist church, Bush Street, and expects to enter upon his stated labours the second sabbath in March.

GLOUCESTER.

The Rev. George Woodrow, of Downham, Wilts, has accepted a unanimous invitation from the church meeting at Parker's Row, Gloucester. Mr. Woodrow enters on his stated labours on the third sabbath in March. His prospects are encouraging.

EXETER.

The Rev. George Gould, of Dublin, has accepted the invitation to the vacant pastorate of the baptist church, South Street, Exeter, and purposes, v. v., entering on his labours the 29th of March, or early in April.

RECENT DEATHS.

REV. W. GILES.

Died, January 25th, 1846, the Rev. W. Giles, of Ashton-under-Lyne, in the fifty-

fourth year of his ministry, and the seventy-fifth of his age; of whom we shall hope to receive a further account.

REV. W. JONES.

William Jones, M.A., who died on the 21st Jan. 1846, in the eighty-fourth year of his age, was born in the year 1762, at the village of Poulton, in Cheshire, about six miles from Chester, where his father and grandfather before him occupied a considerable farm, under the ancestors of the Earl of Grosvenor. He was at first intended to follow his father's occupation as farmer; but early discovering traces of considerable ability, he was sent to Chester, to be placed under the care of a clergyman, with a view to be educated for the established church. It was while here that the writings of Archibald McLean, of Edinburgh, fell into his hands, which gave his mind, to use his own phrase, such a twist, that he never afterwards recovered it. About the year 1786, he was baptized by that excellent man, and united to a small band of professing Christians, holding sentiments similar to his own at Chester. Here it was that he became acquainted with the lady whom he afterwards married, and who was spared to cheer and solace his life for upwards of half a century. To her excellent care and attention, as well as energy and direction, he has owned that he was indebted for many of his works. Indeed, he used to say, with peculiar glee, that there was one step in his life which he never regretted, and that was his marriage. He did not remain long in Chester, but removed to Liverpool, where he engaged in business as a bookseller and publisher. He was speedily chosen as pastor by a body of Christians whom he himself had been instrumental in collecting together to worship God after the manner of the so-called Scotch baptists. Here it was, in the year 1800, that he commenced publishing his Theological Repository, his first work of any note, which periodical continued until 1808. About the year 1809 he removed to London, where he also commenced and carried on business as a bookseller and publisher, combining the author with the tradesman, and the Christian and elder with both. His writings and preaching in a short time attracted considerable public attention; and though now dead, yet he will long continue to speak to the public in his excellent History of the Waldenses, his Ecclesiastical Lectures, as well as in his Biblical Cyclopaedia, not to omit his last work on Nonconformity, all of them breathing the spirit of the gospel. The beneficial tendency of his writings even attracted the notice of majesty, and our present beloved queen was pleased to give flattering marks of her approbation; thus conferring a favour upon him individually, and upon dissenters in general. But it is unnecessary to say more on this head, or even on his life,

since he has left behind him, in manuscript, with a view to appear before the public, an autobiography, the last literary work on which he bestowed his pen, and therefore combining the knowledge of his intelligent, experienced, and lengthened existence. Of the five sons which it pleased God to bless him with, only one survives him, Jos. Jones, Esq. a merchant of Oporto; who is his sole heir.

REV. J. GOODRICH.

Died, Feb. 8, Mr. Goodrich, superintendent of City Missionaries in the western district of London. He was born at Stony-Stratford, Bucks, where his father was pastor of the baptist church, on the 15th May, 1789. In 1808, he was apprenticed at Leicester, and in the same year he had the typhus fever, and from this visitation of sickness principally dated his conversion. He was baptized by Mr. Hall, in Harvey-lane chapel, Leicester, on the 3d of November in the same year. After this period, and at the time of his first marriage, which took place in Leicester, Sept. 20th, 1812 (to Miss Mary Carter, of Flickney), he enjoyed the preaching of Mr. Hall, and has always alluded to it as one of the greatest blessings he was permitted, in the providence of God, to possess on earth. From early life he felt a great desire for the ministry. He was first a Sunday scholar, then a teacher in the school, in which situation he soon commenced delivering addresses to the children, and visiting about in the villages round Leicester, frequently speaking in public. His activity and zeal in the church, and the blessing of God upon his occasional labours, induced his pastor, and the church to which he belonged, to believe he might be more extensively useful by devoting himself entirely to the work of Christ in the conversion of sinners, and the edification of his people. He preached his first sermon, at Mr. Hall's particular request, in his own study, on which occasion himself, and the deacons of Harvey-lane chapel were present alone. Soon after this he was requested by Mr. Hall and the deacons to preach in his vestry, before themselves and the members of the church. He entered the academy, Bristol, on the 24th August, 1816. On the 21st March, 1817, he left the academy and went to Weymouth, where he remained but one month. He next went to Watchet, Somersetshire, in the May of the same year. At Christmas in the following year (1818) he left Watchet, and after supplying at Manchester, Burslem, and Blockley, he removed to Langham, in Essex. He laboured here with comfort to himself and satisfaction and edification to his charge, and left amidst the deep regrets of all there, on account of the ill state of his health, which had for some time been on the decline; sending a letter of resignation to the church at Langham on the

25th of March, 1836. He had not been long in London before a wide field of labour was thrown open before him, which he accepted, entering upon the service of the London City Mission. The opportunities this situation afforded him for increased usefulness seemed to arouse all his native energy and activity, and in its service he laboured devotedly till the last few hours of his life.

MRS. BEDDING.

Died, at Speen, Jan. 7th, Mary, the wife of Mr. Edward Bedding, pastor of the baptist church, Speen, Bucks. The deceased was brought to know and love the truth rather early in life, under the ministry of Mr. Pryce, curate at Aston-Sandford. In 1810 she was baptized, and made one of the first twelve which formed the baptist church at Haddenham. Her membership for twenty-one years was filled up with active service and a consistent life. On the formation of a church at Cuddington, in 1831, she received an honourable dismission, and from thence to Speen, where she was called to endure a protracted illness, by which the great Refiner mettened her for a better country. Her fears about the separation of body and soul sometimes ran high; but her gracious Lord was better to her than her fears, for she fell asleep in Jesus without one painful struggle, in the sixty-fifth year of her age.

MR. B. H. BARTON.

Died, on Tuesday, Jan. 20th, at his house, St. Thomas's-street, Southwark, Mr. Benjamin Herbert Barton, in the thirty-second year of his age, eldest son of Mr. Charles Barton, Great Missendon, Bucks. He was a Fellow of the Linnean Society, Librarian of St. Thomas's hospital, and author of a valuable work on medical botany, "The British Flora Medica." The hope of the gospel brightened the days and nights of the affliction which terminated his earthly career, and he died in hope of a glorious immortality through faith in Christ Jesus.

MRS. ELIZABETH RUSH.

Mrs. Rush was brought to the knowledge of the truth when she was very young, and in early life devoted herself to Christ, and joined the baptist church at Old Ford, then under the pastoral care of Dr. Newman. She was an honourable and useful member for nearly thirty-three years, and for several years a superintendant of the sabbath-school, where she was much beloved both by teachers and children. Becoming ill in the beginning of last December, and feeling as she had never felt before, the thought struck her mind, Should this be death, how do I stand prepared? and she said to the writer, with a countenance beaming with heavenly joy,

"I had a sweet hope and a lively faith in my blessed Jesus, that, should it prove so, all would be well. She gradually grew worse; and at last, being confined to her bed, she frequently spoke of the preciousness of her dear Saviour, and of the mercy that it was that she had not to seek him then, as the rapid nature of her complaint, and its weakening effects, would have deprived her of power to do so. She habitually rejoiced in hope of the glory of God. She was a humble follower of the Lord Jesus. She loved his word, his house, and his people; they were to her the excellent of the earth. She was a woman of much prayer, and her peaceful and happy temper and kind disposition endeared her much to those who knew her best. Her sister observing that she did not know how to give her up, she tenderly said, smoothing her sister's face with her hand, "You must give me up, dear; pray to be enabled to give me up; it will not be for long:

'A few more rolling years at most
Will land us on fair Canaan's coast.'

We there shall meet again never more to part." After a few days she fell asleep in Jesus, Dec. 19th, 1845.

MRS. CASTLE.

Jan. 17th, 1846, to the great grief of her neighbours, and the irreparable loss of her husband in his advanced years, died, Mrs. William Castle, of Middleton Cheney, near Banbury, aged sixty-six years. For more than forty years she was an honourable and consistent member of the baptist church in that place. The idle tales of the dissipated and censorious she heard only to grieve. The inconsistencies of professed Christians grieved her more than her own bodily sufferings. The poor, of whom there were many about her, received every supply her circumstances would admit. The appearance of one in need for the soul meeting her ready eye, and immediate encouragement, and the sick, sorrowful, or tempted, her sympathy and prayer. By her removal her minister feels that he has lost "a leaf of his prayer-book," and the church may also say the same.

MRS. WRIGHT.

Died, Jan. 16th, in her fifty-seventh year, Mary, the beloved wife of Mr. Theo. Wright, pastor of the baptist church, Ley's Hill, Herefordshire. She bore her protracted and painful affliction with great patience and resignation to the will of her heavenly Father. Her hope rested alone on the atonement and righteousness of her Redeemer; and she left the world exclaiming, "I am going to my eternal portion beyond the grave."

MR. B. GRIFFITHS.

Died, Jan. 30th, aged sixty-nine, Mr. Benjamin Griffiths, Wayne St. Clears, father

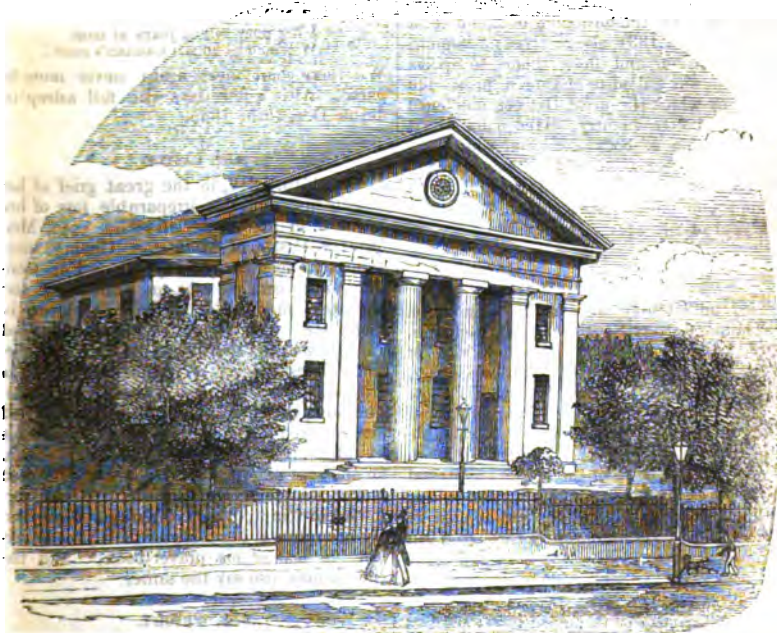
of the Rev. J. W. Griffiths, of Tenby. For more than forty years he had been a consistent member of the baptist church at Salem.

MR. JOHN HANKS.

Died at Naunton, Gloucestershire, Feb. 8, 1846, after a trying illness of six weeks, Mr. John Hanks, sen., aged seventy-two years. Mr. Hanks was led to yield up to his convictions of truth and duty and put on Christ openly, by being baptized according to the scriptures, and joining the fellowship of the baptists in Naunton, April 3, 1842. Mr. Hanks has been among the most constant at all the assemblies of the saints, whether convened for church business, or met for devotion; and in this particular he will be much

missed by his brethren and companions in the kingdom and patience of our Lord. He died much esteemed by the church and congregation with whom he worshipped, and the inhabitants of the village among whom, for many years, he resided. This was evinced by the numerous and sympathizing assemblies at his funeral on the 14th of February, and on the following Lord's day morning, when his death was improved from Luke xxii. 42, a portion often quoted by our dear brother during his illness, and selected by the family on that account. As the head of a large family circle has finished his course in peace and entered his rest, may the Lord grant unto his bereaved people the joy of exclaiming, Instead of the father the children have arisen!

MISCELLANEA.



MOUNT ZION CHAPEL, GRAHAM STREET, BIRMINGHAM.

This commodious and elegant place of worship was erected by a private gentleman, on his own responsibility, and not by any body of professing Christians.

It was opened for divine worship by the Rev. Edward Irving; and the Rev. Mr. Crosby, a young minister connected with the church of Scotland, was placed in the occupation of the pulpit.

After the retirement of the friends of the church of Scotland, Mount Zion pulpit was

occupied by one or two ministers belonging to the Independents.

The chapel, after a few years, was announced for sale; and was purchased by a gentleman belonging to the baptist denomination. That gentleman, desirous to make it public property, executed a deed of trust, conveying to himself and other trustees, the premises, for the use of the particular or Calvinistic baptists. This trust deed is very explicit in respect to the evangelical truths to be maintained and published in the sacred edifice.

On the credit of this deed large contribu-

tions have been obtained from baptists and their friends, in Birmingham and other parts of the country, more particularly during the pastorate of the Rev. Dr. Hoby.

It appears, however, that prior to the vesting of the chapel in trust for the denomination, moneys, to a large amount, had been borrowed on the security of the property; and also, that latterly the mortgagee had been obliged to take the administration of the affairs of the chapel into his own hands.

A few weeks ago, the Rev. George Dawson resigned the pastorate of the church at Mount Zion, and consequently the church made application to the baptist ministers and friends in Birmingham for counsel and assistance in their peculiar and difficult circumstances. In compliance with this request, a few friends met to consult, and, after mature consideration, felt it to be their duty to extend sympathy and every practicable assistance to their brethren in the hour of their affliction. Interviews were sought and obtained with the mortgagee and other interested parties; and it was ascertained that no impediment would be thrown in the way of retaining the chapel for the uses contemplated by the trust deed, provided the liabilities now remaining, amounting to £4000, be paid off. It was accordingly resolved to borrow £2000, and to seek donations to the amount of the remaining £2000. Considerable sums have been kindly promised for the object thus proposed. A new trust deed is now being prepared, which will soon be executed, and it has been agreed, between the different parties, that the property shall be delivered over to the new trustees on the 24th of June next.

The whole subject having been discussed at two meetings, one held at Cannon Street, the other at Bond Street, Birmingham, it was unanimously resolved to raise £4000 by donations and mortgage, and it was also resolved—

"That, to effect this object, the following gentlemen be appointed a committee, with full power to take such steps for carrying the intention of this meeting into effect, as in their judgment may seem best; that they be authorized and instructed to take the general superintendence of the affairs of the church until they shall transfer the management to the church hereafter to be formed there; and that they have power to add to their number, and to fill up all vacancies that may occur in their body:—Chairman, William Middlemore, Esq.—Secretary, T. H. Morgan—Rev. Messrs. Morgan, Swan, Roe, and Edgar, B. A.—Messrs. Timmins, Batchelor, Welshman, and F. Phillips, members of the church at Mount Zion—Messrs. W. and P. Room, Dr. Smith, Messrs. Hopkins and Phillips, from Cannon Street—Messrs. E. Smith, J. C. Woodhill, T. Adams, W. Morgan, and Caleb Lawden, from Bond Street—and Messrs. Howell, Thomas, Pearson, and Davies, from Heneage Street."

The Committee have appointed the Birmingham Banking Company their Treasurer.

The Birmingham friends hope that the £2000, will be raised in this immediate locality, and that the kind donations of friends

at a distance will be available for the redemption of the still remaining heavy incumbrance.

PROPOSED EVANGELICAL ALLIANCE.

At a meeting of the Aggregate Committee of the Proposed Alliance held at Liverpool, on Thursday evening, January 15th, 1846, Sir Culling Eardley Smith, Bart. being in the chair, the following resolutions were unanimously adopted.

The Rev. J. Haldane Stewart moved; the Rev. Dr. Buchanan seconded:

"That, in seeking the correction of what we believe to be wrong in others, we desire, in humble dependence on the grace of God, to obey ourselves, and by our practice and influence to impress upon others, the command of Christ, to consider first the beam that is in our own eye; that we will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins, and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than our own."

The Rev. Dr. Massie moved; the Rev. J. Tod Brown seconded:

"That, when required by conscience to assert or defend any views or principles wherein we differ from Christian brethren who agree with us in vital truths, we will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love."

The Rev. J. A. James moved; the Rev. W. W. Ewbank seconded; the Rev. Dr. Urwick supported:

"That, while we believe it highly desirable that Christians of different bodies, holding the Head, should own each other as brethren by some such means as it is hoped the proposed Evangelical Alliance will afford; we disclaim the thought, as injurious and uncharitable, that those only who openly join this society are sincere friends to the cause of Christian Union: that, on the contrary, we regard all those as its true friends who solemnly purpose in their hearts, and in any way profess that purpose with their lips, and fulfil it in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the unity of the whole body of Christ."

The Rev. Dr. Bunting moved; the Rev. Dr. Stenne seconded:

"That we therefore would invite, humbly and earnestly, all ministers of the Gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to place on public record, in any way they prefer, their serious purpose to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto a spirit of peace, unity, and godly love among all true believers in the Lord Jesus Christ."

The Rev. Edward Bickersteth moved; the J. H. Hinton seconded; the Rev. J. Coopet and the Rev. T. Waugh supported:

"That while several reasons may hinder Christians who belong to the Society of Friends, and to other denominations, from direct union or co-operation with this Provisional Committee; we desire to as-

knowledge all those of them as Christian brethren, who, except with reference to 'the Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper,' adhere to the same basis of evangelical truth, and manifest in their lives the fruits of righteousness; and to practise towards them, no less than towards believers of other bodies, the same maxims of forbearance and love."

The Rev. John Kelly moved; the Rev. Joshua Russell seconded; the Hon. and Rev. B. W. Noel supported:

"That since we are commanded by the Holy Spirit to and to brotherly kindness, love, and are bound to pray that all who profess and call themselves Christians should be led into the way of truth; we earnestly recommend to the members of the Provisional Committee of the proposed Evangelical Alliance special prayer for all merely nominal Christians, holding those errors which the basis of union is designed to exclude, as well as for Jews and Gentiles throughout the world."

RESIGNATIONS.

The Rev. W. Dovey having resigned the pastoral oversight of the baptist church assembling at Jamaica Row, Bermondsey, after having laboured amongst them for a period of twenty years, preached his farewell sermon on Lord's day, January 23, 1846, to a crowded congregation. A public tea meeting was held on the Monday following, when interesting and suitable addresses were delivered by the Rev. W. Penrose, of Unicorn Yard, and the Rev. J. E. Dovey, of Lowestoft, after which the church presented their late pastor with a purse of gold as a testimony of their affectionate esteem, and of their best wishes for his future prosperity.

The Rev. G. Cosens informs us that his pastoral connexion with the church at Great Torrington, Devonshire, will cease on the 25th of the present month.

COLLECTANEA.

REQUESTS TO RELIGIOUS SOCIETIES.

THE committee of the Wesleyan Missionary Society having thought it desirable to consult a barrister respecting the rules which the law renders it necessary for persons to observe who desire to bequeath property to charitable institutions, a copy of the opinion obtained has been published in the Wesleyan Methodist Magazine. It states some particulars which are not, we apprehend, very generally known, and which are, under existing circumstances, very important. If it be fact that a bequest of railway shares, canal shares, and other property not generally supposed to be subject to the Mortmain Act, would be void, the information cannot be diffused too widely. We transfer to our pages, therefore, the following

Opinion.

By Statute the 9 Geo. 2, c. 36, commonly called the Mortmain Act, but more properly

the "Statute of Charitable uses," it is enacted, section 1, that after the 24th of June, 1736, "no manors, lands, tenements, rents, advowsons, or other hereditaments, corporeal or incorporeal, whatsoever; nor any sum or sums of money, goods, chattels, stocks in the public funds, securities for money, or any other personal estate whatsoever, to be laid out or disposed of in the purchase of any lands, tenements, or hereditaments; shall be given, granted, aliened, limited, released, transferred, assigned, or appointed, or any ways conveyed or settled to or upon any person or persons, bodies politic or corporate, or otherwise; for any estate or interest whatsoever, or any ways charged or incumbered by any person or persons whatsoever in trust, or for the benefit of any charitable uses whatsoever, unless such gift, conveyance, appointment or settlement of any such lands, tenements, or hereditaments, sum or sums of money, or personal estate (other than stocks in the public funds) be, and be made by deed, indented, sealed, and delivered in the presence of two or more credible witnesses, twelve calendar months at least, before the death of such donor or grantor (including the days of the execution and death), and be enrolled in His Majesty's High Court of Chancery, within six calendar months next after the execution thereof; and unless such stocks be transferred in the public books usually kept for the transfer of stocks, six calendar months at least before the death of such donor or grantor (including the days of the transfer and death); and unless the same be made to take effect in possession for the charitable use intended, immediately from the making thereof; and be without any power of revocation, reservation, trust, condition, limitation, clause or agreement whatsoever, for the benefit of the donor or grantor, or of any person or persons claiming under him."

The second section provides, that the death of the donor or grantor, within twelve calendar months, in the case of lands and hereditaments, or within six calendar months, in the case of stock, shall not extend to any purchase to be made really and *bona fide*, for a full and valuable consideration, actually paid at or before the making such conveyance or transfer, "without fraud or collusion."

The third section of the statute enacts, "That all gifts, grants, conveyances, appointments, assurances, transfers, and settlements whatsoever, of any lands, tenements, or other hereditaments, or of any estate or interest therein, or of any charge or incumbrance affecting, or to affect, any lands, tenements, or hereditaments, or of any stock, money, goods, chattels, or other personal estate, or securities for money, to be laid out or disposed of in the purchase of any lands, tenements, or hereditaments, or of any estate or interest therein, or of any charge or incumbrance affecting, or to affect, the same to, or in trust for, any

charitable uses whatsoever, which shall at any time from and after the 24th of June, 1736, be made in any other manner or form than by this Act is directed and appointed, shall be absolutely, and to all intents and purposes, null and void."

Upon these enactments I observe,—

1. That the Wesleyan Missionary Society is unquestionably a Charitable Institution, within the meaning of the above enactments; and that any bequest in favour of the Society must, to be valid, be made in reference thereto.

2. It will be perceived, that every possible interest in land, or money, goods, chattels, or stock in the funds, to be laid out in land, or in any interest in land, is embraced by the statute; and though it does not absolutely forbid the granting or giving of land, or interests in land or money, goods, chattels, or stock, to be laid out in land for a charitable purpose, it positively requires, that all such gifts and grants shall be made in the manner, and with the forms prescribed by the statute, and (amongst other things) to take immediate and irrevocable effect for the periods of time named in the statute, before the death of the donor or grantor, except, indeed, in the case of a purchase for full value, actually paid, in which case, the immediate death of the grantor or donor will not vitiate the transaction.

To apply this to the case of a bequest, it is only necessary to observe, that, in the nature of things, a will cannot take effect till after the death of the testator; "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. ix. 16, 17.) And, as the statute requires all such gifts or donations to take effect for twelve or six months, as the case may be, before the death, it inevitably follows, that they cannot be created by will. Moreover, the third section, we have seen, declares that any such gift or grant made in any other manner and form than is prescribed by the statute (and a will is not in any such manner or form), shall be absolutely void.

3. It is probably not known to all persons, and for that reason proper to be mentioned, that leases, mortgages, rents, annuities arising out of, or charged on land, mines, quarries, and the like, canal and railway shares, are all interests in land within the statute, and cannot be left by will for any charitable purpose. And though a testator were most positively

to direct that the land, or interest in land, should be sold, and the money only applied to the charitable purpose, it would still be void; for, by reason of a well-known rule of law, when money, to arise from the sale of land, is left to a legatee, the legatee may elect not to have the land sold, but may take it as it is instead of the money which the sale would produce.

It follows, that the only kind of property which can be left by will for the purposes of the Wesleyan Missionary Society, (or any other charitable purpose), is what the law calls "pure personality," such as money in cash or in bank-notes, bills of exchange, promissory notes, and the like; and personal chattels, as movable goods and property, or the money to arise from the sale of them; but, as we have seen, there must not be any direction or condition that they, or the produce of them, shall be laid out in land, or in any interest in land whatsoever. And it makes no difference that the object of the bequest is to be carried into execution in a foreign country.—*Curtis v. Hutton*, 14 Ves. 537.

The following Form of Bequest may be safely adopted by those who wish to bequeath such property as may be left by will for this purpose:—

Form of Bequest.

"I give to the Treasurers, for the time being, of the Wesleyan Methodist Missionary Society, the Sum of _____ Pounds sterling, (to be raised and paid out of such of my Personal Estate and Effects as may lawfully be given by will for this purpose), in aid of the General Fund of the said Missionary Society."

4. Where benevolent persons are desirous to promote the objects of the Society, but whose property is such as cannot be left by will for that purpose, and who at the same time are unable to spare the annual income, the object may be readily and effectually obtained by turning the property into money, placing it in the hands of the treasurers of the Society, and receiving a moderate interest, to be agreed upon, in the nature of an annuity during life.

Lastly, considering the extended operations of the society, it is proper to observe, that the above restrictive statute does not extend to Scotland, Ireland, or the Colonies.

RICHARD MATTHEWS.

London, 4, Brick Court, Temple,
December 16th, 1845.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR.—You will oblige me by

giving insertion to the enclosed letter from Mr. Wenger. Our friends will be gratified to learn the arrangements made by our brethren in Calcutta to carry on the translations, now

they are bereft of the invaluable labours of Dr. Yates.

It will be seen that great as is the loss we have sustained by the death of that accomplished and indefatigable translator, his surviving coadjutors are addressing themselves with diligence and hope, to the work which has now devolved altogether upon them. I need not say that they are worthy of our confidence and affectionate support; and I trust that our friends in different parts of the country, whose eye may fall on these lines, will enable the Bible Translation Society to continue and even to increase its grants in aid of our oriental versions.

"When Dr. Yates left us, the printing of the revised edition of our Bengali New Testament, which is uniform with the Old, had advanced to 2 Cor. xi. 7. But we had both agreed upon some further corrections, reaching to the end of the third of Galatians; and I may mention that, on one of the very last days he was here, he, with a voice almost too feeble to be heard, suggested to me an important hint respecting the transition between verses three and four of the second of Galatians, a passage which a few days previously we had been discussing without arriving at a conclusion perfectly satisfactory. From the day of his departure, the responsible work of revising the remaining portion has devolved upon me alone. The printing has only advanced to the middle of Hebrews; partly because I found the labour of preparing the references to be very great; and partly because I wished to exercise great circumspection in introducing the numerous alterations which recommended themselves to my judgment. The epistles of James and Peter are also in type, and I have carried on the revision to the sixth of Revelation.

"Of the two simultaneous reprints of the New Testament, I shall say nothing beyond this, that one of them is keeping pace with the larger edition, and the other has advanced to the fifth of Acts.

"You will naturally feel most anxious for information respecting the prospects of the contemplated Sanscrit version, and on these I shall therefore now dwell at some length.

"When Dr. Yates left he had read repeatedly the last proof of the concluding chapters of Isaiah, which was ordered for press by me shortly afterwards, as there was only one passage which I felt justified in altering. A considerable portion of Daniel also was in type, but had not been corrected by the translator, so that it was cancelled. Before leaving he made over to me the manuscript so far as prepared, with directions to go on with it until his return.

"You will remember that there have been printed, Genesis with twenty chapters of Exodus; the Psalms; the Proverbs; and Isaiah. On looking over the manuscript I

found that it contained the remainder of the Pentateuch, Job, Ecclesiastes, the Song of Solomon, and Daniel; to which thirty-two chapters of Jeremiah have been added since.

"This manuscript was only intended to be the groundwork of the contemplated translation. It was prepared and continues to be prepared by a pundit living at Serampore, the same whom Dr. Carey employed for many years on his Sanscrit version. This pundit prepares it from the Bengali version, which he is instructed, as far as possible, to follow word for word. I think you must be well aware that the resemblance between the Bengali and the Sanscrit, as far as the words are concerned, is greater than that between the Italian and the Latin. The grammar, especially the etymological part, is totally different, and the whole structure of the Sanscrit language I can only illustrate by saying that the ancient Greek resembles it very much: there is the same interminable facility of making new compound words, and the same wonderful liberty of regulated syntax. The genius of the Sanscrit requires that every thing which is not of an absolutely promiscuous nature should be thrown into the form of verse, a rule the neglect of which has done great injury to Dr. Carey's version. In Sanscrit, as in German, the structure of poetry is much more simple and intelligible than that of prose; and Sanscrit literature, being almost exclusively poetical, with a few trifling exceptions, it may be said that in that language the difference between prosaic and poetical diction is almost unknown; or, perhaps, rather reversed,—prose writings containing, with greater complexity of structure, perhaps a greater amount of figurative and what we should call poetical expressions. Owing to this peculiarity of the language, by which a poetical version can be made more simple and not less literal than a prosaic one, the pundit has instructions to clothe in verse all those portions of the Old Testament which are considered poetical in Hebrew. And, as the pundit in question is a distinguished scholar, and has been trained by Dr. Carey, and afterwards by Dr. Yates, for I should think nearly thirty years in all, it is highly important that whilst he lives, he should be at work. I shall direct him to go on with the prophetic books, as the historical ones, from Joshua to Esther, which, with the exception of about half a dozen chapters, will all be in prose, will present no difficulty which may not be easily surmounted by other pundits.

"Meanwhile, I intend, God willing, to enter seriously upon the study of Sanscrit, as soon as the Bengali Testament will be finished, which I hope will be before the end of next month. I hope that, my three years' study, will enable me to feel qualified for the revision and publication of the Old Testament,

or in fact of the whole Bible. Meanwhile it is intended that I shall carry through the press any reprints of the portions already published, which may be called for; and I believe the New Testament will almost immediately engage my attention in this way. To give you a little more confidence I may add that I helped in reading the proofs of the new edition of Dr. Yates's Sanscrit Grammar, which was published recently—also those of his Dictionary; and that he on leaving, asked me to carry the remaining 200 pages of that Dictionary through the press for him. I hope also that by the time I shall be prepared to edit the Sanscrit Bible, brother Denham will be able to render me material aid. I understand he has commenced the study of the language, and I confess I have asked him to keep in view the importance of his doing so, with reference to our translations. That we shall be able perfectly to supply Dr. Yates's place, I am not presumptuous enough to expect; for thirty years of study, combined with an almost unsurpassed retentiveness of memory, had made Dr. Yates one of the very first Sanscrit scholars of the age.

"Any reprints of the Hindustani Testament that may be called for will be ably superintended by Mr. Thomas. As to Hindi, our prospects are gloomy. That language is still in a somewhat chaotic state; and although in reality only one, yet is said to have branched out into a number of dialects, which in fact are so many compounds, in different proportions, of Hindustani and Hindi. Dr. Yates endeavoured to act on the principle, correct in the main I believe, of excluding as far as practicable all words not of Sanscrit origin: it remains yet to be seen whether the plant of his hand will take root, or whether it will be necessary to conform more than he did to the present barbarous mixture. I have not studied Hindi."

Contributions may be sent to me at Camberwell, or to the house of the Baptist Mission, 83, Moorgate Street, London.

I am, dear Sir, yours truly,
EDWARD STEANE.

Camberwell, Feb. 16, 1846.

SABBATH SCHOOL RESULTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—At our earliest convenience, we endeavour to redeem the promise made in the communication you inserted from us in your last November number. In pursuing the object we had in view,* some of our brethren examined the Roll-books back to the year 1805, and, with the assistance of our city missionary, were able to trace, amongst the industrious working classes residing in this locality and living in circumstances of comfort

and respectability, 226 families, some of whose members had been scholars in our schools; but none within the last seven years; and of these a few in circumstances approaching to independence. Forty-nine were also members of different Christian churches; and, of those who have died, twelve at least, and some in very early life, have left a good confession behind them. We embrace this opportunity of returning our united thanks to the agents of the city mission, for the kindness with which they circulated our handbills in their respective districts; and to our own city missionary, Mr. Jackson, for his visits to some of the former scholars, from whose report we make a few extracts. He says, "I found Mrs. A. in a serious, hopeful state of mind; for some time she has had a desire to join the church of Christ, but has not yet been able to determine to do so." Of another, "I found three sisters who manifested they were all under the powerful influence of religion." Of the next he says, "I was received with every demonstration of gratitude and kindness, and the last we mention is one who distinctly stated that it was to the instructions of her teacher she had been enabled to decide on giving herself to the service of God, and was, under probation with our Wesleyan friends." In his closing observations, Mr. Jackson says, "He blesses God for the opportunity to meet and visit these old scholars." In several cases, he read and prayed with them, hoping that, by the divine blessing, old impressions might be revived. Several made some very kind allusions to their teachers, some of whom are dead, and to others still alive, showing the attachment they had formed in early life is retained in their memories and affections. And on reviewing these visits, he feels they are highly calculated to stimulate to increased devotedness to God and his cause.

The meeting was held, as proposed, on the evening following Christmas day; but, from the experience afforded, it is doubtful whether a better evening might not have been selected, as we had several replies, "Oh, it is such an evening!" And our city missionary remarks that the attendance of those who were formerly scholars would have been more numerous if their wives and husbands had been also invited, and probably some good would have resulted. About sixty sat down to tea together, forty of whom had been scholars; the Rev. C. Stovel, our pastor, presiding. Whilst the friends were taking their tea, a few brethren went from class to class, (for, Sir, our school rooms are formed so that during the time of teaching the classes are completely separated from each other), and obtained answers to the following questions: 1st. The name. 2nd. How long since they left the school. 3rd. Whether engaged in any Sunday-school. 4th. Whether attending any place of worship. 5th. Whether a member of any church, where, and how long.

* To ascertain some of the results of forty-eight years of Sabbath-school labour.

Tea being finished, the time was spent in a devotional and cheerful manner, so that all went away pleased and assured that the Lord had been in their midst. Our pastor conducted the services of the evening, selecting some most appropriate hymns, calling on two or three brethren to engage in prayer, and introducing our friends who affectionately addressed those assembled. First, our present esteemed superintendent, who was upwards of forty years ago a scholar, then a teacher, and has sustained, for fifteen years, the office he now holds with no less zeal and love, than when he first entered upon its duties. Next, by our elder brother, one of the earliest superintendents of this institution, and still spared a member of the church at Prescott Street. Then by two brethren, superintendents of other Sunday-schools, one of whom remarked, that he ought to feel at home with us, and blessed the Lord who had bestowed upon him his best earthly gift, in an excellent wife, who was formerly a scholar with us, and is now a labourer with him in the Sunday-school. We were also addressed by one who had been both a scholar and teacher with us, but having been removed from our midst had been led to give up his sabbath exercises, till called again by the voice of his heavenly Father in a most solemn but encouraging manner to renew his engagements in the sabbath-schools belonging to Dr. Bennet, where he is also a member. Our pastor having thrown in his affectionate and interesting remarks, as the evening proceeded, our esteemed friend and brother labourer, H. Althaus, kindly occupied the attention of the meeting for a short time, when, having again united in a hymn of praise, the Rev. C. Stovel closed with prayer.

This interesting evening will not soon be forgotten by those who were present, and we cannot but hope that the minds of all were deeply imbued with gratitude for the past, praise for the present, and hope for the future.

The results of the answers, as they were gathered from the respective persons present, (and it was no small portion of the happiness afforded at this meeting, that it gave to each individual, in collecting the answers, an opportunity to receive and communicate much that was pleasant and instructive, calling for heartfelt love to God for mercies so many and so great), were as follows:—Of forty who had been scholars in our schools,

16	had left the school under 10 years
11	ditto..... above 10 "
8	ditto..... 20 "
3	ditto..... 30 "
2	ditto..... 40 "

And the information obtained thus classes them—

- 14 are at present engaged in Sabbath-schools.
- 2 are engaged in Christian Instruction Societies.
- 22 are constant attendants upon the gospel ministry.
- 30 are members of Christian churches.

We have thus communicated to you the exercises and results of a meeting that had been anticipated by some of us with no little interest. We fear the choice of the evening was not the best, but, thus encouraged, some future opportunity may enable us to meet under more favourable circumstances. Yet, Sir, who that reads this account—and how much more so those of us who had the pleasure of enjoying this hallowed evening, when we were surrounded by so many individuals returned to acknowledge the goodness and grace of their Lord—Sir, who is there engaged in this great work of Sunday-school teaching, but will feel his heart encouraged, his hands strengthened, his faith in the fulfilment of the divine promises increased, and animated to go forward with new energy in this work of the Lord?

We thus redeem the promise made, leaving you to make what use you may think proper of this communication.

We are, Sir, yours affectionately,

WILLIAM HIETT, *Superintendent.*

WILLIAM BOWSER, jun. *Secretary.*

*Goodman's Fields Sabbath Schools,
February 17th, 1846.*

BAPTIST CITY MISSIONARIES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I have to solicit the favour of a brief space in the magazine, on a subject which has been recently pressed on my attention.

Some of the devoted men employed as city missionaries are baptists. By the regulations of the society they are restricted from expressing the sentiments they hold on the ordinance of baptism; while, from the spread of tractarianism, through the means of the clergy, lay visitors, and others favouring that system of error, there is scarcely any of the more densely populated neighbourhoods of London, but in which the baptist city missionary comes into almost daily contact with the destructive dogma of baptismal regeneration; and perhaps no class of men whatever, so fully as these brethren, meet the evil in its fearful workings on the minds of the ignorant and deluded. Here their duty, always trying, becomes truly painful; if they utter the enlightened convictions of their own judgments, they may be reported to the committee for violating the rules of the society; and tractarian clergymen have, I believe, appeared before the committee as their accusers. Thus, at the very point where the full expression of the views held by the missionary, are deemed by him essential to the removal of soul-destroying error, he is placed in conflict between what he considers his duty to the Lord Jesus, and the regulations laid down for his guidance by the committee.

With the most cordial esteem for the conductors of the city mission, and with a lively interest in its objects, I offer no remark on the rule referred to, as, from the constitution of the mission, it may, under all the circumstances, be found quite necessary to the harmonious working of the institution. I refer to it, however, in order most emphatically to place the question before your readers, *Could not something of the nature of the city mission be established among ourselves*, in which our own brethren could be engaged, with their minds free to declare what they believe to be the whole counsel of God? And thus, while labouring for the attainment of their supreme object, the conversion of souls to God, they may, at the same time, grapple with the traditions of men, together with the enormous practical evils arising from unscriptural opinions on the subject of Christian baptism, a matter which now, from the aspect of the times, is of the highest importance. In London and its environs there is a vast unoccupied field of labour spread out before us; while devoted and well qualified labourers are ready to enter on the work, the only things which are required are men to direct the enterprise, and funds to meet the expenditure that would be incurred; and, with the advantages we possess, and the claims so strongly pressing on us, shall these be wanting?

I beg further to state that, among other considerations which have induced me now to address your readers, is the following: a truly excellent person, a member of a small baptist church, some little distance from Vernon chapel, has repeatedly consulted me on the subject of his becoming a city missionary. Being in business with a family depending on his attention to its duties, I have on that account, as well as from the interest I have taken in the cause of which he is the main-spring, rather discouraged his views and wishes. He now tells me that he must either give up his business, or very considerably relinquish the self-denying efforts he has been for some time making for the benefit of the poor but most destitute neighbourhood, in which the little chapel is placed. His whole soul is in the work; he is admirably qualified; he is prudent and persevering, and hopes, if admitted to labour as a city missionary, he may still help the cause with which he is united. This I fear is not likely to be the case while he will, as a baptist, have to encounter the difficulty I have before named. I am, however, very anxious to retain him on the spot where he is known and much esteemed, and which is the centre of a district probably the most destitute near London, extending from the Bagnigge Wells road to Camden Town, embracing Battle Bridge, King's Cross, Maiden lane, St. Pancras, and part of Somers Town. If my own congregation was but a little more established, our good friend should be at once engaged as a

missionary for the district just named, where I am persuaded his labours would be invaluable. But, as at present, we are not in circumstances to do what our wishes suggest, and I know of no way to meet the case except through the means of some general effort now suggested, if any benevolent individuals would kindly unite in making a special effort for this truly destitute district, I shall be most ready to do every thing in my power to assist the object, and shall be obliged by any suggestions or communications on the subject; while I am,

My dear brother, yours most truly,

OWEN CLARKE.

2, Vernon Square, Pentonville,
February 12, 1846.

EDITORIAL POSTSCRIPT.

It may be convenient to our friends, in making arrangements for the spring, to know that Thursday, April 30th, is the day appointed for the annual meeting of the Baptist Missionary Society at Exeter Hall. Other particulars will of course be given as usual in the Herald for April.

We are requested to announce that ministers educated at Bristol, Bradford, and Stepney Colleges, will breakfast together, respectively, on some morning during the missionary meetings in London, at the end of April.

It affords us pleasure to state that the large church at Falmouth, Jamaica, has been enabled to elect unanimously a successor to their late beloved pastor. Their choice has fallen on Mr. Abbott of St. Ann's Bay, who, with the concurrence of neighbouring ministers, has accepted the invitation.

Another acceptable addition has recently been made to the Baptist Denominational Library in Moorgate Street; the publications of the Religious Tract Society, amounting to 280 volumes, having been presented to it by Joseph Gurney, Esq.

We regret to learn that Mr. Flanders, whose arrival in Hayti was announced in the last Herald, has suffered greatly from the climate. He and his family have in consequence returned to this country.

BIBLE READING FOR APRIL.

April 1, Exodus xvi.

2.....xvii.

3.....xviii.

4.....xix.

1, Galatians i. 18—24, ii. 1—10.

2.....ii. 11—21.

3.....iii. 1—18.

4.....iv. 19—29, iv. 1—11.

THE MISSIONARY HERALD.



MO-HOUSE, FERNANDO PO.

ASIA.

THE LATE DR. YATES'S FAMILY.

In a letter to a friend in England, Mrs. Yates says, "I have consulted with our dear friends in the mission as to what they considered I had better do with respect to remaining here or going home, and they, with some of my friends in England, seem to think it best for me to remain in India. My mind was for a time unsettled on this point, but this advice, together with my own general feeling on the subject, has decided me to remain here. Had my dear girls, Ann and Mary, been younger than they are, I should have felt it more my duty for their sakes to have returned; but as they are almost grown up, perhaps they will do best to remain in India. William is now practising as a doctor at a place called Raneegunge Collien, about 160 miles from Calcutta: he seems contented and comfortable. Dear John, whom perhaps you have seen, is the only other one. I trust Dr. Hoby will be a father to him, and that our friends at home will take notice of him for his father's sake as well as ours, as he is too distant for us to comfort him.

"We have left our old house to Mr. and Mrs. Wenger (who kindly came to reside with us when my dear husband left us) and are residing with our friends. Mr. and Mrs. G. Pearce. We are very comfortable with them and their niece, and Miss Parker, and form, as you can easily imagine, quite a large family, and a very united family; so that we have much to be thankful for."

AFRICA.

MO-HOUSE, FERNANDO PO.

The votaries of superstition called Mo-men, who pretend to supernatural gifts of healing, are formidable opponents of the gospel. Charms of various kinds decorate the interior of certain buildings in which they exercise their skill, a view of one of which, with the adjacent scenery, appears on the preceding page.

FERNANDO PO.

A series of letters, varying in date from July 10 to September 3, have been received from Mr. Sturgeon, pastor of the church at Clarence, from which the following are extracts:—

You have probably heard of the death of Mr. Duffis, one of the settlers from Jamaica. It took place on the 2nd of June. On the following Lord's day morning I improved his death from 2 Tim. iv. 7, 8, to an attentive audience. Our brother was at work but a few minutes before his death. I have always considered him a good man, and well calculated to promote the object for which he came to Africa. He took a great delight in reading the scriptures aloud. On one occasion, when passing his house, I heard him reading and talking with great earnestness, as I supposed, to a little congregation of his neighbours. I entered his cottage, and to my great surprise found that his congregation consisted of his wife and child, whose attention he was directing to Christ and his great salvation. He

was engaged in reading the word of God when he died, about four o'clock, P.M. He was buried next morning by brother Clarke, in his garden, at ten A.M. As this was the first death among those who came from Jamaica, and occurred so suddenly, it produced a great sensation in the town. May the death of our dear brother be the means of leading sinners to him who is "the resurrection and the life."

Our greatly beloved brother Newbegin has also lost his dear infant, about seven weeks old. On the 19th of June, Mr. and Mrs. Clarke, brother Newbegin, Mrs. Saker, Miss Stewart, with Mrs. Sturgeon, left our Cove in the Dove, for Bimbia and Cameroons. Brother Saker left Clarence for Cameroons on the 10th ult., intending if possible to form a station there; having previously visited it with Dr. Prince, purchased land, &c. Mrs. Saker has gone to share the labour and joy, to be assisted by Miss Stewart for a season. When brother Newbegin left us he was rather disposed to remain at Bimbia a short time, and take some preparatory steps for the settlement of himself and dear Mrs. Newbegin at that important station. Should he do so, the case of Mrs. Newbegin will be truly distressing. The infant left these abodes of sorrow for the realms of bliss two days after the departure of Mr. Newbegin in the Dove. The meltings of soul of Mrs. Newbegin, in the absence of her beloved husband, for the loss of her tender offspring, may be better conceived than described. Such a loss was not anticipated. Her grief was poignant indeed; but though cast down, our dear sister was not in despair. She remembered him who hath said, "Cast thy burden upon the Lord, and he shall sustain thee." Her sorrows and her tears she poured into the bosom of her God; and hearing her Father address her in accents of mercy, saying, "Be still, and know that I am God," her submissive spirit responded, "It is the Lord."

There has been a general sickness here for some time, though not severe. Miss Vitou, who acts as housekeeper during the absence of Mrs. Clarke, has been ill nearly the whole of the time. She has had several very restless days and nights. Mr. Thompson has also been very poorly, sometimes in great pain, for more than a week. Mrs. Thompson, after a long and trying illness, is greatly improving. Their two children continue in a very weak state. Mr. Norman had to close his school a day or two last week, through fever, but has re-opened it. My dear wife has been a great sufferer of late. I think her pains were more acute last week for two or three days, than they have ever been before. I hope the sea-breeze will strengthen her, that she may return to labour among this interesting people with increasing delight and vigour.

Had I not been chosen by the church

here to be their pastor, Calabar would probably long ere now have been my residence. As it is, I would wish to guard against making my rest at Clarence. Seasons may occur when a newly arrived brother may be fully competent to take care of my little charge for a month or two, who could not prudently go to a more unhealthy field of labour. In such a case my heart would bound with joy to proclaim the gospel to other tribes, for which my few years residence in Africa, and slight acquaintance with African habits, may have partially prepared me. The greatest difficulty attendant upon this plan would be leaving my sub-stations, which I hope will be in active operation before another year has passed away, as it is not judicious for a missionary on his first settlement in Africa to engage actively among the natives. But for this inconvenience provision can be made. I indulge these views, and wish to carry them out, because I think your committee, and my brethren in Africa, will approve, and future emergencies will demand them. Should no such claims arise, I shall thankfully devote the more time to my own beloved people, devising new schemes of usefulness, and conveying the bread of life to the famishing aborigines of the island.

I had a long and interesting conversation with Commander Gooch, of the "Sealark," on Saturday last, respecting the establishment of a mission at Old Calabar. This gentleman, who has visited almost every part of the Western coast of Africa, gave it as his opinion that no European missionary can live there, and do the work required. He also added, "they (the missionaries) will require more courage than those who stand before the cannons' mouth." There was much truth and force in what he said; still, in attempting this great work, we think the promise applicable to our case: "Be strong; let not your hands be weak, for your work shall be rewarded." The commander appeared to take a lively interest in all our movements, and spoke of the emigration of educated negroes from Sierra Leone to Badagary as likely to work well. As a practical evidence of his interest in our affairs, he gave me £2 3s. 4d. towards our new chapel, and requested me to take his boat, and submit the case to his first lieutenant and other officers on board, which generous offer was gratefully accepted, and £3 obtained from that source, making a total of £5 3s. 4d. His intelligence, cheerfulness, and kindness were a valuable boon to me at that time, and supplied an antidote to my dejected spirits, as I was then engaged in preparing for two funerals, and busily employed in multifarious duties.

Captain Bligh entered our Cove a few days ago. Ten hands were lost during the six or eight months he was in the Calabar river. One hundred and twenty-eight white men have died in that deadly place within the last

thirteen months. The seamen are never permitted to go on shore, or the effects would be far more fatal. Captain Becroft has intimated his intention of leaving Clarence Cove to command the second Niger Expedition almost immediately. The 10th or 12th of this month has been fixed, but I fear he will find some difficulty in getting his complement of seamen. Most heartily do I desire that the end designed may be answered, and that we may have an opportunity ere long of conveying the bread of life to the many thousands of the now unknown inhabitants of the banks of the mighty Niger.

Mrs. Sturgeon returned yesterday (8th) from her first excursion in the Dove, and is much refreshed and invigorated by the twelve days' voyage to Bimbia and Cameroons.

Since writing the above, the most cruel conduct has been exercised towards the natives by some of those who professed to be inquiring after a knowledge of the meek and lowly Son of God. Several of the Clarence traders having large quantities of palm-oil due to them from the natives, determined on obtaining it. For this purpose many of their countrymen were solicited to join them, which in the simplicity of their hearts, they did. They provided themselves with several guns and outlasses, and were sufficiently strong in numbers to fill several large canoes. They left us on the 5th inst. at eight o'clock, A.M., and reached the Banni district at noon. The utmost secrecy having been observed, I was not cognizant of the fact until a few minutes before their departure. I hastened to the wife of the leader, faintly hoping to thwart the intended scheme, but my efforts were fruitless. The party having reached their destination, and not succeeding in getting the palm-oil that was due, laid in ambush for the Boobies at night; and when the women came down from the mountain at night, according to custom, to catch crabs, they fell upon them, and secured ten of their number. The poor females were not only defenceless, but were in the water, with torches in their hands, so that they were the more easily taken. Five of those captured were soon released. Several palavers were held between the kings and the traders, and a portion of the oil demanded was either given or promised, but the full quota not being forthcoming, the five native females were brought to Clarence on the 12th inst., to the great astonishment and grief of all true lovers of justice and humanity, and disgrace of our town. A very lovely girl, about seventeen years of age, was also brought with them, under the same circumstances. They were lodged in the houses of their lordly masters for a short period, after which they were sent to the newly erected guard-house. After remaining there a day or two, the captives were set free. I would not detract any thing from the injustice and cruelty but too

evident in the whole of this transaction, but you ought to be in possession of all the facts of the case to judge fairly, both as it regards the natives and the Clarence people. The natives, though so simple and so often imposed upon by unprincipled traders, yet, very many of them, are complete adepts in cheating, and are altogether heedless of consequences. The unjust seizure of the poor females was caused by this kind of conduct. A cow was sold to the gentlemen of Roboloh, in the Banni district, for a certain portion of oil to be paid in small quantities. The cow was killed, and was eaten by the gentlemen and the people generally, and a scanty part only of the stipulated oil being brought, the gentlemen were waited upon, and urged to supply at least part of the remaining deficiency: but so far from their manifesting any willingness to pay the debt, they treated the trader with scorn, and commonly went out of the way when he went to see them upon the subject. At last they positively refused to pay, and became insolent to the creditor. A determination was then made to obtain redress, the issue of which I have laid before you. No mention has been made of any ill treatment the natives have received, beyond being caught, separated from their families, and confined in houses and in prison, for a crime in which they had no participation. Unless some improved methods of trading are adopted, mutual hatred and jealousies will be indulged, and the palm-oil trade (which may be greatly increased) will become less, as it is now the common practice for traders to sell a cow, a goat, or a gun to the natives, depending for payment simply upon their promise. The dealer is urged to this with the hope of profit, as he averages from 150 to 300 per cent. upon all he disposes of. The natives, on the other hand, knowing the exorbitant demands made upon them, defer payment until an indefinite time, and frequently make no return for goods received. The owner of the cow which caused the late quarrel, has a similar claim upon the gentlemen of Rokopa, a town in the same district. Many others are in the same situation. Probably men will soon be wise enough not to part with their cattle and goods without an equivalent. A more equitable system of trading would be the certain consequence of such a course. From the conduct I have described, it has been my painful duty to exclude five from my rank of inquirers. It was a severe trial to nature, but grace seemed to require it. Two of them had been separated from us once before; one was an Isuba who had recently united with us, and it is to be feared the remaining two were allured into the ensnaring path. I do hope that the public exposure we have made of the affair will be salutary both to us and the natives. The latter are made fully acquainted with the fact that we had no participation in the matter,

nor do we in any way approve it, yet they do not fail to reproach us for it when we talk to them.

Two members of the church have also been suspended, one for three, and the other for one month. The former, a brother, for improper language towards a female member; the latter, a sister, for frequent quarrels with her husband; and in addition to the last disturbance, she absented herself from the Lord's table, and decided the affair principally by those who are unfriendly to the progress of truth and piety, instead of invoking the aid of her fellow-members, who in every respect were better qualified for the task. The case of the male member was very intricate, but his own admission was sufficient to prove a degree of guilt to call forth the censure of the church. At his house a daily prayer-meeting has been conducted by Smith and Richards, two of our much esteemed deacons. As the house is located in the vicinity of Rion Town, I had hoped by the unostentatious labours of our friends to have operated upon this hitherto unmoved people. But the stream supplying me with this hope is now dried up. I shall, however (D.V.), open another prayer-meeting myself to-day in a central part of the town. This house is most favourably situated for the dissolute Portuguese and Congos. May our dear brethren, who will hereafter conduct this meeting, bring at least one of them to Jesus.

The case of the female member who has been suspended for one month is very distressing. Her husband has rendered most important services to the mission in various ways, but is now greatly reduced in circumstances, having had a boat sunk at sea, and many other losses. His altered and depressed circumstances have greatly contributed towards that uncomfortable feeling which has long subsisted between him and his wife, and which has been attended with great disgrace on both sides. We do not, however, consider the case of our sister as hopeless. As a church I trust we are fervent at a throne of grace; that she, with our brother who is separated from us for a season, may again return to Christ, and to his fold. Many tears were shed when these matters were discussed by the church. In an interview I had with her after our church meeting, when I informed her of our decision, her conduct made impressions on my mind that will not soon be effaced. She wept aloud, and said, "I know I do wrong; I feel it now. Do not leave me, my dear minister; come and see me, and teach me. I pray you, help me." These things render the exhortation of our blessed Saviour peculiarly appropriate: "Watch and pray, that ye enter not into temptation." And may I not say, they make our claims upon the Christian church in favoured Britain more urgent? In raising a church in a heathen land like Africa there are many draw-

backs; but the foundation of the spiritual building being laid by the great Head of the church, the last stone will assuredly be brought with unspeakable triumph. The impenitence of sinners and backslidings of saints serve to show, that "it is not by might or by power, but by the Spirit of the Lord," that all good is effected. And when the enemy of souls comes in like a flood, threatening to bear down and destroy all the fruits of our suffering and toil, the unchanging promises of the gospel solace our spirits, and the thought of contributing towards the latter day glory cheers our hearts. And to the praise of sovereign grace let it be said, that the ground around us is not all barren. We have upwards of 300 scholars in our sabbath school, and 100 in our day-school. In the former we have 32 teachers, most of whom are members of the church; four of them are engaged in native teaching every sabbath; two of them walk four miles, and the others one. Many kings and chiefs have given me the most pleasing testimonies to the value of their labours; while, on the other hand, I have had no complaint, nor the least trouble with them in urging to these delightful, though rather arduous duties, as it not unfrequently happens that the rain falls heavily upon them the whole of the way. In the church there are many who give most unquestionable evidence of their desire for knowledge and spiritual improvement, and holy determination to make a fresh consecration of themselves to God. At a recent church meeting, I gave the friends a general view of the state of Clarence, particularly of the Portuguese, Congos, and Kroomen; and requested their co-operation in an attempt I am now making to bring the whole of them under the sound of the gospel. I have long meditated a determined attack on these strongholds of the powers of darkness; and having now begun it, the Lord being our helper, I trust we shall not cease to teach, exhort, and invite, until many, under the drawings of the Spirit, shall say, "Lord, save, or I perish!" The church approve the scheme, and have promised to aid it by individual and united effort.

I have purchased a native boat, which I call "the Messenger." I have taken a trip in it to the Banni district, and was well received by many hundreds of natives. I left home on the 10th of June, and returned on the 13th. Three towns were visited, viz. Roboloh, Bassichilli, and Bassipon. The people of Roboloh had not only deserted the town, but actually closed their doors against us before we reached the place. Roboloh is a large town, but the inhabitants are widely scattered. At Bassichilli (situated between Roboloh and Bassipon) we had a hearty reception. Our own party consisted of Messrs. Wilson, Smith, and Richards, seven others, and myself. We halted at Bassichilli play-ground. The grass

being wet, our friends sat down upon a tree which had lately fallen, and I seated myself upon my little camp stool. I had a lovely scene before me—a large number of my sable brethren, as ignorant of all that can sanctify and elevate as the day they were brought into the world, yet waiting with intense anxiety to hear the good news of salvation by the cross of Christ. I cannot now give you a detail, but simply state, that a most favourable impression appeared to be made on the minds of the people generally.

At Bassipon the people were so earnest to receive instruction, that they followed us from place to place in large numbers. When at the king's house I taught them to sing part of a native hymn I have translated, and set to music. This so delighted them, that they knew no bounds in their expressions of joy; and before we left them they could sing one line unassisted by us. I discoursed to the chiefs (the king being absent) and people, respecting man in his primeval state; the introduction of sin; the sovereignty of God, and the rectitude of his government; his love to sinners in the gift of his Son; the duty of all men to love and serve God, &c. Nor did we fail to recommend them to keep the sabbath. I also slightly touched upon their darling sin of concubinage. I do not think it prudent to treat much on the plurality of wives on the first few visits; were I to do so, a great, if not an insuperable barrier would be raised against all instruction in the onset, and a failure in the object ultimately desired would be certain. To enlighten and interest them, to gain their confidence and affections, and set before them a good example in word and deed, will be far more likely to promote the end we have in view. Surely the Lord was with us. Many had fled for fear, on our way to the towns, and charged us with being evil-disposed—"come to make war-palaver." We remained at Roboloh for several hours, to no purpose; at Bassichilli we parted with Smith, our invaluable interpreter; but now we felt amply rewarded for all our previous disappointments and trials. Such was their willingness to hear, and such our delight in making known the things of God, that I felt a degree of reluctance to leave them. They unanimously and heartily entreated us to "no go home again; but top and lib wi them all de time." As night was coming on, and we had four or five miles to walk, and a short sail on the sea before us, we left them, and met the king on our way home. He promised me ground, if I would build a house, and place a teacher there. On my return to Clarence I called the church together, represented to them the state of things in the Banni district, and proposed two brethren visiting it monthly. To this there was a ready response, and the good work was commenced on the fourth sabbath in that same month (July), and has been regularly continued since. You will

remember that it was in this district the late disturbance took place between the natives and the Clarence traders. This only renders our duty to sow the seeds of truth the more imperative. When our friends went last sabbath, they were told that they (the natives) would not allow any canoe to come to the wharf but such as belonged to the missionaries. They received their instructors, however, with more cordiality than before, and sent me an urgent invitation to visit them, which I hope to do soon. Should circumstances favour the formation of a station here, Bassipon will probably be the most eligible town for the purpose. At this town we met a large number of young persons, sufficiently intelligent to learn any thing that may be taught them.

It may afford you pleasure that I baptized seven persons on the first Lord's day in this month, five of them in the bloom of life. Joseph Fuller, from Jamaica, was one of them. The serious impressions of this interesting youth were originated in Jamaica, through the pious instructions of one of the deacons of Mr. Philip's church. He is exceedingly diffident and cautious in his associations, but a most excellent sabbath-school teacher, and a young man of great promise for Africa. I ought also to state that his mind was greatly agitated about divine things during his passage from Jamaica to Africa, particularly on one occasion during a storm. So many of the youthful portion of our congregation giving themselves to the Saviour, and treading in his sacred footsteps, by submitting to the ordinance of baptism, produced a feeling at the water side, and throughout the day, of the most pleasing and extraordinary kind. The day was peculiarly fine, the assemblage at the baptism great, and the impressions generally experienced deeply solemn.

As there is an evident disposition on the part of many of the natives, as well as of those of neighbouring tribes, to settle at Clarence, I have thought it a good time to take the number of inhabitants, which I have done. I have also obtained other information which I can turn to a useful account. The statistics are as follows:—Families in Clarence 201. Souls 1017; whites, non-residents, 10; total 1027. Infants 40; children above two and under six years of age 83; under twelve years 83; total 206. Read the scriptures 144; write 41; read words of monosyllables 222; write imperfectly 36. Servants 374; natives 165; natives married 12; cases of concubinage 12, principally Kroomen. Attend day-school 100; Sunday-school 350. Congos 118; Isibus 81; Dewallas 52. Carpenters 29; sawyers 26; coopers 8; tailors 3; clerks 3; seamen 19. Carpenters' wages 2s. 11d. per day; sawyers 2s. 2d.; coopers about 2s. 6d. Of the original settlers brought here by Capt. Owen and Col. Nicholls in

1827-8, 22 only remain ; children belonging to those families 36 ; total 58. I have entered 10 whites as non-residents ; but as we average an equal, and frequently a greater number in Clarence, I have thought it right to include them. When Dr. Prince took the census of Clarence in 1841, the number of inhabitants was 873, which is 154 less than the present time. In 1841 there were 192 Kroomen, now the number of Kroos is under 50. So that if we deduct the 140 Kroomen from the original number, the actual amount of population has increased more than one-fourth from March 1841 to August 1845. I make this calculation, because the Kroo people are considered a separate people by all parties. They neither amalgamate with the religious nor profane part of the community, but live by themselves, though a marked people by all for theft, treachery, and wickedness of every kind. Were they inclined to attend our religious services, our classes, or to read the word of God, we should have a hope of reformation. But such is not the case. With them all is dark, dark !

The aggregate number of children (inclusive of infants) in Clarence is 206. Allow 100 who attend the day-school, 10 sick, 10 usefully employed, and 20 under age, we have 66 left ; out of which I think we can form an infant school to support itself, with a little assistance from private friends in England, which, from their previous kind interest in our affairs, I am sure will be readily granted. In this school we can receive all above eighteen months and under four years of age ; by which means, if we can effect our purpose, we may secure those of a tender age from sin, and prepare them for the boys' school.

The cases of concubinage in 1841 and 1845 present a striking contrast. In 1841 there were 108, now but 12—just one-ninth of the former number. When we compare the state of things now with what they were when we came in February 1842, we have reason to bless the Author of all good, that we have not laboured altogether in vain. On our arrival we found a church of 18 members, now we have 79 members ; Clarence 66, Jamaica 8, Sierra Leone 2, Holland 1, England 2 ; i. e. 66 of the settlers of Clarence have been baptized—7 from churches in Jamaica, 1 received his serious impressions there, 2 from baptist churches in Sierra Leone, and 2 from an English baptist church. In 1842, inquirers 80 ; in 1845, inquirers 210.

Feb. 1842.	Aug. 1845.
13 Members in church . . .	79
80 Inquirers . . .	210
120 Attend Sunday-school . . .	360
30 Day-school . . .	100
180 Attend public worship . . .	450
18 Read the scriptures . . .	144
12 Write . . .	41

As there are 222 who can read imperfectly,

I hope within a very short time we shall have more than one-third of the inhabitants of Clarence, capable of reading the book of life for themselves. Of the last books, which reached on the 26th ult., I have sold to the amount of £20. My custom is to dispose of them at the selling price in England. I do this to encourage them to supply themselves with books giving them general knowledge. I am sure you will do all you can to forward the books written for, as quickly as possible. The books last sent were welcome indeed, as I had just taken a census of the town. I have written Mr. Stanger for more than six dozen bibles, and several valuable books. I have received additional demands since then, but fearing the first commission will be executed before this reaches home, I shall put these to the next order, which I shall probably send at the close of the year. Notwithstanding there are 144 who can read the scriptures, and 222 who can read a little, still it is a lamentable fact, that in a population of 1027 there are 681 who cannot read.

We have received painful news of the ignorance and barbarism of Bonny. A captain who was with me a few days since said, that he saw the natives with the body of a slave taken in a war with the Andoverly tribes. They first severed the head from the trunk ; then cut off the fingers and toes, afterwards the arms and legs, and then cut the body up in very small pieces ; cooked and ate the whole, with the exception of the head, which is never eaten. The captain also assured me, that upwards of thirty bodies were treated in the same manner while he was in the river.

You will be pained to hear that there is some probability of slavery becoming more rife in these parts than it has been for many years. The commander of a man-of-war steamer now lying in our Cove, stated it as an undisputed fact that slavery is now on the increase. "There are," he said, "more slaves now on the sea than have been known for many years." Two thousand slaves were carried from Benin, from two places alone, a little before he was there. There are twenty-one cruisers, but the commanders complain of their limited power, the right of search being denied them with regard to all vessels bearing the French, American, or Brazilian flag. They have, however, done something. They have captured, and sent to Sierra Leone, twenty-six vessels, including two feluccas, from January 1845 to May. Some of them had no slaves ; others had 400. Allowing the small number of 200 slaves to each, 5200 human beings have been rescued from the tyrants who bought or stole them, and carried to a free land, where they will enjoy the blessings of civilization and of the gospel. May they know that truth that can make them free ; then shall they be free indeed.

CALABAR.

The following extracts from a journal kept by Mr. Thompson during a visit to this district paid by himself and Messrs. Clarke and Milbourne will be found interesting :—

Oct. 7. Tuesday.—After due preparation, and Dr. Prince having implored Divine protection, and commended my dear wife to the kind care of our heavenly Father during my absence, I accompanied brother Clarke on board the "Dove" at eight o'clock p. m. Captain T. Noteboom of the By also came on board as passenger to Calabar. At half-past eight the anchor was weighed, and a light wind carried us out of the Cove. The evening was calm, and a serene stillness pervaded the whole aspect. The moon shone brightly, displaying her silvery rays on the surface of the deep; which appeared like a large sheet of glass, beautifully clear and transparent. The top of Clarence Peak was also visible. Such was the sublimity of the scenery, and the magnificent grandeur of God's wondrous works, exhibited to my view, that I was imperceptibly led to exclaim, with the psalmist, "Lord, what is man that thou art mindful of him, or the son of man that thou visitest him!" What a contrast do we behold, in the beauty, the order, and the harmony of nature, to the moral depravity, disorder, and confusion amongst our fellow men!

The vessel being now fairly under way, worship was conducted by brother Clarke, and we then retired to rest for the night.

Oct. 9. Thuesday.—Much rain, and at half-past nine o'clock were again obliged to anchor. At eleven weighed anchor; but at one p. m. compelled again to let it down. After dinner a fair wind sprang up; the sails were again set, and we made a little progress up the river. The afternoon proving fine, we emerged from the cabin and enjoyed a season on deck. The Qua mountains bearing north-east by north, and the Rumbly mountains bearing north-east by east, from Tom Shot's Point were visible. Here we were obliged to anchor; the wind ceasing, and the tide against us.

Oct. 10. Friday.—Nearly calm until two p. m. when a long wished for breeze sprang up, and carried us to the town of King Eyamba, where we came to anchor at four o'clock. Our voyage thus occupied sixty-eight hours; which with the assistance of steam power, we could have accomplished in eight or ten hours. At five o'clock went on shore with Mr. Christian to look at the new house erected on Gospel Mount; we found it in a state of forwardness, wanting only flooring, door, and windows. A portion of the ground was also cleared. The house stands on an eminence, commanding a view of the river and surrounding country for

many miles. About twenty yards from the house, Mr. Christian showed to us the skeleton of a little boy, who had been not long ago beheaded, and his body thrown into the bush, where we saw the bones, from which every particle of flesh had been removed by the innumerable ants that infest these regions. Horrid scenes of cruelty, and deeds of almost inconceivable atrocity, seem to form the chief employment of the people at Calabar.

Oct. 11. Saturday.—Commencement made this morning in painting the bottom of the Dove, we found that the salt water had made very little impression on the iron, it being in a much better condition than we expected to find it. Many of the people came down to the beach with sundry articles for sale, while they were busily engaged, the cry of Egbo! Egbo! was heard, and the people fled away.

On our way we had an opportunity of inspecting a "Devil house;" erected for Duke Ephraim, formerly called Eyo Duke, King Congo, supposing that an offering thus made of all his property, would be to his advantage in the world of spirits; and especially tend to produce a conciliatory effect on the *evil spirit*, and prevent his doing him any injury! The offering consisted of one large silk umbrella, and one smaller, erected on the outside of the roof. In the interior of the building we noticed a large number of ornamented calabashes, a remarkable basket, of curious and ingenious workmanship, an English drum, a speaking trumpet, a sofa, an image of a female on a pedestal quite new and of English sculpture, a native image,* janus-faced with horns and feathers ornamenting the head, a chest of drawers, a large mahogany bedstead, some large Spanish pictures, a round table, four very fine hats, three lamps, two elegant chandeliers, a great quantity of bottles, glasses, and jars; two large mirrors, one clock, one old picture, a brass server, with a variety of ornaments; the top of the house is also lined with pictured cloth.

There are amongst the people of Calabar, customs and practices which forcibly strike a reflecting mind with their similarity to the ancient customs and practices of the Jews. "They eat not with unwashed hands," and circumcision prevails throughout the whole community. Their beds every morning they fold up and go their way.

We found king Eyamba in his house: he received us kindly. Brother Clarke gave him a paper, after explaining to him the nature

of its contents, and left it for his consideration. The following is a copy of the eight particulars therein contained.

"Agreement made by King Eyamba with the missionaries who are sent by the Baptist Missionary Society to instruct the natives of Western Africa.

"*Atakba, Old Calabar,*
Oct. 10th, 1845.

"1. All persons desirous of receiving instruction in reading and writing, and in the doctrines of the Christian religion, are to be allowed to attend at the missionary station, or elsewhere, at suitable times, when such attendance does not interfere with their duties as servants or as subjects.

"2. That all proper encouragement shall be given to persons to attend; but that no force shall be used to compel such attendance; except on the part of parents, who have the right to compel, if they choose, their children to attend the schools, for their benefit in after years. Children being unable to judge for themselves of that which is for their real benefit, parents are authorized by God, to direct them in their duty, and to enforce obedience to their right commands.

"3. That all encouragement shall be given to the missionaries to instruct the people, and that all who choose shall be allowed to attend upon their instructions; especially on the first day of each week, which is God's day, and is required by God to be set apart from other days for his service, and in commemoration of the raising of his son Jesus Christ from the dead.

"4. That the missionaries shall not be expected to interfere in any differences or wars, except as peace-makers; their work being for the good of all, and opposed to all strife and bloodshed.

"5. That the missionaries and all connected with them, shall be at liberty to buy or sell in the market, or in the town, the same as other inhabitants, to hire men or women to do their proper work, and have all the privileges in this respect enjoyed by the townsmen.

"6. That there shall be no attempt made to hinder the missionaries, or any connected with them, from visiting any town and country near or distant, for the purpose of teaching the way of eternal life to the people. They shall enjoy the full liberty of the subjects of Great Britain; but must go to any town or country at their own expense and risk; King Eyamba, or his people, not being chargeable with the expense of the journey, nor accountable for their safety whilst prosecuting it.

"7. That no unreasonable charge shall be made for food or labour, but that all such food or labour shall be honourably paid for according to the rate at which provisions are sold and labour performed to other inhabitants of the place.

"8. Should any one injure the missionaries, they are to seek redress from King Eyamba; and should any missionary, or person connected with a missionary offend King Eyamba, he is to state his complaint to the superintendent, who if unable to settle the matter immediately, will lay the case before a meeting of missionaries at Fernando Po, or before the committee in England."

Had a second sight of "*Egbo*," this afternoon, he came down to the beach, and on turning the corner of a house he caught a poor old man sitting, who being unable to get out of his way, he gave him two severe cuts on the back with his poudrous whip, which is made of cow-skin. The poor man looked towards our vessel, and turned his back that we might see what this monster of iniquity and cruelty had done to him. This was an appeal superior to the most powerful eloquence of speech; it went to my heart, and in effect said, Come and help us, pity our forlorn condition; seek redress for our wrongs, and drive such cruelty and oppression from our coasts.

Oct. 12. *Lord's day*.—Arose at six o'clock this morning. Brother Clarke went up to the station on Gospel Mount, where he held a meeting. A good number were present, and he addressed them on the great things connected with their present and eternal well-being. I went into the town, where I found great preparations going on at the *Egbo* house, it being *grand Egbo Day*. I took an opportunity of entering and examining this resort of mysterious superstition and iniquity; where deeds of cruelty and oppression are projected, and from whence the chief men sally forth attacking the unwary and unprotected slaves, who not unfrequently fall a sacrifice to their cruelty and rage. I had not been long in this 'habitation of cruelty' when one of the chiefs came running to inform me that no one is allowed to enter the *Egbo* house, under a fine of 2000 coppers; unless they had purchased *Egbo*, or in other words, had paid the required fee and entered into union with this privileged order! I thanked this man for having so kindly reminded me that I was treading on forbidden ground, and immediately left the *Egbo* house. Having got outside several of the chiefs came round me, and I talked to them about their dangerous condition, and the evils resulting from the practices in which they engaged with so much avidity; described the improvement which would take place in their town if they received and obeyed the precepts of God's book, that slavery amongst them would cease, and instead of oppressing their fellow men, they would love them, and do unto them as they would that their fellow men should do to themselves, that they would give unto their servants that which is just and equal. They replied, saying, "That be

good palaver for Calabar," and that they would "like their town and people to stand good all same as Mokarras." After concluding this interesting conversation, I visited a chief's house, where about thirty people were present, who listened attentively to the communications which I made. In the yard of this chief I found a poor slave with a large chain about his neck, and made fast with a lock to the rafters of the house. I inquired of the chief the reason for this binding of the man? He replied, that he had sent him to market with some coppers to purchase certain articles, but instead of doing as he was commanded, he had appropriated the property to his own use. The chief inquired what would be done with such a man in England? I told him, that if the crime was not very great, he would be put into prison for one or two moons, and then set at liberty. He expressed his approval of such a method for punishing thieves; saying, "That be very good fashion," and promised after confining his slave a short time to let him go. The chief was lying on a sofa, and a chair was placed near to him for me to sit on. I conversed with him a good while; and trust it may not be altogether in vain. Before leaving him I discovered, inserted level with the surface of the floor, in front of the sofa a human skull. I inquired why such an unsightly thing was put in so conspicuous a place? The answer given to me was "That be *medis* to keep away sick!" I endeavoured to convince the chief of the absurdity of his conduct, in thus confiding in what could do him no good. I then left him and came on board, and found brother Clarke had also returned from Gospel Mount.

Returned to the "Dove" at two p. m., and after dinner brother Clarke went to Jim Henshaw's town, and spoke to the people there. Captain Milbourne and I went to Willy Tom Robin's town, to whom with about fifty of his people we communicated the glad tidings of salvation through a crucified, but now risen and exalted Redeemer. The old chief understood English very well, and interpreted for us to the people. We left here much cheered, rejoicing in the prospect of better days dawning on this benighted land. From Obutu† we proceeded to join brother Clarke and a few of our black brethren at the station. The little house here although not quite finished, we dedicated to the service of our God by commemorating the dying love of our Lord and master. Brother Clarke presided, our number amounting to seven. Felt that Christ, according to his promise, was present with us; and although a moral darkness surrounds us on every hand; "darkness that is felt," yet we had light in our dwelling. It was a Goshen to our souls, where apart from Egyptian gloom, we enjoyed the light of the "Sun of Righteousness," whose

beamings of love through the medium of the divine appointment rendered it a season which I trust will not soon be forgotten. Twenty-two of the people were present, wondering at our proceedings. Most of them had a large stick, which made them have a formidable and warlike appearance! We left at six p. m. and came on board, where I concluded the exercises of the day by reading the ninetyeth psalm, and imploring a blessing on our various engagements.

Three days after Christian was left here, he saw the headless trunk of a young person recently sacrificed, close to the house we had begun to erect, the remains of which we saw on Friday last; and a few weeks ago a body without the head was hanging by the river's side, among some bushes. When a person is about to be sacrificed, a bell gives a peculiar sound about midnight, and it is then known that a victim is to suffer. At another time Christian being in a native house, heard a low crying of some females, and soon after a great outcry, as of the greatest suffering and distress; he asked a Nuffic woman, who ventured to tell him that Akum king Eyamba's brother had just died, and that instantly two of his own slaves, and one of king Eyamba's were sacrificed, to be with him in the world of spirits. Two men and one woman fell victims to this abominable system of cruel superstition. They were tied with their hands behind them, and thrown upon their faces, and had their heads taken off by repeated strokes, with a cutlass, on the back part of the neck.

Oct. 17. Friday.—Had breakfast and worship early this morning; having engaged to meet king Eyamba with all the chief men in the town, to enter into an agreement with them; a copy of which I have entered on the 11th instant. Brother Clarke read the paper, and king Eyamba interpreted it to the chiefs; after which it was unanimously agreed to, and signed by the king. We did not expect these arrangements to meet with so favourable a reception; we can only ascribe it to that "God who moves in a mysterious way, his wonders to perform."

Oct. 18. Saturday.—The day being very hot we spent it on board. Brother Clarke busily engaged in collecting Effik words. King War came to dine with us to-day. Brother Clarke made him a small present which pleased him very much. After conversing with him for a short period, he being desirous of complimenting us said, "White man be *big rogue*! he savvy too much thing!"

Reviewed our proceedings from the time of our arrival here; felt abundant cause for gratitude and much to encourage our hearts, in prosecuting the great and important duties devolving upon us in these regions of mental gloom. Made arrangements and preparation

* White Men's. † Old Town.

for the exercises of the following day. Agreed that brother Clarke should preach on board two of the palm-oil ships, and I should go to Creek town. Captain Milbourne is laid down with another severe attack of fever. May God in mercy raise him up again speedily, and spare his useful life, and grant him health and strength for the discharge of his important duties. Engaged in prayer and praise, thanking God for the innumerable mercies received during the week just closing upon us; seeking for direction, and imploring a blessing on the efforts we may be permitted to put forth on the coming day.

Oct. 19, *Lord's day*.—Arose early this morning. The weather fine. Capt. Milbourne much better, but not sufficiently recovered to enable him to accompany me to Okiretongo,* as he had, previous to his attack, determined on doing. I left in the boat, accompanied by Mr. Byl, and four black men to pull, three of whom are Dewallas, and the other a Kruman. The latter informed me that in about three hours pulling beyond the entrance of the creek from the Calabar river, which leads to Okiretongo, we could reach some large towns which are densely populated. At nine o'clock we reached the town of king Eyo, who was at the "palaver house" engaged in settling some dispute among the people. I entered into conversation with young Eyo, and heard him read a chapter in the New Testament. This youth is very anxious to have an instructor. He said, "when I read I no able for understand, and have no one to tell me what it mean." After an interesting conversation with him, which lasted rather more than one hour, I was seized with a severe attack of ague, which was followed by burning fever. I wrapped myself up in a cloak, and lay down upon one of Eyo's sofas. I felt as though my work was at an end, at least for this day, but assured and satisfied that all was wisely ordered. At half-past ten the king came in apparently much pleased to see me, and at the same time expressing sympathy on account of my present indisposition. He asked me very kindly if I thought that I should be able to speak to the people? I replied that if he would kindly call them together, and place his chair near to me, I would endeavour to do so as far as my strength would permit. He immediately agreed to my request, and brought the people together into the hall. I commenced addressing them by giving a brief history of the world from its creation onward to the incarnation, life, death, and resurrection of Jesus Christ; describing and illustrating how God could be propitious to them through his well-beloved Son. The time occupied in speaking on the above subjects was somewhat more than an hour and a half, and I felt nearly exhausted and was about to conclude, but the king and people

were not yet satisfied, and wanted to hear and know a great deal more. The king said, "You have told us many great things; but we now want to hear something that God no like for we to do, and something he want us for do." I was therefore obliged to make another effort, commencing with the ten commandments, describing from them what God approved, and what he disapproved. On the first commandment spoke about God as being object of Divine worship; and whenever we set up any object, either visible or in our hearts, and put confidence therein, and seek from it blessings which God alone can give, then we are guilty of idolatry, and break the command of God. I thought this to be a very favourable opportunity to speak about the idolatrous practice of making "devil houses." I asked the king whether or not the people put confidence in those offerings, which they so frequently made, to do good for their departed friends? He replied they did put confidence in them. I then requested him to tell all the people, whenever he had an opportunity, that their practice is an abomination in the sight of God. This attack on what may be considered their favourite superstition, in union with the practice of using human skulls, supposing them to have medicinal qualities, I was afraid would receive an unfavourable reception; but the king received it kindly, and I believe interpreted it faithfully. He then said, "If black men have plenty of property when he dies, and there be no devil-house to put it in, what is to be done with it? and what does the people in England do with their goods when they have more than they want for themselves?" I replied that good people in England gave what they could spare to promote the cause of God—that they had purchased the "Dove"—paid for sending us to visit him and his people, and all in Africa we can reach, and paid for our support when here. I also told him that English people who did not love God generally left their property for the benefit of their friends, so that it was still rendered useful in some way or other. He admitted all this to be very good policy, much better than their fashion in destroying so large a quantity of valuable things, which could do no good to any one. The following questions the king put to me while proceeding in giving them as clear a view of the remaining commandments as I was able, which I think illustrate forcibly the inquisitive structure of his mind. On the commandment of keeping holy the sabbath day he said "We work seven days, and the eighth we keep for Sunday, and on that day the people *play and drink rum*, and settle their *palavers*." "How is it that a missionary who loves God, and whom God loves, is permitted to get sick and die before he gets to be an old man?" "If a father or a mother tell their son to do something, and he have better head and say that that thing is not good for him to do, and the father get very angry, and make him do

that thing, who then suffer for that thing?" "What has God done to the men who killed his Son?" "Suppose man come into my house and see all this fine thing, and say me like to have such fine thing, and he goes and make's plenty farm, and get plenty palm oil to buy such thing, would that be covetousness?" "How is it that the 'Queen of England does not make all her people love God?" "How is it that white man can make ship to come here, and cannot make thing for go up and see all thing where God live? and thing for go see where all bad men live?" "How is it that God can punish black man, when he no say him book?" The foregoing is but a sample of many others of like nature. The time and effort required for all this exercise produced a flow of perspiration which relieved me very much; enabling me to get back to the "Dove" with less suffering than I expected. Oh for more love to God! for more fervency of spirit in the work of Christ, and purer and stronger desires for the honour of his name! Oh for increased feelings of gratitude to God for such wondrous manifestations of his goodness!

I consider this meeting at Creek Town the most interesting I have attended at Calabar. How cheering to think that a number of people who are led captive by the devil, sunk in ignorance and superstition, could forsake their vain delight, and listen attentively for more than two hours to the glad tidings of salvation. "The harvest truly is great, but the labourers are few." Oh "that the Lord of the harvest would send forth more labourers into his har-

vest." Surely there is a sufficient reward in heaven, and a sufficient rest there, to call into lively exercise all the powers we possess, both mental and physical, and cause us to put them forth in the service of Christ.

Oct. 20, Monday.—Capt. Melbourne quite recovered this morning. Myself somewhat better, but very weak. Brother Clarke went to say goodbye to king Eyamba before leaving. Weighed anchor at eight, a.m., and proceeded down the river, and at half-past two, p.m., anchored off Parrot Island for the purpose of cutting down some mangrove trees to make posts for the support of brother Clarke's house. We went to the island, but we could find no solid ground to set foot upon, and were obliged to climb about on the mangrove roots. The black men we had on board managed to cut a few posts. We came on board at five o'clock, after which I was seized with another severe attack of fever. Capt. Melbourne conducted family worship this evening.

Oct. 21, Tuesday.—Got some more posts on board this morning. Weighed anchor at nine, a.m., and reached as far down as Tom Shott's Point, where the wind and tide being contrary, we had to anchor at five, p.m., but were again on our way at nine. During the night we had to encounter a *tornado*, but were mercifully brought through, and arrived here this evening (Wednesday) at six o'clock, in peace and safety, and found almost all our friends at Clarence in good health, and myself fast recovering from the last attack of fever.

EUROPE.

BRITTANY.

Mr. Jenkins gives a pleasing account of the opening of the new chapel at Morlaix, on the 18th of January.

The opening of our chapel took place on Lord's day, the 18th inst., and I rejoice to be able to tell you that it was to us all a pleasant season of joy and encouragement. In giving an account of this important event in connexion with our mission in Brittany, I must in the first place let you know what preparatory measures we had adopted. A notice of the opening was put in the *Armorican*, a paper of some importance, published at Brest. We wished also to have a notice of it put in two small papers published in this town, but the proprietors refused to comply with our request from a fear of the priests and their party. Mr. Le Fourdre invited a few pastors to come and preach on the occasion, more particularly Mr. Rosselet, from Nantes,

and Mr. Barbezat, from Rennes. I prepared two papers in Breton, in the form of a conversation between two friends, to explain the object for which our chapel is built, the nature of our worship, and the principal doctrines and duties which we believe and preach from the word of God. These papers formed two pages each, and we had 600 of each printed. Mr. Jones and myself took some excursions into the country for the purpose of distributing them and other tracts. The two Saturdays (being market days) preceding the opening we kept the chapel open, for the purpose of giving tracts away. Many persons, turning in to see the chapel, were offered tracts, which they gladly received; and we had much conversation with

them, a good deal of which was truly interesting. As you may suppose, they inquired the reason why we had no images, crucifix, &c., in our place of worship; and thus we were obliged pretty often to explain the second commandment. One countryman told us his wife was fond of reading, and possessed some knowledge, and that she entertained a good opinion of our religion. He said that the neighbours were in the habit of coming often to his house in the evening for the purpose of conversing, and desired us to give him as many Breton tracts as we had, for his wife to read to them. We gave him nine or ten, which he received very gratefully, saying he would come again, and let us know the result. We have not seen any persons manifesting bad feelings on these occasions. Our tracts are generally received willingly and gratefully, and many express their satisfaction at our place of worship, though it is a plain building, unornamented with images, &c., like those of the Romish church. Once a person remarked to his friend, in going out, that we had no saints in our chapel; to which the other replied, "Ah, what are they but pieces of wood!" We intend keeping our chapel open every market-day, to give tracts away. We did so last Saturday; and we gave away as many if not more tracts as on the Saturdays preceding the opening.

On Friday and Saturday, the 16th and 17th, our friends Mr. Le Fourdrey, Mr. Rosselet, Mr. Barbezat, and Mr. Williams, arrived, the first three being pastors of the Reformed Church, and the latter a missionary of the Welsh Calvinistic Methodists, stationed at Quimper. Some protestant friends besides came from Brest and Quimper.

Friday evening a meeting was held at our own house, when Mr. Barbezat read James v., and made some remarks upon the chapter, more particularly with respect to the afflictions of the Christian. After prayer we sang.

Saturday evening a meeting was held in one of the rooms at the *Hôtel de Provence*, where the ministers were putting up. Mr. Rosselet read Luke ix., and made excellent remarks upon the chapter. After he had prayed we sang.

Lord's day morning, at 10 o'clock, Mr. Le Fourdrey read the scriptures and prayed, according to the manner observed in the Reformed Church, and Mr. Rosselet delivered an excellent and appropriate discourse from 2 Chron. vii. 1, and Mr. Barbezat closed by prayer. The congregation was attentive. There were at least 200 persons present. We sang thrice.

At half-past two in the afternoon we had a Breton service. Brother Williams read Matt. xviii., after which I prayed, and preached from John iii. 16, to a Breton congregation, which was thought to be somewhat larger

than the one in the morning. We sang thrice from a small book of Breton hymns, which we printed some time ago in the form of a tract, and of which a good number has been distributed. During the morning and afternoon services the people conducted themselves rather better than we expected, and many of them heard with much attention the divine truth proclaimed to them. Religious tracts were given away at the close of the services. We were not disturbed during worship, except by some persons coming in and going out.

Some of us were desirous of having a meeting at the chapel in the evening, while Mr. Le Fourdrey and Mr. Rosselet thought it more advisable to meet in the room at the hotel, in order to avoid exposing our worship to be disturbed on this occasion by evil disposed persons. This measure of prudence prevailed. In the evening Mr. Barbezat read 2 Cor. iv., and made remarks in connexion with the chapter. He concluded by prayer, after which we sang.

Monday morning at 10, Mr. Barbezat, after reading, prayer, and singing, preached from Phil. i. 2. With this meeting our religious services, on this occasion, closed; and we feel, dear brother, that we have abundant reason to bless the Lord for his goodness; for the preaching and the attendance, together with the society of pastors and others, who had come from a great distance, were very sweet, satisfactory, and encouraging to us. Our friends thought our prospect of usefulness such as should inspire us with confidence that our labours will meet with success.

Last Thursday I preached in French. The Lord's day morning at 10 I preached in Breton, and at two in the afternoon in French. The attendance was good, though the weather was very wet and stormy. Tracts were given away at the close of each service. Thus we have public worship established in our chapel. This is an important step. May we be sustained, and our labours blessed.

We intend shortly to have our Lord's day services arranged thus: the Breton service in the morning, our school in the afternoon, and our French service in the evening.

At the opening of our chapel Mr. Barbezat was a kind of delegate for the *Société Evangelique*, and he had to inform me that I had been nominated an honorary member of that society by its committee, on account of my evangelical labours in this country. Mr. Williams also has been nominated. On his return from Wales last summer he brought with him £100 for that society. You see that we are upon intimate terms with the Reformed Church; our chapel will be open for her pastors and all evangelical ministers, but we are not to sacrifice our principles.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Newbegin, W.....	Sept. 5.
		Sturgeon, T.....	July 10 to Sept. 6.
AMERICA	DARTMOUTH, N. S.....	Hunt, A. S.....	January 12.
	MONTREAL.....	Cramp, J. M.....	January 27.
		Wenham, J.....	January 28.
	QUEBEC	Marsh, D.....	January 27.
	TUSCARORA.....	Landon, W. H.....	January 1.
ASIA.....	AGRA	Makepeace, J.....	Dec. 20.
		Williams, R.....	Dec. 20.
	BENARES	Small, G.	Dec. 22.
	CALCUTTA.....	Evans, W. W.....	Nov. 27, Dec. 1.
		Thomas, J.....	Dec. 6.
		Wenger, J.....	Dec. 6.
	COLOMBO	Davies, J.....	Dec. 16 & 23.
	DACCA	Robinson, W.....	Oct. 30.
	HOWRAH	Morgan, J.	Dec. 17.
	MONGHIER.....	Lawrence, J.....	Dec. 15, Jan. 1.
	MUTTRA	Phillips, T.....	Dec. 15.
	OF MADRAS	Urquhart, J. W.....	Dec. 24.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.....	Oct. 15, Nov. 23.
	NASSAU	Capern, H.....	Jan. 7 & 13.
		Rycroft, W. K.....	Dec. 31.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 23.
HAYTI.....	JACMEL	Francis, E. J.....	Jan. 9.
HONDURAS.....	BELIZE	Battfield, J. P.....	Dec. 18.
		Henderson, A.....	Dec. 18.
		Kingdon, J.....	Dec. 18.
JAMAICA	ANNOTTA BAY	Lloyd, E. A.....	Dec. 22.
	KINGSTON	Oughton, S.....	Jan. 6.
	MONRAGUE.....	Armstrong, C.....	Dec. 20.
	SPANISH TOWN.....	Phillippo, J. M.....	Jan. 5.
	YALLAHS.....	Harris, T.....	Jan. 6.
		Rae, R. H.....	Jan. 7.
TRINIDAD	PORT OF SPAIN.....	Cowan, G.....	Sept. 18, Jan. 5.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1846.

s. d.			s. d.			s. d.				
Annual Subscriptions.										
Allen, J. H., Esq.....	2	2	0	Croll, Mr., Brick Lane,	5	5	0	Randall, T., Esq., City		
Barnes, Mr. Robert.....	1	1	0	for do.....	0	10	0	Road, for Jamaica		
Gladling, Mr. R.....	1	0	0	Fieldwick, Mr. T. A.....	0	10	0	Special Fund.....	10	0
Gurney, W. B., Esq.....	100	0	0	"Galatians III. 17".....	5	0	0	Rippon, Mrs., for Africa	10	0
Gurney, Joseph, Esq.....	15	15	0	Do, for Africa.....	5	0	0	Stek, Mrs.....	0	5
Gurney, Thomas, Esq.....	5	5	0	Gurney, J. J., Esq., East-				Smith, Sir C. E., Bart.,		
Gurney, Mrs. T.....	1	1	0	ham, for African				for Jamaica Special		
Gurney, Henry, Esq.....	5	5	0	Schools.....	50	0	0	Fund.....	5	0
Gurney, Miss.....	1	1	0	H. M.....	1	0	0	Smith, Edward, Esq.,		
Moore, Mrs.....	2	2	0	"Hope," for Africa.....	0	10	0	for do.....	10	0
Do, for Colonias.....	1	0	0	Kemp, G. T., Esq.,				Southwark Negro Female		
Payne, Mrs., Penton	2	2	0	for Jamaica Special				Association, for J. M. P.	5	0
Place.....	2	2	0	Fund.....	50	0	0	Stanton, Sir George,		
Smith, Mrs. J. J.....	1	1	0	Knight, S., Esq., by				for Jamaica Special		
				Rev. J. M. Daniel,				Fund.....	5	0
				for do.....	5	0	0	"The love of Christ		
				L. C's. box.....	0	8	0	constraineth," by R.	2	2
				Peck, R., Esq., Hasel-				James.....		
				wood, for Jamaica				Waymouth, H., Esq., for		
				Special Fund.....	5	5	0	Africa.....	5	0
				Phillips, Miss, Stamford						
				Hill.....	1	0	0			

£ s. d.		£ s. d.		£ s. d.
LONDON AND MIDDLESEX			DEVENTSHIRE.	
AUXILIARIES.			Bridport—	
Bow—			Contributions, by	
Huntley, Miss, for Ja-			Hope Swalu	
maica Special Fund			0 5 0	
Brixton Hill, Salem Chapel—			ESSEX.	
Proceeds of Lecture			Loughton—	
Devonshire Square			Proceeds of Lecture	
Ealing, on account			Contributions, half	
Walworth, Horsley Street—			year	
Collection			5 8 2	
Juvenile Society			GLOUCESTERSHIRE.	
Walworth, South Street,			Tewkesbury—	
Sunday School			Collections	
3 12 6			Contributions	
BEDFORDSHIRE.			Do., Juvenile	
Barton—			Do., Proceeds of lec-	
Hawkins, Mr. J.			ture	
0 10 0			Do., for Native	
BERKSHIRE.			Schools	
Blackwater—			4 15 6	
Collection			HAMPSHIRE.	
Sunninghill			Beaulieu—	
Wokingham—			Mursell, Mr. W., for	
Collections			Jamaica	
Proceeds of Lecture			2 10 0	
Contributions			Broughton and Wallop—	
Do. Juvenile			Collection	
2 5 0			Contributions	
BUCKINGHAMSHIRE.			Do, Sunday School	
Buckingham—			0 13 11	
Priestley, Mrs.			Hartley Row—	
2 2 0			Collections	
CHESHIRE.			Contributions	
Glover, Mr. S., for			Portsea, &c., on account,	
Jamaica Special			by Mr. E. H. Hinton	
Fund			70 0 0	
1 0 0			Whitchurch—	
Colnbrook			Scorey, Mr. G., for	
3 3 0			Jamaica Special	
Wraybury			Fund	
2 10 0			5 0 0	
CAMBRIDGESHIRE.			HERTFORDSHIRE.	
Cambridge, by G. E.			Watford—	
Poster, Esq.			Salter, S., Esq., for	
68 3 0			Jamaica Special	
Wimbush—			Fund	
Contributions			5 0 0	
3 8 8			HUNTINGDONSHIRE.	
CORNWALL.			Bluntisham—	
Cornwall, on account,			Collections (molety)...	
by Mr. Thos. Keynes			8 4 9	
43 10 8			Contribution	
Flashing			19 17 6	
0 2 9			Houghton—	
LANCASHIRE.			Collections and Con-	
Lancaster—			tributions (molety)	
Pattison, Mr., for			4 13 3	
Jamaica Special			Huntingdon—	
Fund			Collections and Con-	
1 0 0			tributions (molety)	
DEVONSHIRE.			11 18 10	
North Devon Auxiliary,			Ramsey—	
by Rev. R. May			Collection (molety) ...	
44 6 3			4 8 9	
DAMPTON.			St. Ives—	
Contributions, by Mr.			Collections and Con-	
C. E. Pratt			tributions (molety)	
1 15 0			33 5 10	
DERBYSHIRE.			St. Neots—	
Derbymouth—			Collections and Con-	
Collection			tributions (molety)	
1 8 6			24 11 8	
Contributions			Spaldwick—	
3 2 3			Collection (two thirds)	
Do., for Dore			6 14 8	
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DEVONPORT.			Acknowledged before,	
Morice Square—			and expenses	
Collection			72 13 8	
7 4 6			41 1 7	
Contributions			KENT.	
23 11 0			Sheerness—	
Do., for Translations			Collection	
0 10 0			2 16 6	
PIESANT, Mr. T., for			LANCASHIRE.	
Jamaica Special			Liverpool, Soho Street—	
Fund			Collection (molety)	
5 0 0			W. & O.	
5 0 0			1 8 0	
KINGSBRIDGE.			WILTS.	
Randall, Mr. P. S.,			Chippenham—	
for Jamaica Special			Rawlings, Mr. D.,	
Fund			for Jamaica Special	
5 0 0			Fund	
WILTS.			5 0 0	
Damerham and Rockbourne—			Contributions	
4 14 0			Do., Sunday School	
1 16 0			Westbury—	
Wilkins, C.			0 10 0	

		£ s. d.			£ s. d.			£ s. d.
WORCESTERSHIRE.			NORTH WALES.			GLAMORGANSHIRE.		
Shipston on Stour—			ANGLESEA.			SWANSEA.		
Contributions	1	10	0	Bontrypont—		Walters, D., Esq.,		
Do., Sunday School	0	4	3	Collection	0	for Jamaica Special		
Worcester—				Holyhead—		Fund	5	0
Horne, Mr. J., for Ja-				Collection and Con-				
maica Special Fund	5	0	0	tributions	6	RADNORSHIRE.		
				Sunday School	0	Roek	4	0
					5			
YORKSHIRE.			DENBIGHSHIRE.			SCOTLAND.		
Baldersby—				Llandyrnog—		Dundee—		
Contributions	13	4	2	Contributions, addi-		Contributions	12	7
Boroughbridge—				tional	0	Baptist Church, Batt-		
Collections	1	11	0	Llangollen—	0	ray's Court, Seagate	5	0
Contributions	5	18	7	Collection	0	Irvine—		
Dishforth—				Do., Glyndyfrdwy...	0	Collection	12	3
Collection, Wesleyan				Contributions	5	Contributions	3	11
Chapel	0	15	0	Do., for Dore	0	Wesley—		
Contributions	1	18	6	Pandyr Capel—		Collection	4	0
Keighley—				Collection	1	Contributions	2	0
Town, Mr., for Ja-				Contributions	4			
maica Special Fund	5	0	0		10	FOREIGN.		
Ripon—					6	NETHERLANDS Auxiliary,		
Earle, F., Esq., M.D.				SOUTH WALES.				
.....A.S.	6	6	6	SOUTH WALES, on ac-			by Rev. S. Müller	125
Ditto, for Jamaica				count, by Rev. B.			Leipsic—	0
Special Fund	2	0	0	Price			A Friend, by Rev. Dr.	
							Davies	5
								0

NOTICE.

The Contributions for the support of the "Dove" Missionary Vessel received during the month of January, and amounting to £141 17s. 5d., are acknowledged in the *Juvenile Missionary Herald* for March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. In EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

IRISH CHRONICLE.

A RETIRING AGENTS PARTING WORDS.

By the end of this month Mr. Davis's connexion with the Society will close. He wishes the insertion of a valedictory letter to our friends; and, after an experience of so many years, it is pleasing to know that he can, with sincerity and earnestness, commend the mission to the continued support of all who desire the advance of the Saviour's cause throughout the world. His letter is as follows:

DEAR FRIENDS.—In retiring from the service of the Baptist Irish Society, which I am to do on the 25th of the present month, a few words to those who have often responded to my appeals, and rendered me valuable assistance, while travelling on its behalf, will not, I hope, be deemed inappropriate.

In the course of just thirty years, during which I have been permitted to journey, with more or less regularity, in almost all parts of the united kingdom, I have received innumerable expressions of kindness, which will never be obliterated from my heart. Many with whom I became acquainted during my earlier visits, are now numbered with the dead; but many still survive, and to them, and to all, by whom I have been received and aided, for my work's sake, I beg to render my very grateful acknowledgements. I cannot recompense them; but they will be recompensed by Him who hath said, that "a cup of cold water given, in the name of a disciple, shall not lose its reward." As in the majority of instances, I shall not again have an opportunity of personally urging the Society's claims, I would, at parting, the more earnestly recommend it to your liberality and prayers. May it prove increasingly a blessing to Ireland; and may all who bless it, be themselves abundantly blessed.

I am your affectionate brother and servant in the gospel,
STEPHEN DAVIS.

16, Park Street, Islington, London.

* * Several parcels have come to hand; but as the donors have not apprized the Secretary from whom they have come, they cannot be acknowledged in the usual manner. In future, our friends who send parcels for Ireland will oblige us much if they will drop a line conveying such information; and if they have any particular wishes as to their disposal, they shall be attended to.

Our readers have been made aware, by the intelligence in recent Chronicles, of the existence and growth of an earnest desire for the scriptures. This is so important, that fresh evidence of it will not be deemed superfluous.

Mr. HAMILTON says, Jan. 27th:—

In the course of the last month I have visited six of the out-stations. In all these places the people manifest a great desire to hear the gospel, so that I feel great pleasure in bearing the good message to them.

When I was last at T——, the word was brought with power to the heart of an old man. When I stated the infinite value of Christ's sacrifice, and that the greatest sinner, when he believed on the Lord Jesus, would receive pardon and peace; he was enabled to believe the testimony, and to rejoice in Christ Jesus. Some time after he fell, and broke his thigh, which caused his death. Brother C. visited him during his illness, to whom he

communicated these facts. He rejoiced in the truth till his death.

There seems to be a considerable movement among the Romanists at E——. I sent two dozen bibles there a short time since; and now two dozen more are earnestly requested. One young man has left the church of Rome, and is now attending our meetings.

Mr. BERRY, in a recent letter, refers to the same spirit as prevailing in his district likewise, which is more than a hundred miles from Mr. Hamilton's station.

I have never known so great a desire evinced by the Romanists to obtain copies of the scriptures, as at the present time. In many cases I know they are read with profit; and in all we may reasonably expect pleasing results. In one locality there is an entire family daily searching the word, and already

they have, by themselves, detected the errors of Romanism. *There is scarcely a week in which I am not requested to lend a bible.*

The attendance in the country stations is cheering, and the prospects are brightening all around. I was often cast down at the smallness of our numbers here. Some time ago we only had six members in the town; now we have twelve; and I expect that very soon we shall have an increase.

Mr. THOMAS, who has removed from Limerick to Moate, states some facts which will gratify all our friends.

I am glad to inform you that things have been going on well since I came. We have had *union meetings* every morning for a week; and since then a union prayer-meeting every Monday evening alternately in the different places of worship. Baptists, presbyterians, and methodists, have all cordially united in them. Last Lord's day we had a *union school* formed, and it was a good beginning.

I have also got a comfortable and convenient place of worship fitted up, with which the people are well pleased. There are three or four villages, distant a few miles from this, which I hope to cultivate. I have been to Athlone several times on Lord's day evenings; but it is the decided opinion of all, that Moate ought not to be left, and that a missionary should be placed at that place, where he would have quite enough to do, in visiting Ballinasloe, Baglin, and other places

RICHARD MOORE writes, Jan. 17th—

At present there is a great and general outcry among the Romanists in C— for bibles. One young man has embraced the truth, and is now on the Lord's side. He is *himself labouring among his neighbours, going from house to house to read to them privately during the night.* I have distributed fifty tracts and six bibles this month.

JOHN TALBOT, in whose district this spirit of inquiry has long existed, and by whom it has been carefully and diligently watched and nourished, observes, Jan. 31st—

When I first began to go among the people they seemed frightened, and thought I wanted to lead them aside into some new and dangerous way of worshipping God, that was never heard of before. Now they seem quite satisfied that *what I say is scriptural, and they are beginning to respect it as such.*

It affords me great pleasure to state, that, at present, they seem quite anxious for the scriptures; and while they continue to be so we have no cause to fear. A Romanist, in what they call orders, came to me the other

day for a testament, and stayed with me a long time, comparing the Rhemish with the English version. The people are beginning to consider that God's commands ought to be obeyed rather than man's.

The protestants, too, are becoming an altered people. And it is remarkable, that a single leaf of intelligence about the Baptist Missionary Society, established in 1792, is of great use. The people are surprised to know that the baptists are doing so much through the world. That leaf has removed a deal of prejudice out of the minds of many. If our English friends could convenience us with a few tracts, showing what they are doing in different parts of the globe, nothing could be productive of more good.

JOHN MONAGHAN, whose letters so often contain interesting intelligence, observes at the close of his monthly letter for January—

I ought to have already remarked, that I never knew the scriptures to have been in such great request amongst Romanists. I think, if I had them to give, that *not less than twenty* would supply the earnest applications made to me during the past month. The scriptures are read, and the people are generally showing a willingness to hear. Very many are profiting by the instruction they receive.

Extracts from the monthly letter of PAT. MURRAY furnish a similar testimony. How encouraging, that the testimony is so full and copious!

Some time ago I gave a testament to C. W., in whose family I had often held meetings for reading and prayer. I met him a few days since, and found his wife had very lately died of a typhus fever. The truths so often presented to them at these meetings had taken root in her mind. During her illness she was crying for mercy to the Lord Jesus, and his name was constantly on her lips while she was able to speak.

With regard to himself he appears much subdued. He seems to persevere in reading the testament which I gave him. He quoted fluently and correctly many passages appropriate to his state as a sinner, and to his condition in his trials and afflictions.

JOHN NASH also mentions some facts which show the tendency of this growing spirit of inquiry.

I took a journey a few days ago into the south-west part of this district, and having entered a house where there were many people, was saluted kindly, and asked to sit down. I began to set forth to them the power and love of Jesus, and his willingness to save

all who believe on him. An old man said, "Your words are very good; but the priests do not like us to be hearing you or your book." I replied, "If the priests are the servants of Jesus Christ, why should they dislike the reading of his word?" "I am astonished," said another, "why they should prevent the people from hearing that blessed book." The old man who had first spoken said, "The priest says, if we confess our sins to him, and repent, that he has power to forgive us." I answered, "This book, which is Christ's book, declares that his blood taketh away all sin; and that there is no other name under heaven whereby we can be saved." On this, one of them said, "May the Lord God direct us in the right way!"

As I went on my way, seeing many people in a house, I went in, and found that the woman to whom it belonged had died only a few hours before. I set forth the word to them, that the wages of sin is death, but the gift of God was eternal life, through our Lord Jesus Christ. Great attention was paid to what I said.

In another place, some distance off, I found several persons together, and joined them. I read the seventh chapter of Luke to them. They listened attentively, and seemed pleased to hear. One of them said, "It is a blessing to be hearing that book." Another, and an old man, exclaimed, "We are all taken up with worldly cares," and looking upwards he devoutly said, "O Saviour, turn our thoughts to thyself!"

PATRICK GUNNING, who is labouring in another district, mentions numerous instances of a like kind. We have only room for an extract or two, desirous of drawing the proofs from the *whole field* occupied by the different agents.

I am happy to inform you that the Lord is opening new and wide fields of labour in this district. I have recently read the scriptures in places where the people formerly would have turned away from the name of a bible. But now they are desirous of hearing it read at all opportunities, and particularly in the Irish language, which prevails here.

At a house in R—— I read various portions of the Irish testament to sixteen Romanists, who were most attentive, and stopped until midnight to listen. Two of them, who seemed more intelligent than the rest, began to ask many questions about the salvation of their souls; and being satisfied with the answers which I gave them from the word itself, one of them after a short silence said, "the Baptist Irish Society must be a charitable body, and much concerned for the souls of our Irish-speaking peasantry, to be sending such good books, and persons capable of reading and explaining them in our own language."

At C—— there were seventeen persons

who listened while I tried, as simply as possible, to speak of the invitations of Jesus to the weary and heavy laden. While doing so, a man came in who is considered by many to be well-informed, and a great pillar in the Romish church. He began to argue with me, but did not go far without calling me a devil, and an apostate from the true church! I read and explained the first chapter of Matthew, and 1 Tim. iv., and then reasoned with him in a friendly manner before them all. By and bye he confessed his fault, begged to be excused, sat down, and conversed with me for nearly two hours; and then departed, calm and apparently thankful. *This circumstance seemed to have a great effect on those who were present, who desired me to visit them as often as possible.*

WILLIAM McADAM's journal is full of statements similar to the preceding. We select the following as an instance that excommunication even, is beginning to lose some of its terrors.

I went to B——, where I was greatly cheered by two Romanists, old men, coming to me for information. One was from the mountains. He told me, that since I visited him the priest had called him out in the chapel as a heretic, and an outcast, quenched the candle upon him, and rang the bell, intimating thereby that no holy catholic should look upon him but with abhorrence!

A little while after he met the priest, and boldly asked him by what authority he cursed and excommunicated him. And then he said, *I renounce you, and now tell you plainly, I will never bow my knee to a priest any more!*

Oh yes, the people in general have their ears open now, and are willing to hear the great mystery of godliness, God manifest in the flesh. They are greatly affected by the signs of the times, and confess their ingratitude to God, whose judgments are filling their hearts with fear. May he make bare his wonder-working arm!

WILLIAM HAYDON, who labours in an interesting district, the Kilcooly Hills, where a church of twelve members has recently sprung up, writes to his superintendent:—

Although the Romish clergy are trying, by every means, to prevent the people from hearing or reading the scriptures, they are not as successful as they would wish. Many of their once deluded followers are beginning to see and judge for themselves.

One of them recently asked me a few questions on Matt. xvi., as to the foundation of the church. I referred him to Isaiah xxviii. 16, and 1 Cor. iii. 11. I was glad to hear her say she agreed with me in the view thus given of this subject.

There is not a day passing without my having opportunities of reading and conversing with Romanists on religious subjects. Five or six families are thus visited every day, with whom I read and pray, and who receive tracts thankfully. During the last three months 397 families have been visited; there have been present at these times 694 protestants and 306 Romanists; 250 tracts have been distributed, and 30 prayer-meetings held, which have been well attended. In addition to all this, very many Romanists seek private interviews at my own house.

Another reader mentions a pleasing instance of usefulness which we cannot withhold.

I visited a poor man in the county of Sligo, who was very ill. I read and prayed with

him, and endeavoured to impress on his mind the necessity of putting his whole trust in the Saviour. He seemed to be praying while I was speaking to him.

Went again the day after. Tears came into his eyes when he saw me, and he told how glad he was I had come, and that he had been thinking all night about the Lord Jesus. I was much delighted with many words that dropped from him while there, and which gave me some reason to hope that the good word had been impressed on his mind.

A few days after I saw his son, who told me his father was dead, and that a few minutes before his death he was speaking of the love of Christ to poor sinners. He further said, "*My dear father was delighted with what he heard from you, and he told us to come to you whenever we would want any advice.*" I gave him some tracts, and promised to call whenever I passed that way.

POSTSCRIPT.

We again urge upon our friends to send their subscriptions and collections on or before the 31st of the present month, that the accounts may be closed.

The accounts from Ireland respecting the potato blight are very serious. Our agents will require assistance. The funds of the Society are scarcely available for this purpose, even if they were more than adequate to meet the current expenditure, which they are not, though improving. The demand is urgent and pressing. Need we say more? Surely our friends who *have enough and to spare* will not be wanting in this great emergency. Whatever is done, should be done quickly. It will give the Committee the power of alleviating many sufferings, and cheering many sad hearts.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Bridgewater, collection and subs.	4	11	8
Wellington.....do.....do.....	6	7	4
Stowey.....do.....do.....	1	13	8
Taunton.....do.....do.....	7	13	6
Watchett.....do.....do.....	0	17	6
Tiverton.....do.....do.....	5	7	0
Bampton.....do.....do.....	1	13	2
Crewkerne.....do.....do.....	1	13	8
Montacute, Mrs Geard.....	0	10	0
Yeovil, collection.....	1	11	0
North Devon Auxiliary, by Rev. R. May..	10	0	0
Ripon, F. Earle, Esq. M.D.....	1	1	0
Calne, collection and subs.....	2	4	4
Paulton.....do.....do.....	2	4	0
Corsham.....do.....do.....	3	15	2
Bradford, Wilts, do.....do.....	2	19	3
Oxford, subs.....	7	2	6
Echt, Scotland, collection.....	1	12	6
Wigan, Mr. W. Park.....	6	0	0
Plymouth, Miss Square.....Easky School	1	0	0
Cambridge, Friend.....do.....	0	1	0
Aberdeen, D. M.....do.....	1	0	0
Huntingdon, M. Foster, Esq.....	0	10	6
Coleford, by Mr. Herbert.....	7	7	0
Melkham, collection and subs.....	9	3	6

	£	s.	d.
London—			
Miss Huntley.....	1	0	0
Friend.....	1	0	0
Gal. III. 17.....	5	0	0
Friend.....Easky School	1	0	0
Faith.....	0	10	0
Fries, Mrs.....	0	5	0
Trowbridge—			
Cards, by Mr. Stevens.....	1	1	6
Subs. by Mr. Woodrow.....	16	18	0
Collection.....	4	7	6
	22	7	0
Devizes—			
Cards.....	4	11	0
Collection and subs.....	11	5	0
	15	16	0
Westbury Leigh and Peaknap.....	5	17	6
Bratton, collection and subs.....	6	4	11
Frome.....do.....do.....	16	7	1
Beckington.....do.....do.....	3	3	0
Exeter.....do.....do.....	2	8	0
Letterkenny, do.....do.....	5	14	0

DEBT CONTRIBUTIONS.

	£	s.	d.
A Friend.....	0	7	6
Mr. Cartwright.....	5	0	0

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE
BAPTIST MAGAZINE.

APRIL, 1846.

MEMOIR OF THE REV. EBENEZER DANIEL.

BY THE REV. W. UPTON.

PART II.

THE circumstances which led Mr. Daniel to exchange the labours of an English pastor for those of a missionary to the heathen, may be given in his own words, as delivered on the day of his designation to the latter office.

"For many years," said he, "I have endeavoured to 'serve God with my spirit in the gospel of his Son.' Like many of my ministerial brethren, I have often thought of missionary work, and have felt a desire to be engaged in it; but a variety of reasons (some of them probably very unworthy) prevented my engaging in this arduous, though honourable employment. . . . But being, about ten months since, in the company of a dear and valued friend, he with great seriousness of manner, thus spoke to me:—'Brother, will you go to India, and labour there?' I said, 'That is a searching question.' He replied, 'Will you let it search your heart?' This introduced long and frequent conversations. . . . My attention was directed to the urgency of the case; to the destitute condition of the heathen world; to the number of missionaries of our own

denomination who have, within a few years, been removed by illness and death; the very few individuals who appeared willing to enter into their labours; the necessity of some persons coming forward to make those sacrifices which were requisite to extend the gospel in the world; the certainty that if none would thus act, our eastern mission must sink; and then all the labour, expense, sufferings, lives, and deaths of holy men who had engaged in it, be like seed lost for want of cultivation. . . . I promised to give the subject the most patient, candid, and prayerful consideration."

Thus was the subject brought before him, and the result is known. After much anxiety, much consultation, and much prayer, he offered himself as a candidate for foreign service to the committee of the Baptist Missionary Society, by whom he was accepted, and appointed, with his own concurrence, to succeed the Rev. J. Chater in the island of Ceylon.

The designatory service held at Luton, Feb. 17, 1830, at which the statement

above referred to was delivered, is remembered by many, in common with the writer, as one of almost agonizing interest. The principal parts of the service were conducted by the Revs. J. Davis of Walworth, S. Hillyard of Bedford, and T. Coles of Bourton, all of them, with the subject of this memoir, now gathered to their rest. The feelings of Mr. Daniel at this period may be gathered from the following brief extract of a letter written to his sister, from London, shortly afterwards:—"I shall not attempt to describe the scene of separation which took place when parting with my people, and with my brother. He has, I have no doubt, written to you, but fully to describe it would, I believe, baffle the power of the pen. Grace, however, was given in the needful hour, and support communicated. Nature felt, and still feels it, a severe trial; but when we consider the end to be effected by it, we exclaim, in joyful acquiescence, 'The will of the Lord be done!'"

May 1, 1830, our brother, with his wife and three daughters, embarked on board the *Africa*, and sailed for their distant destination. Their passage was unusually favourable, so that without experiencing any dangers or annoyances beyond those inevitably attendant upon a voyage, they arrived at Colombo on the 14th of August. A journal kept by Mr. Daniel during the voyage, records many interesting facts, and furnishes ample proof of his diligence and devotion. Our limits will not allow quotations, but we insert the following paragraph, descriptive of his arrival, landing, and first impressions and engagements.

"Last Saturday morning the shores of the island appeared in sight: first in dim perspective before us, gradually becoming more defined to our view till at length we made a near approach to it, and cast anchor in the roads of Colombo.

On viewing it, my feelings may be more readily conceived than expressed. I was deeply affected. We all went on shore on sabbath morning, and were received with great affection by Mr. Seirs, Mrs. Chater, and the Christian friends here. Things in reference to our mission have, for some time past, been in a melancholy condition here, and they were glad that some one was sent to look after them. I preached twice to an English congregation in the Fort to about seventy persons, chiefly soldiers of the 61st regiment, who behaved with great reverence, and heard with considerable attention. During the week I have preached twice in English, and have been to four of the schools and inspected them. Two of these are in Colombo, one at a distance of four miles, and the other of thirteen miles from this place. Every thing wears the appearance of neglect; several of the schools have been discontinued. Every thing needs inspection, management, zeal, and prudence. O God! give me these qualifications in a very abundant degree; enable me to labour for thee; and crown my labours with success!"

Thus zealously and prayerfully did he enter upon his work as a missionary; and how remarkably the "zeal and prudence" which he thus implored were granted to him his future history testified. His arrival was the commencement of a new era in the Cingalese mission. Without waiting till he was able to address the people in their own tongue, he began, by means of an interpreter, to preach to them in the different chapels and in the open air. Sunday schools were speedily established in the congregations at Colombo. Native schools and village stations rapidly sprang up in different localities under his direction. Readers of the scriptures in the Cingalese and Portuguese languages were appointed and sent from house to house, and every thing connected with the

mission assumed a revived and pleasing aspect. Such was the blessing of God which seemed to rest upon his labours, that there is reason to believe that several persons were converted under his very first sermon, and within three months of his landing sixteen members had been added to the church in Colombo. Nor was his zeal evanescent, "like the morning cloud or the early dew." For nearly fourteen years was he thus, "in labours more abundant." The same untiring energy and self-denying toil which marked his ministry in England, distinguished his course as a missionary in Ceylon. To this the annual reports of the Baptist Missionary Society will be found to bear an ample testimony. To write the history of this period of his life would be to write the history of the Cingalese baptist mission for that time. To this he was completely consecrated. No published record of his labours, however, gives more than a faint idea of their amount. His private correspondence develops them more fully, but even here much is veiled by his characteristic modesty. A few extracts from unpublished letters which contain many interesting facts, may be acceptable and useful.

Under date of Oct. 22, 1830, he writes, "I may just allude to my avocations. As soon as breakfast is over I have two young men, sons of the modelier of Hanwell, for instruction in the English language. The study of this, with meeting my Cingalese teacher, occupies till dinner time at three or half-past three o'clock. We find the language very difficult, but its difficulties yield to persevering application. After dinner, commence more active services connected with the mission. I preach twice in the week in English, and sometimes take an interpreter and go into the outskirts of the town, or to some village, and through him preach the way of salvation through Jesus

Christ. On Lord's days I generally preach in the morning to the native church by an interpreter, and in the afternoon and evening to an English congregation in the fort. Great good seems doing here. About twenty-five persons have lately begun to be aroused about their souls. We have began three Sunday schools, one for Cingalese, one for Portuguese, and one for English children."

March 20, 1833. "I am much employed in preaching the word. This day I have been to two villages, four or five miles from this spot; have examined two of our day schools, and preached two Cingalese sermons. One of our stations is at Calamy, the site of the principal Boodhist temple. It is a mercy to have, almost under the shadow of that temple, a school in which the children are taught to read the word of God. In about six weeks time will commence the great annual festival of Boodhur there. Then thousands of people, from all parts of the island, will be coming thither. . . . I generally go to this festival to distribute tracts, talk to the crowds of people, and preach to them the gospel. A few days since I was talking to a young Cingalese, who told me that about nineteen months ago he met me at the great feast at Calamy, that I gave him a tract which showed him the folly of idolatry, and that he had never been to the temple since. He frequently walks nearly ten miles and back again to hear the gospel, and wishes to become a member of the church."

August 19, 1834. "I have met with a pleasing instance of the power of the gospel in the experience of an old man who has lately been added to the native church. He was a great Boodhist idolator. He has a little land and many cocoa-nut and areka-nut trees growing on it. Sometime ago, by a public surrender, he gave the produce of eleven trees to the temple of Boodhur. He has

a piece of land which he intended giving to the temple. 'Now,' he said, 'it is my wish to give it to the true God, that a house for him may be built in my village.' I went over to the village about ten days since, and after the conveyance was duly signed, he took it in his hands, and lifting up his eyes and hands to heaven, said, 'Blessed Jesus! thou hast given this to me; I now offer it thee, that a house may be built for thee.' There are twenty-five members in and around this village who have been added to the church within two or three years."

Extracts of this kind might be multiplied, but we necessarily proceed with the personal history. In the year 1835 he was called to endure a trial of the heaviest and most distressing nature. He had hitherto been zealously aided, and greatly cheered in his labours, by his beloved wife and daughters. But of this comfort and advantage it now pleased the Lord to deprive him. Severe and protracted domestic affliction rendered it imperative that Mrs. Daniel and her daughters should embark for England in July of the above year. It proved that the health of the former was too seriously impaired to be restored by the change. She gradually sank till she expired, in serene and peaceful hope of a joyful resurrection, when "the sea shall give up the dead," on the 19th of November, about a fortnight before the termination of the voyage. This was a heavy and almost crushing stroke to Mr. Daniel. The pangs of separation from his entire family had been all but insupportable; how much more the tidings of this unlooked for bereavement! His letters at this period seem steeped in tears. "My sorrows," says he, "have been accumulated, heavy, long continued. I almost concluded I should never recover from them. . . . But 'it is the Lord.'"

In 1838, after urgent appeals from Mr. Daniel, another missionary (Mr.

Joseph Harris) was sent to Ceylon, who was followed in 1840 by Mr. C. C. Dawson. Enabled by this accession of labourers to leave Colombo, he retired into the jungle, or scarcely accessible forests of the interior, living for months entirely among the natives, not seeing a European face, or preaching an English sermon for weeks together. He took up his residence at the house of a modelier, or native head man, from whence he made excursions of considerable extent, preaching, conversing, and variously labouring for the conversion of the people, at an expenditure of physical and mental efforts truly surprising. On Mr. Harris's subsequent removal to Kandy, Mr. Daniel returned to his former residence at Colombo. Such labours, in a tropical climate, must have necessarily tended to exhaust a European constitution, though fine and vigorous as his. His letters at this time often speak of failing health, and of the possibility of the necessity of a return to his native country. In a letter dated June 7, 1841, he writes, "I find, both in my appearance and my debilitated frame, that age is creeping upon me, and sometimes preaching is become to me a very laborious employment. Eleven years, or nearly so, of residence in this climate, where the thermometer, at an average, stands about eighty, you may well conceive has made its ravages on me. . . . I wish I could see you and take your advice as to the propriety of my return. The committee have left me entirely to my own choice; but I fear to do wrong. The nature of the work here, the peculiar situation of our mission, the many who have been obliged to return from the East Indies, seem to call on those who can continue, to remain. . . . It does not appear that I can at present desert my station."

A feeling of desire that he had then returned may well be pardoned. But he was to finish his warfare a veteran in the

field. His health appears to have afterwards improved, and he pursued his work as usual, devoting latterly a considerable portion of his time to the newly formed missionary academy at Colombo. Little variety of incident marks his history from this period till his lamented death. The circumstances of this event we proceed to narrate.

His last illness commenced on Lord's day, May 26, 1844. On the morning of that day he conducted public worship with considerable difficulty, but re-appeared in the pulpit in the evening. At the close of the service he was so alarmingly exhausted as to excite serious apprehension. Lady Oliphant, the wife of the chief judge in Ceylon, a kind and constant friend of the deceased, invited him to retire to their residence, but this he declined. The next day lady Oliphant called upon him, and finding him still very ill, succeeded in persuading him to accompany her in the carriage to the house of Sir Anthony, from whence, as it proved, he was to remove no more till carried to his "last long home, the grave." His friend, Dr. Elliott, and other medical gentlemen, attended him with the most sedulous solicitude and skill, while his distinguished host and his excellent lady were unremitting in their efforts for the restoration and comfort of him whom they had designated their "friend and father." But the "time of his departure" had come. He gradually sunk, becoming weaker day after day, until the following sabbath (June 2), when, about ten o'clock in the forenoon, he calmly "slept in Jesus."

Lady Oliphant, in a truly affectionate and Christian letter addressed to his daughters in England, thus beautifully describes his closing hours:—"He came to us on Monday, the 26th. He seemed in much pain, but remained in the drawing room till Tuesday afternoon, from which time he never left his bed. He said to Sir Anthony, 'Sir, what do

you think of my case?' My husband answered, 'I think, Mr. Daniel, you will soon be with your Master.' 'Well,' he said, 'be it so,' and continued calm and cheerful as ever, apologizing with minute refinement of mind and feeling, that he could not entertain me with conversation; and whenever he saw me come near him, invariably putting out his hand and holding mine within his grasp. My husband suggested his writing to you, by my assistance, which he did with perfect composure. . . . He frequently wandered, through the effect of opium; but his topic was invariably the same—Christ and salvation through him. When quite himself he said little, except an occasional expression of wonder and praise that 'so poor, unworthy a sinner as himself should be allowed to feel such perfect confidence of eternal happiness through the merits of his Saviour.'"

His funeral was a most impressive spectacle. Hundreds thronged the streets to accompany the dear corpse to the Pettah chapel, where he was interred under the pulpit from which he had so faithfully preached. Soldiers carried the coffin, and ministers of different denominations walked as pall-bearers, and officiated in the funeral service. Great numbers of respectable civilians and other Europeans followed, while burghers and natives thronged the way. A band of girls headed the procession, singing,

"Why do we mourn departed friends?" &c.

He was, indeed, almost universally beloved, respected, and regretted.

Shortly after his decease a public subscription was entered into and very liberally sustained, with a view to some expression of the general esteem and honour in which he was held. The judicious and delicate application of this sum is recorded, along with a tribute of respect to the departed mission-

ary, upon a marble tablet in the Pettah chapel in the following inscription :—

"In gratitude to Almighty God, and in affectionate remembrance of the eminent virtues of the Rev. Ebenezer Daniel, minister of the gospel in connexion with the baptist mission, who, after a period of fourteen years' labour in Ceylon, 'in journeyings often, in weariness, in painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness,' died at Colombo on the 2nd day of June, 1844, in the sixtieth year of his age.

"This tablet was erected from the

voluntary subscriptions of Christians of all denominations. The surplus was, by the desire of the subscribers, remitted to his orphan children."

The history of such a man requires no comment. "He rests from his labours," but "his works do follow him." The writer abstains from all remark or eulogy. May his mantle rest upon his survivors and successors! Feeling our apathy reproved by his ardour, and our energies kindled by his example, may we all be found, "not slothful, but followers of them who, through faith and patience, inherit the promises!"

EFFECTS OF THE CULTIVATION OF OPIUM IN INDIA UPON THE MORAL AND SOCIAL INTERESTS OF THE POPULATION.

It is important that all who are exerting themselves to promote the welfare of India should be acquainted with the counteractive influences by which their efforts are impeded. The spirit of conquest displayed by professed Christians has obviously done much to excite strong prejudices against the gospel; but the manner in which the vanquished millions of Hindostan have suffered from the cupidity of their European lords, has also had its share in giving them an erroneous view of the character and spirit of Christianity. The reader has probably heard that the cultivation of opium, under the direct sanction of the East India Company, is productive of many evils in India, while its effects have been disastrous on the political relations of Great Britain and China; and he may have heard, on the contrary, from men occupying high stations, that it is to India a source of prosperity and wealth, with which it would be inexpedient to meddle. Exact and trustworthy information on this subject has often been desired. Letters

were therefore written, some little time ago, to those missionaries who were most likely to be conversant with it; submitting to them a series of inquiries. The greater part of those who were addressed are men with whose names the readers of this magazine are familiar: this arose simply from the fact that the districts in which opium is cultivated happen to be districts in which the missionaries are generally agents of the Baptist Missionary Society. An epitome of their answers will interest many of our friends, as it affords a view of the whole case, more precise and comprehensive than has hitherto been laid before any portion of the British public. The writers deserve many thanks for the trouble they have taken to obtain information on some points on which their own knowledge was defective, the careful attention they have given to the questions, and the candour with which they have stated facts, whatever might be their apparent bearings. Differences of opinion on some details are perceptible; but these

may be accounted for in a great degree, if we remember that the respondents live in very different parts of a vast region. In Monghir, apparently, the system has been administered in favourable circumstances, under a just and considerate superintendent, with whom Mr. Leslie was in habits of intercourse; and there, also, the inclination for the drug among the natives seems to be unusually small; while farther westward, in regions nearer to Malwa and other native states, the prevalent evils seem to be aggravated. The following answers are given in the words of the respective writers, and they contain the substance of long letters whence they have been extracted.

In those parts of India with which you are acquainted is opium used as a stimulant or luxury? If so, to what extent?

MR. REDDY OF PATNA.

It is used to a great extent: they eat it, and smoke it; but about here, I believe all over the British rule, Mahomedans are by far the greatest consumers.

MR. ROBINSON OF DACCA.

Intoxicating drugs of various kinds are used in India to a very great extent. Many of them are very cheap and procurable by the poorest; and I fear that the majority of the poor in this city and its vicinity are in the habit of using them. As opium is sold at a high price, it is not accessible to the poorest; but those whose circumstances are adequate to the expense, use it, I believe, in preference to those intoxicating drugs which are cheaper.

MR. LESLIE, FORMERLY OF MONGHIR, NOW OF CALCUTTA.

The natives of the country use to a very great extent *bang* or *ganja* (*cannabis sativa*), the hemp plant. The fructification when nearly ripe, is bruised and smoked for intoxication. The leaves dried are ground in water

and drank for the same purpose. The poorer classes all use this. The higher classes, particularly among the Mahomedans, incline to the use of opium in the form of small pills. The relative prices sufficiently account for the relative uses by the different classes, the effects of opium and *bang* being much the same.

MR. LAWRENCE OF MONGHIR.

The high price at which it is sold places it beyond the reach of the poorer classes. The use of it is universally regarded as the mark of a loose character; therefore, in the few instances where it is regularly used by respectable persons as a medicine, the fact is carefully concealed. I may, however, remark here, that I have heard from several of our native Christians who came from the districts about Bhurtpore and Jaudpore, where the poppy is cultivated without restraint, opium is used to a much greater extent than in these districts, and the cases of its immoderate use, as in China, are very common.

MR. HILL OF BERRAMPOR.

The usual quantity sent annually to the [Moorshedabad] Zillah Contractor is 35 maunds = 25 cwt. The greater part of this is consumed in our city. Yet such is the extent of smuggling that the government supply is perhaps not more than half the quantity consumed.

MR. PHILLIPS OF MUTTRA.

Opium is used in this neighbourhood and, I believe, throughout India, as a stimulus by the young and middle-aged, and a luxury by the old. The practice, however, is not general in the company's territories on account of its high price. In the native states, where it is very cheap, the rich eat several pills of it during the day, to the weight of one or two rupees, the weight of a company's rupee being 7 dwts. 12 grains. Some confirmed eaters use more. The common labourers, also, who earn two

anas a day, never deny themselves their daily pill. The consumption in the Muttra district is from ten to twelve maunds a year ; and at Agra, the average of three years, six and a half maunds. The maund used for opium is of 74 lbs. 10 oz. avoirdupois. The population of the Agra district is, by the census of 1839, 509,700 souls, besides 10,000 sepoy and camp-followers not considered fixed residents.

MR. PARSONS OF MONGHIER.

It is used by a large number of persons, both eaten and also used in the hookah, being made up into a composition with the betel-leaf, which composition is called "*mudud*." Yet as compared with other species of intoxication, it is of little extent. The natives of this country do not seem to possess the same liking for opium as the Turks and Chinese, else the practice would undoubtedly spread much more widely, since each person is allowed, if he please, to grow a small quantity for his own use.

MR. WILLIAMSON OF SEWRY.

The drug is in general use as a luxury among nearly all classes of natives throughout northern India. It is, however, more generally used by Musselmans than Hindoos ; and, for a very obvious reason, to a greater extent by the rich than by the poor. The average annual quantity sold in the district of Beerbhoom is about 400 lbs. among 2,000,000 of people, to which must be added a good deal of contraband opium, the precise extent of which cannot be ascertained.

What are its effects, moral and physical ?

MR. REDDY OF PATNA.

Its effects are demoralizing, and its physical influence very detrimental to the constitution, which at last sinks under its use.

MR. ROBINSON OF DACCA.

Opium has at first an exhilarating effect ; but as persons become accus-

tomed to it, larger and larger doses are necessary in order to produce this effect. It gradually undermines the constitution, depresses the mental faculties, and deranges the general system. It also induces habits of indolence, which totally unfit those who use it for laborious and useful occupations.

In Malay countries, opium smokers are generally gamblers, and the very worst of characters : their own countrymen speak of them in the most degrading terms. I knew a Chinaman, at Bencoolen, who, because he was required by the person who had hired him to labour regularly but moderately, preferred destroying his life with the drug to the performance of the moderate labour required of him. Persons who use this drug are considered irreclaimable, lost characters.

MR. LAWRENCE OF MONGHIER.

Its effects are uniformly bad : it degrades the moral character, and ruins both mind and body. Those who give themselves up to opium eating are the most deplorable of all objects. But in the majority of such cases, I think the use of opium has been an *accomplice* rather than the *principal*, in their ruin. They had little to loose, with respect to their moral character, before they commenced the practice.

MR. HILL OF BERNAMPORE.

The moral effects are awful in the extreme : the opium consumer, whether eater or smoker, we regard as a lost man ;—lost to his family, to society, to the world, and lost in eternity.

MR. PARSONS OF MONGHIER.

They are in every respect, where it is used as a stimulus, most detrimental. The mind is stupified ; and the intoxication is of that nature that most unpleasant sensations are experienced, and a total uselessness for accustomed exertion is felt, if the dose be omitted for only a single day.

MR. WILLIAMSON OF SEWRY.

Its effects, both moral and physical, when habitually indulged in, are highly pernicious. Besides its directly intoxicating power, the habitual use of opium tends to diminish appetite, to induce emaciation and general debility, and to relax the energies of both body and mind. It is sometimes used, I am told, as an incentive to vice. Opium, being rather an expensive luxury, (it is usually sold here at about twelve rupees per seer) the poor who have unfortunately contracted the habit of smoking it, are thereby reduced to more distressed circumstances.

Is the opium native, or imported?

MR. LESLIE OF CALCUTTA.

It is all native.

MR. LAWRENCE OF BONGHUR.

The opium used in these parts of the country is all native.

MR. HILL OF BERRHAMPTON.

The opium consumed in our zillah (district) is grown in the neighbouring zillahs.

Government contract with a native to supply the zillah with opium. The contractor licenses the retail shops. For this privilege he pays twenty-five rupees per day sterling; say £912 10s. per annum.

MR. PHILLIPS OF MUTTRA.

The opium is all native.

MR. PARSONS OF BONGHUR.

Always native, for the plenty here would render it ridiculous to import.

MR. ROBINSON OF DACCA.

A very intelligent friend who is in an official situation, writes, "Each district is supplied annually from the store in Calcutta with a quantity of opium sufficient for the year's consumption. This quantity ranges according to the extent of the consumption and the size of the district from six to about fifteen maunds annually at least. This seems to be the rate of supply for the eastern districts

of Bengal. The opium received on the indent, is doled out, in larger or smaller quantities, by the collector of land-revenue to purchasers who, in addition to the value of the article, pay a tax for the privilege of selling it. These purchasers establish shops wherever they please, within certain limits, and retail the opium so purchased. Sometimes the opium *metral*, i. e., the permission to sell opium in any one district, is farmed to an individual, or to several persons, who thus obtain a monopoly of the sales, paying a fixed price or annual sum to government, and establishing shops under their own superintendence, and directed by their own agents, for the retail vend of the article."

MR. WILLIAMSON OF SEWRY.

All that is used in this part of the country is, I believe, imported from Behar, where the drug is much cheaper, and where the natives more freely indulge in the use of it.

In the districts with which you are acquainted, is the poppy cultivated? If so, to what extent?

MR. REDDY OF PATNA.

The poppy is cultivated in the Behar district (Patna) to a very great extent. Whole fields of poppy are to be seen in every part of the country that is favourable to its cultivation, and it has been of late years much on the increase.

MR. ROBINSON OF DACCA.

The chief opium districts are Patna, Behar, Benares, and Malwa. But when I was at Java, the Americans, perhaps about the year 1818, brought Smyrna opium to that country; and, if my memory is correct, it was preferred to the opium grown in India. The poppy is not cultivated in the district in which I live, unless clandestinely, without the knowledge and permission of government. The opium districts are those abovementioned; and the poppy is not, I believe, allowed to be cultivated in

any other districts within what are called the regulation provinces. Assam is not one of those provinces: it is under a different and simpler form of government, and there it is cultivated by almost every one who has a garden, and almost the whole population are consumers of the juice of the poppy prepared in their own way.

MR. LESLIE OF CALCUTTA.

In the district of Monghir, in the province of Behar, where I resided for sixteen or seventeen years, the poppy is extensively cultivated. Indeed, it is one of the best districts, if not the very best, in India for this purpose.

I should think I am within bounds when I say that not more than a twentieth part of the land, if so much, is so occupied. And it should be observed, that this remark applies only to a small portion of India. I am not aware that in northern India, at least, opium is cultivated beyond the limits of the province of Behar.

MR. LAWRENCE OF MONGHIR.

The districts in which the poppy is now cultivated under the management of what is called "The Behar Opium Agency," are the following:—Tirlwot, Sarum, and Champorrum or Chuprah, Shahabad or Arrah, Behar, Patna, Monghir, Bhorgulpore, and Purneah. I am not able to give a correct statement of the average extent of cultivation in all these districts; but from information kindly furnished by the sub-deputy opium agent of this place, it appears that the district of Monghir produces annually between thirteen and fourteen hundred maunds, or about eight hundred and thirty chests; for the cultivation of which I calculate there must be required about 4,000 beegahs of land, probably less than a fifth of the whole district. The cultivation, however, is greatly on the increase. In each of the above districts, except Purneah and Bhorgulpore, which are the least favour-

able, the cultivation is far greater than in the district of Monghir. It appears that Behar produces about 3500 maunds; Patna about 3500 or 3800 maunds; Sarum about 5000 maunds; Champorrum about 5000 maunds. The whole of the Behar agency amounts to nearly 25,000 maunds, or about 15,384 chests. Taking the average produce at ten seers for a beegah, it will amount to about 100,000 beegahs of land on which the poppy is cultivated in the whole of the above districts.

MR. SMYTH OF DINAGPORE.

The poppy is not cultivated in the district of Dinagpore: it was tried, but failed.

Is the cultivator induced to grow it, by advances from the government?

MR. BUDDY OF PATNA.

The cultivator is induced to grow it by advances made by government: the cultivators have a first advance made as soon as the seed is sown; a second when it is about to be gathered; and a third when it is brought in.

MR. LESLIE OF CALCUTTA.

Yes; he receives before he commences the cultivation, a certain sum for each acre he agrees to cultivate.

MR. LAWRENCE OF MONGHIR.

The cultivator is induced to grow it by advances from government, which he receives at three, four, or more different times, according to his agreement with the sub-deputy agent.

MR. HILL OF BERRAMPORE.

No system, except that of advances, obtains in this country, so that government, in making advances to opium growers, does no more than the indigo planter, the sugar boiler, or the missionary, the last of whom cannot obtain a bricklayer, a carpenter, a shoe-maker, without an advance. All are too poor to buy materials with which to commence a job of work; and the husbandman requires an advance with which to

feed his bullocks before he can drive his plough.

MR. PARSONS OF MONGHIER.

Yes; at three different periods: when the seed is sown, when the plant has grown to a certain height, and when the opium is gathered. When he gives in his quantity of opium, if it amount to more than the advances he has received, he then takes the remainder of the cash; if less, he must immediately refund or be subject to seizure, unless he plant again, and the balance against him be carried on to the next year's account.

MR. WILLIAMSON OF SEWRV.

A gentleman who resided sometime in the province of Bahar, J. G. Fulton, Esq., says, "It is cultivated by advances from government, and no person, European or native, can grow it except for government."

Is he fairly remunerated?

MR. REDDY OF PATNA.

The cultivator cannot be said to be fairly remunerated, as he is subjected to much imposition from the revenue officers.

MR. LESLIE OF CALCUTTA.

This wholly depends on the season; the cultivator being paid only according to the quantity he brings in, the sum advanced previous to cultivation being then deducted.

MR. LAWRENCE OF MONGHIER.

The remuneration is far greater to those cultivators who are willing to work on the grounds with their own hands, than from any other crop they can grow.

MR. PARSONS OF MONGHIER.

On an average, he would get the same profit as by a crop of grain or potatoes. As he is paid by a stated price for the opium he produces, his profits will vary, or loss will be incurred according to the productiveness or barrenness of the season, even more than in

other produce, because the price of grain will rise according to its scarcity, and so make up, in some measure, for a deficient crop; but the price of opium continues the same, and so the whole loss falls on the cultivator; but, then, the same must be considered in regard to plentiful years, so that on an average of years he is fairly remunerated.

MR. SMYTH OF DINAGEPORE.

The ryots of Carteeek have told me they were not fairly remunerated for their trouble.

MR. WILLIAMSON OF SEWRV.

Mr. Fulton says, "I believe that the cultivator would be pretty fairly remunerated, if he got all that he is entitled to, and that government pays."

Is the growth in any degree compulsory? Having once undertaken the cultivation, can he abandon it?

MR. REDDY OF PATNA.

The growth, as far as I can learn, is only compulsory when the cultivator has once undertaken to cultivate it, and has received an advance. Around the vicinity of Patna its cultivator may relinquish its cultivation; but, at a distance, this privilege is not granted.

MR. LESLIE OF CALCUTTA.

Strictly speaking it is not compulsory, there being an express law against compulsion. The poor ryots, however, when visited by the agent of government are often, I have reason to believe, awed in various ways into the cultivation. I have heard, however, of not a few cases in which the government agent could not in any way succeed in getting the ryots to cultivate, particularly in the great indigo district of Tirhoot. From the number of European residents in that district the natives there have learned to be less timid.

The agreement to cultivate is made for one season only. The ryot must of course, when he has made the agree-

ment and taken the advances, cultivate for that season or be prosecuted.

MR. LAWRENCE OF MONGHIR.

When the cultivator has fulfilled his agreement with government, he is at liberty to abandon the cultivation. In many cases, however, the agreement is for no specific time, but for as long as the government may require the use of the land; of course, in such cases he is not at liberty to abandon it at his own pleasure.

MR. PHILLIPS OF MUTTRA.

The growth is not compulsory on the part of the government. If, however, it is the zemindar's interest to please the government, he can compel his ryots to cultivate it, or expel them from the village. All the ryots are absolutely in his hands by debt, &c. He can abandon the cultivation at any time by fulfilling his contract for the year with government.

MR. PARSONS OF MONGHIR.

The Omlahs and Gomastas often exercise a degree of constraint upon the ryots, for their own interest, but it is an abuse and overstretching of their power; and the zemindars or landowners do what they can to induce the ryots to grow the poppy, because they get a better price for their ground for that than for any other crop. But in a multitude of instances there is no necessity for constraint; the ryots are of themselves eager to take the advances.

He can abandon the cultivation at any time, if his account is straight with the government; that is, if he has supplied opium to the amount of the advances he has received. I refer only to his relation with the government, not with his zemindar, or the native officers of the agency.

MR. SMYTH OF DINAGEPORE.

If the people of this zillah [Carteek] were left to themselves, I do not believe one man would be found to cultivate it for the present remuneration. If they

were to pay the sircar of the factory, they might in this way procure their freedom from cultivation, but not otherwise. So they told me. Who that knows a Bengalee sircar but would believe all this and more? They have little or no mercy on their own or any other caste; and few, very few indeed, know their real character. The Europeans are not in general the natives' worst enemies: they are ground down in many ways by their own countrymen, of which an Englishman could form no idea.

MR. WILLIAMSON OF SEWRY.

Mr. Fulton says, "The growth is not made *directly* compulsory by the government, but is, I believe, in many instances, forced on the ryots, by the native agents. I have been told by natives that they would give up the cultivation if they could."

In the districts with which you are acquainted, is there any inland smuggling of opium?

MR. REDDY OF PATNA.

Smuggling is carried on all over the country to a very great extent, notwithstanding the great precautions and vigilance exercised by the government officers; and it is attended with great and distressing scenes of depravity. A purchaser goes to a village; having entered it, he applies himself to one of the villagers. This villager takes him to a cultivator who has cultivated probably ten pounds or more over and above that which he received advances for. A bargain is made, in which the cultivator gains a rupee or more in every two pounds than the government gives. The government price is three and a half rupees per seer; in private sale, or smuggling, it sells at five rupees. The purchaser pays for the opium, and informs the cultivator that he will take it away the next day. In the meantime the villager that pointed out the cultivator to the purchaser goes and lodges

an information of the transaction. If the opium is seized, the informer gets half the value of the opium divided between him and the petty officers of government, and the government takes the other half.

MR. ROBINSON OF DACCA.

My friend says [see page 209], "Cases are constantly brought to light of the private cultivation of the poppy, and of the clandestine and unauthorized vend of the drug. Of course the regulations in force are stringent against these practices, and the parties are liable on detection to severe punishment, the lowest of the fines which may be imposed being 500 rupees, and of the imprisonment which may be adjudged six months. I believe that these laws do, in a great measure, check the illicit growth of opium; but as facilities abound in India for the secret production of contraband articles, the poppy is frequently grown in secluded spots and private gardens. Those, however, who can manage to fee the native officers of government employed under the collector, may hope to carry on their illicit practices with impunity."

MR. LESLIE OF CALCUTTA.

I have reason to believe that a great deal of opium is smuggled out of the opium districts into other districts; and I have heard of large quantities being smuggled down to Calcutta, and shipped off to China and elsewhere. Of late years, however, smugglers have been watched more than before, and I should therefore suppose that there is less smuggling now. Still it must be utterly impossible to prevent smuggling in such a country as this.

MR. HILL OF BERNAMPORE.

The ryot is legally bound to sell to the government, from which he receives advances, the whole of his crop.

The ryot can sell his smuggled opium at a profit from three to five hundred

per cent. above the price which he receives from government for the drug.

As the government estimate of the capacity of the land is generally half, and in some cases two-thirds less than the produce, the ryot hopes by bribing the government ameen (inspector of lands under cultivation), or by concealing from him the real amount of the produce, to smuggle as large a quantity as that which he delivers to government, hence he requires no compulsion to cultivate the poppy.

The amount smuggled is supposed to equal that legally sold in the zillah of Moorshedabad.

MR. PHILLIPS OF MUTTRA.

There is smuggling to an immense extent, in which the farmers of the company's monopoly are engaged deeply. The reason of this is the high price of the company's opium, which they manufacture at 200 rupees per maund, and sell to the farmer of the drug at 414 or 415 rupees, which is at 10 rupees 6 anas a seer. Next year, however, the price is to be raised to 16 rupees per seer. Now if the company's opium, which is the very purest that science can make, costs only 200 rupees, the adulterated opium of the native states may be manufactured at a much lower rate, especially as they have no such costly apparatus and establishment as that of Patna. The consequence is that in those states it comes within the reach of all, and there is a great temptation to smuggle it since any quantity can be sold on this side the barrier line.

MR. WILLIAMSON OF SEWRY.

A considerable proportion of the opium used in this district is smuggled, nor can the revenue officers, who are a source of annoyance to trading people, passing their choukies (guard or watch houses), put a stop to the disposing of large quantities at one half the price demanded for the legalized drug.

Is the supervision of the revenue officers a source of much oppression? Are the growers oppressed by either European or native officers?

MR. REDDY OF PATNA.

The growers are oppressed in many instances by both Europeans and natives; and many would decline the cultivation, were it not that they are compelled by the landlords, who by this means get their rents when the growers get their advances.

MR. LESLIE OF CALCUTTA.

I was personally acquainted with the European deputy opium agent in the district where I lived, and I am sure that he laboured to prevent oppression in every possible way: and I think that the European agents usually act thus. But, as their districts are very large, and the native subordinates consequently are very numerous, the cases of oppression by the natives must be numerous; no native, when invested with power, being otherwise than an oppressor. The way they usually oppress is by withholding from the poor ryot all that may be his due, or by levying from each of them a certain per centage on all they receive.

MR. LAWRENCE OF MONGHIER.

There doubtless are some instances in this, as in every other department of government employ, in which the native officers abuse the power entrusted to them; but I do not believe such cases are numerous. The courts of justice are far more notorious for this kind of oppression.

MR. HILL OF BERRHAMPTON.

I have not heard of oppression by European functionaries; but did the underlings (native revenue officers) not use their authority to oppress, then the Ethiopian might change his skin. But this oppression is not confined to the revenue department: only invest a native with authority, and his tender mercies are cruel.

The ameen, whose business it is to inspect the lands and report on the probable amount of crop, may, and too frequently does sponge upon the ryot, by threatening to overrate the coming crop, or underrate the quantity of land in cultivation.

MR. PARSONS OF MONGHIER.

In every situation and service, the native officers will use their power to oppress the poor, to the utmost of their ability; but not more in this than in other branches, if so much.

MR. SMYLYE OF DINAGEPORE.

I never heard a native cultivator or dealer in opium complain of the European officers, but of the Bengalee sircars.

MR. REDDY OF PATNA.

Some time ago, a native was beaten to death, or died subsequently, at a place called Arrah, about twelve or fourteen miles to the west of Patna, and the European sub-assistant opium agent lost his appointment. The circumstance as related to me was a painful one. The man who died from ill usage, seeing the weighman trying to defraud him, laid hold of the scales and demanded justice. He was immediately beaten to so severe an extent that death ensued. On an investigation taking place, the weighman acknowledged that he wanted to take more than was just, in weighing, and alleged as an excuse that he had no other way to remunerate himself for the sum of money he had given as a bribe to obtain his employment. The weighman is bribed by the cultivator to be honest in weighing the opium; which he never is, but makes a due allowance when he is bribed.

Some two years ago, at a station called Muzzuffseepore, the European officer and natives were severely beaten. The delinquents were apprehended and sentenced to a fine and imprisonment. The people in England can form but a poor idea of things here, after all the information they have received. It

is true that much is to be charged at the natives' own door, for they are a most litigious people, and the most unsusceptible, as a people, to any kindness: gratitude is a rare quality among them. But the crying evil of the land is the awful corruptions that stop the course of justice. The influence of the native officers over their European superiors is astonishing. I have often asked some of the civil servants to accompany me to the bazars, and they would there become acquainted with the state of feeling of the people, and hear what they thought of the courts of justice. I am surprised at the credulity of Europeans who can for a moment suspect a kindly feeling from persons whose future happiness is made to depend on hostility to every one who professes a different creed; and who are exhorted to destroy them if they do not embrace their faith. The hostility of Mahomedans is truly astonishing, and they make no secret of it. They are bitter to an extreme; and would, did they not fear, rise and murder every European in the land.

Is the land on which opium is produced well adapted to the production of other profitable crops, such as sugar, cotton, tobacco, and grain?

MR. REDDY OF PATNA.

The land on which the poppy is grown is in every respect well calculated to produce every kind of crops peculiar to the climate; and sugar-cane cultivation would be more productive of profit to the cultivator.

MR. LESLIE OF CALCUTTA.

The land required for opium is the the very best land; and is capable of producing rich crops of anything, with the exception of rice. Rice lands must be low and watery. The land required for opium and the other things you mention, must be high and dry.

MR. LAWRENCE OF MONGHER.

The land on which the poppy is pro-

duced is the very best, and is therefore well adapted to the production of other profitable crops, as grain, potatoes, and tobacco; but not always sugar and cotton. After the opium crop has been cleared off, which is done in March, much of the ground on which it grew is sown with Indian corn, and yields very fine crops, which are cut in September and October, and the land is prepared for the sowing of opium again in November.

MR. HILL OF BERNAMPOR.

The poppy requires the best of land, and that it should be fallow the remainder of the year; whereas, if the poppy were not cultivated, the land would bear from two to three crops in the year.

MR. PARSONS OF MONGHER.

It is the finest of the soil, and therefore quite suited for any crop commonly grown in the respective districts.

MR. WILLIAMSON OF SEWRY.

"The opium lands," says Mr. Fulton, "are generally the very best and richest in the village, and are always close to the huts of the cultivators. Any crops would grow on poppy land."

Does the cultivation or the use of opium impede missionary success? Does the fact that the government makes the opium monopoly a source of revenue, lower the reputation of Europeans generally, or of the East India Company in particular?

MR. REDDY OF PATNA.

No further than by stirring up angry feelings on the part of those who have been oppressed and defrauded when tending their opium and weighing it. I do not think the natives are possessed of any talent or tact for discovering what degrades or exalts either a nation or individuals; they are themselves too sordid: they never reflect, and know nothing of motives.

MR. LESLIE OF CALCUTTA.

The eating of opium and the drinking

of spirits are both obstacles to the reception of the truth. Bhang, however, from its greater prevalence, is a thousand fold worse enemy to the gospel in India than opium.

The natives never think of moral considerations in such respects [as are adverted to in the latter question]. Those natives, however, who have become acquainted with our system of religion, and the number of such is now very great, distinctly see that there is a very great deal of inconsistency in a Christian government cultivating opium; and they do not hesitate to speak accordingly.

MR. LAWRENCE OF MONGHIER.

I cannot say that the cultivation or the use of opium has been any impediment in the way of missionary success hitherto. Nor do I believe that in the opinion of the great body of the natives, the reputation of the Europeans generally, or of the East India Company in particular, is at all lowered by the fact that government makes the opium monopoly a source of revenue. Perhaps some of the more intelligent natives may consider it a reproach, and some who are discontented may be glad to find so good an occasion of manifesting their discontent.

MR. HILL OF BEEHAMPORE.

The use of opium undoubtedly impedes missionary labour, and that more than drunkenness or licentiousness. Of the victims of these latter vices, you may hope that during intervals of returning reason the gospel may arrest them. The opium consumer has no such intervals. His intellects are prostrated; and he dies unpitied, unblessed, unsaved.

All Englishmen in India, without exception, share in the reputation or dishonour of government measures. However, I scarcely think that the character either of Europeans generally or of the government in particular suffers in the

estimation of the natives by the opium monopoly; for they themselves would not feel dishonoured, could they share in the profits of either the cultivation or the traffic.

MR. PHILLIPS OF MUTTRA.

The cultivation and use of opium does not appear to impede missionary success any more than the use of spirituous and fermented liquors in excess does in England. In fact, the mental faculties are more vigorous whilst the influence of the opium lasts, as I have been informed by many who employ moonshees and pundits to transcribe and teach, and who are very stupid until their daily dose has been taken.

The government monopoly of opium does not lower the reputation of Europeans since the drug is considered a luxury. They, however, hate the monopoly; and every farmer and gardener throughout the land would instantly commence poppy cultivation if the company would allow them to do it for themselves.

MR. PARSONS OF MONGHIER.

Of course, those unhappy individuals who are addicted to its constant use are greatly disabled, mentally and morally; and yet we have had proof that they are not beyond the reach of the truth. But farther than the individuals themselves, I am not aware of any great amount of bad influence which it exerts; certainly nothing to be compared with the giant evils of drunkenness from toddy, spirits, and preparations of the hemp plant.

MR. WILLIAMSON OF SEWRY.

The use of opium, gunja (hemp), and spirituous liquors (which latter as well as opium has much increased of late), doubtless impedes, in no inconsiderable degree, the success of missionary labours in this country. Intoxication, by whatever means produced, together with its pernicious consequences, being directly opposed both to the letter and spirit of the gospel, must, in proportion as it

prevails, greatly impede its reception. In preaching we are often annoyed by inebriated persons intruding themselves among our otherwise quiet congregations, and creating no small disturbance.

If the government were disposed to suppress the growth of opium in the districts in which it is at present cultivated, would it have any difficulty in doing so?

MR. REDDY OF PATNA.

Were the government to determine on giving up the growth of opium there would be no difficulty.

MR. LESLIE OF CALCUTTA.

Not in the least: it has but to issue the order and it would be most implicitly obeyed.

MR. LAWRENCE OF MONGHIE.

If the government were disposed to suppress the growth of opium it might be done without the least difficulty. It has only to give timely notice to withhold the advances, and to issue an order for its suppression, supported by suitable penalties, and the cultivation would cease.

MR. HILL OF BERNAMPOR.

One stroke of the governor general's pen would exterminate the cultivation in the company's territories.

MR. PARSONS OF MONGHIE.

So far as the cultivators are concerned, apparently none. They are persons of no capital, and would therefore plant that for which they can get a speedy market; so that if the government advances were stopped, grain would in this district be immediately raised in its stead. But, then, if private capitalists were allowed to engage in the cultivation, the ryots would cultivate it for them, and in that case be most likely subjected to more oppression than they are under the existing system. Next to the difficulty of inducing the company to relinquish such a profitable monopoly, would be, perhaps, that

of restraining exports by private speculators.

MR. WILLIAMSON OF SEWRY.

Mr. Fulton says, "If the government were to-morrow to suppress the cultivation of the poppy, it would, I believe, be done without the least difficulty, and the suppression would not be injurious to the ryots, as the lands are adapted and would be used for the cultivation of other valuable crops, such as tobacco, sugar, &c., which I believe would eventually pay the grower much better. The rulers of this country would, no doubt, appear more respectable in the eyes of the natives, if they refrained from engaging in exclusive trade, such as the opium and salt monopolies."

Would the suppression be injurious to the ryot, or to natives of any class?

MR. LESLIE OF CALCUTTA.

Were the ground now cultivated with opium cultivated with other things, there would be a greater abundance of these things, and hence they would be cheaper. And I think, as things are at present, the poor ryots are not likely, for some time to come, to get their lands cheaper than they do at present. This, however, is an evil which must, sooner or later, cure itself. As to other classes, there would be some suffering felt in the event of the cultivation being abolished. There would be considerable suffering among the merchants, ship-owners, &c., in Calcutta. Many of these are employed chiefly in buying the opium from government, sending it to foreign parts, and selling it. All their business and their gains would be at an end. Many of these merchants are natives of the country; perhaps the greater part of them are so: indeed, it is certain that the greater number of buyers and shippers of opium are natives.

MR. LAWRENCE OF MONGHIE.

Its suppression would not be injurious

to the natives of any class, except that the ryots in some districts would be obliged to content themselves with crops somewhat less profitable, and those now employed in the agency would lose their situations.

MR. HILL OF BEEHAMPORE.

Not at all that I am aware. Opium dealers and consumers excepted, the whole of India would rejoice.

MR. PHILLIPS OF AGRA.

I do not know whether the suppression would be injurious to the ryots, except where they have been accustomed to cultivate it in one family from generation to generation. It is considered a mean trade, and therefore only certain individuals or families in each village engage in it. As there is great skill required in the cultivation and manipulation, they confine their attention to it, and therefore would not be able readily to take up any other branch of farming.

MR. PARSONS OF MONGHIR.

Undoubtedly the removal or extinction of a branch of agriculture which is so widely spread must be felt in some measure by all, as tending to lower the price of all kinds of agricultural produce; while the large number of men employed as writers, and servants, and officers in connexion with this monopoly, would of course be affected; but after all that can be said, the injury would be of comparatively little moment.

Additional remarks.

MR. ROBINSON OF DACCA.

On the last question, my friend writes thus:—"The real obstacle to the suppression of the growth and manufacture of opium is, however, the large surplus revenue which it yields to government; perhaps not less than two millions sterling annually, an item of credit in the public finances which, if expunged or diminished, would go far to affect the resources of the state, and

to cripple the sinews of war, and government. No proposal, therefore for the abolition of opium monopoly has, I fear, the least chance of succeeding, unless the honourable company be indemnified for the defalcation which will thereby be occasioned. The tax cannot be increased; and the remedy would be to impose new taxes which, in a country like India, with the greatest reluctance is manifestly to pay any impost or duty, however small, would create general discontent."

To me there appears little prospect of success in a direct attack on the company's monopoly; and there is no reason to fear, that were the monopoly destroyed and every one at liberty to cultivate the poppy and manufacture opium, the consumption of it would increase tenfold in India: the result would then be as bad as the disease. But there is another point to which attention ought to be given. In the treaty between England and China the opium trade is considered to be contraband, and the British authorities in China are bound to assist the Chinese in preventing their portation of this contraband article. The trade in opium is therefore, nothing but a smuggling trade, and will the British government avow a good faith towards the Chinese, if they do not their utmost to suppress smuggling? But farther, this smuggling is carried on at the cannon's mouth, for it is well known that the ships in India which carry on this trade are armed: hence the Chinese officers, whose business it is to prevent this trade, perform their duty at the risk of their lives. While these armed vessels are found on every part of the coast, can we prevent the importation of the drug? If something could be done to prevent these vessels going armed, a sufficient number of British ships of war stationed on the coast of China could prevent the approach of the smugglers.

the importation of this poison might be checked; and if you can prevent the sale of the drug, you will, I hope, do much towards preventing its growth and manufacture.

MR. LESLIE OF CALCUTTA.

My own opinion on the opium question is this: that if a free government could not feel itself justified in suppressing the cultivation of opium, it might and it ought to abandon the monopoly. Let the government simply tax the article. Let it say, every man who cultivates opium shall pay to government so much per acre; and let the tax be high. This, by rendering the article very dear, would lessen its consumption, and perhaps put an end to the cultivation altogether. This would be a simple and an easy way of ending the affair; and government, too, might really be no losers by the business.

MR. LAWRENCE OF MONGHIE.

At present the growth of opium in this country does not appear to be attended with those deadly evils which follow the importation of it into China. The people cannot be said to have anything like a mania for opium as the

Chinese have. And in the districts with which I am acquainted, the cultivation of it would be very limited were it not for the inducements held out by government. But if the growth of it be encouraged in the same degree as it has been for the last two years, it is more than probable that the use of it will increase in proportion, and thus it will become a growing evil to the country. It would, however, be a greater evil if the monopoly were to be abolished and all restrictions on the growth of it removed, as it would then become so cheap as to be within the reach of all. If the monopoly be abolished, I trust the growth of the poppy will be entirely prohibited, except in small quantities for medicinal purposes; and, no doubt, the sooner this is done the better it will be for India.

MR. HILL OF BEEHAMPORE.

Were the monopoly destroyed without prohibiting the cultivation, it would prove the greatest moral calamity that could befall India. Every field would be crimsoned with the deadly bane. The poison would be cheaper than tobacco is in England, and its abuse universal.

THE COLLEGIANS OF RHINSBURGH.

A CURIOUS account is given in Picart's voluminous work on the Ceremonies and Religious Customs of the various Nations of the Known World, an English translation of which was published in 1737, in six volumes, folio, of a people called Collegians, who were accustomed in the seventeenth century to meet twice a year at Rhinsburgh, near Leyden, in Holland. When they had assembled, two discourses were delivered, "the first," says Picart, "on the

Lord's supper in general, and the death of Christ in particular; the other explains the motives of their meeting in that village, to unite themselves like Christians and brethren without distinction of parties." . . . "They deplore the evils which flow from schisms; 'Is it not much better,' says a Rhinsburgian teacher, 'to admit every Christian who believes the scripture, and endeavours to live up to its rules, according to the law of Christ? We

therefore invite them all to take the communion with us, without minding the odious appellations with which they are bespattered, and without giving any room in our souls to that gall of bitterness which most men look upon as a proof of their zeal for the doctrine of Christ.' These and such discourses being ended, they perform the communion service, in the same manner as the Calvinists. The alms collected from the faithful are deposited in the hands of the secretary of that village, who gives a receipt for it, and distributes it to the poor of Rhinsburgh. This solemnity is concluded with a discourse by way of thanksgiving to God; and next morning they take leave of one another, with mutual exhortations to perseverance in the true religion, and faithful service of God. All may speak, teach, or administer the communion; yet these functions are generally performed by people who beforehand are prepared, and sometimes appointed to do it.

"Next to the Lord's supper," continues Picart, "the only remarkable ceremony of these sectaries is their baptism; of which, one of their own members gives the following account:—The candidate for baptism makes publicly his profession of faith on a Saturday

in the morning, before an assembly of Rhinsburghers, held for that purpose; a discourse is pronounced, on the excellency and nature of baptism; the minister and candidate go together to a pond, behind a house belonging to the sect (we might call it an hospital since they receive for nothing those who have not wherewithal to pay their reckoning at the inns). In that pond the neophyte, catechumen, or candidate, is baptized by immersion; if a man, he has a waistcoat and drawers; if a woman, a bodice and petticoat, with leads at the bottom, for the sake of decency. The minister, in the same dress as the men wear, is also in the water, and plunges them in it, pronouncing, at the same time, the form used by most Christian communions. This being over, they put on their clothes, go back to the meeting, and hear an exhortation to perseverance in complying with the precepts of Christ. A public prayer is said, and canticles or psalms sung."

Rhinsburgh being too far for the Frieslanders of the same sentiments, they met annually to partake of the Lord's supper at Lewarden.

An engraving, representing the baptism, taken from Picart's work, is in the Baptist Library at Moorgate Street.

SAFETY AMIDST DANGERS.

MR. NEWMAN of Shortwood, in his sermon on the death of Mr. Knibb, relates the following incident:—"Sitting at table with his estimable deacon, Richard Barrett, and anxious to draw him out, I said something about the love of the negroes for Mr. Knibb. Perhaps it was a question. At all events I remember the good man's observation:—'Love him! yes, next to Jesus Christ.'

And when I expressed some surprise that his life had not been taken away by the hand of violence, his devoted friend and deacon looked at me with mingled surprise and reproof, and passing his hand significantly round a glass which stood before him, said, 'Him God round about him!' It was a lesson I shall never forget."

FAMILY BIBLE READING FOR APRIL.

PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
First quarter.....	3rd day.....	5h 12m	afternoon.
Full moon.....	11th day.....	5h 55m	afternoon.
Last quarter.....	18th day.....	8h 24m	afternoon.
New moon.....	25th day.....	4h 48m	afternoon.
Exodus xvi.....Gal. i. 18—24, ii. 1—10.		h m	h m
xvii.....	ii. 11—21.	5 36	6 32
xviii.....	iii. 1—18.	5 34	6 34
xix.....	iv. 12—31.	5 32	6 36
Psalms.		5 29	6 37
Exodus xx. 1—24.....	Gal. v.	5 27	6 39
xxiv.....	vi.	5 25	6 41
xxxii. 1—29.....	Acts xv. 1—31.	5 23	6 42
xxxii. 30—35, xxxiii.	xv. 32—41, xvi. 1—7.	5 20	6 44
xxxiv.....	xvi. 8—40.	5 18	6 46
Lev. ix. x.		5 16	6 47
Psalms.		5 14	6 49
Lev. xvi.....	Acts xvii. 1—15.	5 12	6 51
xxiv.....	xvii. 16—34.	5 9	6 52
xxv.....	xviii. 1—11.	5 7	6 54
xxvi.....	1 Thess. i.	5 5	6 56
Numbers x.....	ii.	5 3	6 57
xi.....	iii.	5 1	6 59
Psalms.		4 59	7 0
Numbers xii., xiii. 1—25.	1 Thess. iv.	4 57	7 2
xiii. 25—33, xiv.	v.	4 55	7 4
xvi.....	2 Thess. i.	4 52	7 6
xvii., xviii. 1—7, 21—32.....	ii.	4 50	7 7
xx., xxi. 1—9.	iii.	4 48	7 9
xxii.....	Acts xviii. 12—23.	4 46	7 11
Psalms.		4 44	7 12
Numbers xxiii.	Acts xviii. 24—28, xix. 1—22.	4 42	7 14
xxiv.....	1 Cor. i. 1—25.	4 40	7 15
xxxii. 1—33.....	i. 25—31 & ii.	4 38	7 17
xxxv.....	iii.	4 37	7 19

the year and a half that
at Corinth that he wrote his
to the Thessalonians. In
and Timothy are mentioned
with him. The postscripts
these epistles were written at
they are of no authority,
instances they are evidently
Timothy do not return from
till Paul had left Athens
his labours at Corinth ;

and in the first epistle, Paul speaks of
him as having returned and brought
good tidings. When the apostle had
been driven out of Macedonia by the
Thessalonian Jews, and proceeded to
Athens, he became so anxious respect-
ing the new converts from whom perse-
cution had separated him that he sent
Timothy to confirm and advise them ;
and it was on occasion of his return
with gratifying intelligence respecting

their state that the first epistle was written. This we learn from Paul's own words in the third chapter. The second epistle was written soon after the first, and its design obviously was to counteract a mistaken impression which he learned that his first had occasioned, from a misinterpretation of his language respecting the speedy coming of the Lord.

The first epistle to the Corinthians was evidently written from Ephesus, the chief city of the proconsular Asia, in which Paul resided two years. He received from the church at Corinth a

letter containing some inquiries; and friends from Corinth who had followed him brought information that rendered him uneasy. He contemplated a visit; but, as there were reasons why he should remain at Ephesus for some months longer, he wrote this epistle, answering their questions, and exhorting them, if Timothy should visit them while he was in Europe, which he had requested him to do, to receive him cordially as his colleague. These and other particulars may be easily educed from the fourth and sixteenth chapters of the epistle, and the eighteenth and nineteenth chapters of the Acts.

THE BRIDE'S SONG TO HER BELOVED CONCERNING HIS VINEYARD.

BY THE REV. J. G. SMALL.

I WILL sing to my Beloved
Of his vineyard in the hill;*
The song is sad, but hope can cheer
My heart to sing it still.
'Tis a song of my Beloved,
And of him 'tis sweet to sing,
Though many a dark remembrance
The mournful strain may bring.

The hill was very fruitful,
And he fenced it all around;
He gathered out the stones that lay
Thick scattered o'er the ground:
He built a tower to guard it,
And a wine-press there he put;
He planted it with choicest vines,
And then he looked for fruit.

What more could have been done in it,
By skill or watchful care?
And yet, save wild and bitter grapes,
No fruit the vineyard bore.
"Go to," he said, "I will remove
The fences and the wall;
I will command the clouds that rain
On it no more may fall."

I will sing to my Beloved
Of his vineyard once again.
My Beloved had a vineyard
In a fair and ample plain.
He brought a vine from Egypt,†
And its roots struck deep and wide;
Its boughs were like the cedars,
Stretching far in strength and pride.

But the Lord broke down its hedges,
For its glorying was not good;
And he gave it to be wasted
By the boar from out the wood.
In his anger he forsook it,
And it perished at his frown;
They who passed by did pluck it,
And burned and cut it down.

I will sing to my Beloved
Of his vineyard yet once more—
A joyful strain to him who comes
My comfort to restore.
He hath brought me to the wilderness,‡
And there I now have found
A vineyard where the desert spreads
Its barren waste around.

Bleak though it seems and dreary
To the blinded eye of sense,
My Well-beloved giveth me
My vineyards even from thence.
Here shall I sing as in my youth,
When, with a mighty hand,
He brought me forth from bondage,
And from Egypt's darkened land.

And to me my Well-beloved sings,
"A vineyard of red wine! I
I love it; I have blessed it;
I have chosen it for mine.
Yea I, the Lord, do keep it;
I will water it for aye:
Lest anything should hurt it,
I do keep it night and day."

* Isaiah v. 1-7.

† Psalm lxxx. 8-10.

‡ Hosea ii. 14, 15.

I Isaiah xxvii. 2, 3.

'Tis the voice of my Beloved ! *
 And my longing heart it thrills ;
 See him leaping on the mountains—
 See him skipping on the hills !
 He comes ! my Well-beloved comes !
 I know his voice full well.
 " Arise," he says, " for now the vines
 Give forth a pleasant smell.
 " The winter 's past, the rain is gone,
 The flowers around us spring :
 The turtle's voice is heard abroad,
 The birds rejoice and sing.

Take us the little foxes,
 That would spoil the tender vine."
 O I am my Beloved's !—
 My beloved, he is mine !
 O turn, my Well-beloved,
 Till the shadows flee away ;
 And till the light shine more and more
 Unto the perfect day ;
 Till thy people joy before thee †
 With the joy that harvest brings,
 And the vineyard with the joyful shouts
 Of vintage gladness rings.

THE HORRORS OF WAR.

BY J. S. BUCKINGHAM, ESQ.

On hearing the Tower guns fired at night in London, to celebrate the late Slaughters in India; and on reading the speeches on the subject, by Members of both Houses of Parliament, on the 2nd of March, 1846.

HARK ! 'tis the booming cannon's roar,
 Breaking the tranquil calm of night ;
 While armed hosts their squadrons pour
 To mingle in the gory fight.

And can it be that life was given
 To be thus wantonly destroyed ?
 Can Christians lift their fronts to heaven,
 And glory in being thus employed ?

Forbid, forbid, the impious thought !
 Great God of Mercy ! God of Grace !
 Whose Holy Word hath ever taught
 The brotherhood of all our race !

Can he, whose everlasting throne
 Is based on Justice, Truth, and Love,
 Hear with delight the victim's groan,
 And Carnage, Blood, and Death approve ?

The widow's shriek, the orphan's tear,
 Will these delight th' angelic throng ?
 And will they cease their harps to hear
 Such sounds, as sweeter than their song ?

O ! for a trumpet's stirring blast
 To wake the world from its false dream
 Of " glory,"—and to bid it cast
 Its idols in oblivion's stream !

Yes, we implore thee, Prince of Peace !
 Hasten thy kingdom !—bid it come !
 Let war with all its horrors cease,
 And man enjoy his peaceful home.

British and Foreign Institute, March, 1846.

Make senates tremble when they dare
 To take thine awful name in vain,
 And say that thou, Great God ! war't there,
 Strengthening their arms to kill the slain :

That from thy throne thou lookedst down
 With joy upon the murderous blade ;
 And cheered them on to seek renown
 By slaughtering men whom thou hast made.

O, blasphemy ! most dark—profound—
 Could but an angel from above
 Descend to cast his glance around,
 And answer " No ! for ' God is Love.' "

Let hostile nations learn from thee
 That man was made for nobler ends :
 To live united, happy, free—
 To die as brothers, kindred, friends !

And after death to live again
 In purer worlds, with higher bliss ;
 So that a heavenly crown to gain,
 Should be our highest aim in this.

To feed the hungry—clothe the meek—
 Comfort the mourner—free the slave—
 Instruct the ignorant—help the weak—
 Are these not worthy of the brave ?

To rescue life, and not destroy,— :
 Forgive, as we would be forgiven :
 On earth let these our deeds employ,
 And thus we may prepare for heaven.

REVIEWS.

An Essay on the Development of Christian Doctrine. By JOHN HENRY NEWMAN.
London: octavo, pp. 453. Price 12s.

Continued from page 157.

On reading this essay it is scarcely possible to avoid noticing the new ground which is now taken for the defence of Romanism. Antiquity, tradition, the fathers, have generally been the chosen battle-field of papal polemics. It has been contended that the church of Rome is every where the same, and always the same; that its unity and its unbroken continuity are proved by an appeal to primitive Christianity from the earliest ages down to the council of Trent. It is not unfrequently the case that, when an adversary shifts his ground, it is because he finds some inconvenience in maintaining it. When a weapon long employed is laid aside and another taken, it seems to indicate a doubt as to its efficiency. Is this the case with the course of argument taken in this essay? Or is it that this new champion of the papacy wishes at once to give to the hosts which he has joined proof of his prowess, and to signalize himself, apart from other combatants, in a position of his own? He had been so eminently successful as a leader in the tractarian movement, he had won such laurels in the field which he has now abandoned, that, perhaps, he thought it worthy of himself to plant the papal banners on new ground, and to adopt a mode of warfare peculiarly his own.

In the essay before us Mr. Newman proposes to treat his subject scientifically; to proceed in his investigation not merely as a divine, but as a philosopher; to appeal to reason rather than to faith, and to construct a theory which shall account for all the variations which may be alleged to exist between the Romish church as it now appears, and the primitive church of Christ, and thus to show that Christianity and popery are identical.

In prosecuting this object our author discovers his usual tact as a controversial writer. We cannot but admire the skill with which he avails himself of his extensive reading and varied learning; the facility with which he derives illus-

trations from history, civil and ecclesiastical, from ethics and politics, from mathematics and metaphysics; and the adroitness with which he applies his endless references, and analogies, and comparisons, to the support of his own thesis, and the disparagement of the views of his opponents. This, however, is not always done with fairness and candour, but in a manner which reminded us of the writings of the late Mr. Huntington, who, in maintaining his theological peculiarities, introduced quotations of scripture with such variety and frequency, and apparently so apposite, that they seemed conclusive in the support of his theory; but when examined in their connexion, were found to have a sense and meaning altogether foreign to the purpose for which they were used. In our author's definitions and explanations, which are frequently given to excess, there is often more ingenuity than accuracy; and in endeavouring to follow him you become lost in mazes of perplexity—you are confused instead of enlightened. This is the case in the use of the terms "Christianity," "Christian doctrine," "the idea" of Christianity; sometimes they are employed apparently in an *objective* sense, and sometimes they seem to be used *subjectively*, without any notice of the change of meaning, though, in an essay of this kind, the distinction is highly important.

If by "Christianity," or "Christian doctrine," be understood that system or body of divine truth revealed to the world by Christ and his apostles, and contained in the holy scriptures, then all that we could properly understand by its "development" would be that its sacred truths might be better understood, and their beauty and harmony more distinctly perceived; that, by the employment of many intellects, with all the aids which learning and science can impart, and that through a succession of ages, the glorious system of redeeming mercy might, in all its parts, be more and more elucidated and explained, and its relations to the character and government of God and the moral interests of the universe, be brought out more clearly

and fully to view. But, then, it must be remembered that no new doctrine originating in human thought, or supposed to be elicited from truths already revealed, could rest on the same basis, or possess the same authority, as that which was promulgated by divine inspiration. Deductions may be made apparently with great fairness and clearness, still these are but opinions; they rest only on human authority.

Similar reasonings will apply to "the ritual" of Christianity. All the divinely appointed institutions of the New Testament come with an authority which is not to be questioned. But what development can be expected in these? Every community, whether large or small, must have some settled regulations for its government, for conducting its affairs, and for accomplishing the purposes for which it is constituted. These will of necessity vary in different circumstances. It could not be supposed that for all the minutiae of church government, and worship, and discipline, the Christian revelation would in detail supply specific directions. Every society must do this for itself, taking care at the same time that no principle or precept of the scripture be violated. But matters of order and regulation must not be regarded as component parts of Christianity—must not be identified with it. A man's dress is not himself; necessity or convenience requires these outward habiliments, and requires also that they be varied in different climates, and seasons, and circumstances; but to consider these as essential parts of the living man, to attach the same importance to these as to the person, would be the extreme of folly. All that divine authority has enjoined is imperative and demands obedience; all else is matter of convenience, and order, and peace, and must not be placed on a level with that which the great Founder of Christianity or his inspired apostles commanded. In this respect there can be no expansion, no development. Divinely appointed ordinances cannot be augmented or diminished in number by human authority; the attempt is presumption. Mr. Newman's theory, following out the suggestions of De Maistre and Moehler, assumes the contrary; as we noticed in our previous article, it regards "the increase and expansion of the Christian creed and ritual, and the variations which have attended the process," as identical

with the system of revealed truth, and of equal authority with it.

"If, then, there are certain great truths, or proprieties, or observances, naturally and legitimately resulting from the doctrines originally professed [but who is to determine this?], it is but reasonable to include these true results in the idea of the revelation, to consider them parts of it, and if the revelation be not only true, but guaranteed as true, to anticipate that they will be guaranteed inclusively."—Page 118.

If our author succeed in establishing his theory, and in showing that the church of Rome, and she alone, embodies these developments, then, having no church livings, or fellowships, or canonries, in possession or expectancy, to embarrass us, we have nothing to do but at once to throw ourselves before the feet of the representative of St. Peter, and seek the maternal bosom of the Roman catholic church. Let us, then, with all the brevity to which our limited space compels us, proceed to notice the manner in which the essayist accomplishes his task.

The work, consisting of eight chapters, might have been conveniently divided into two parts; the first establishing certain principles, the second showing their application. Mr. Newman has arranged what relates to his principles into three chapters, which occupy 179 pages. The first is on the *development of ideas* generally considered, and contains his definitions and preliminary explanations. By an idea he means a settled opinion, a fixed judgment of the mind, referring either to "principles of conduct," or "views of life and the world," or to "objects of belief, whether religious or political." When any doctrine or system of doctrines of a practical kind takes possession of the mind, it necessarily becomes influential; and the process of expansion and growth of such truth, or supposed truth, "by destroying, or modifying and incorporating with itself, existing modes of thinking and acting," (page 37,) is the development of an idea.

In this early stage of his discussion, the author anticipates the very object and end of his essay, in encountering an objection, in the form of a maxim, to the alleged improvements made on apostolical Christianity.

"It is, indeed, sometimes said that the stream is clearest near the spring. Whatever use may

fairly be made of this image, it does not apply to the history of a philosophy or sect, which, on the contrary, is more equable, and purer, and stronger, when its bed has become deep, and broad, and full. It necessarily arises out of an existing state of things, and, for a time, savours of the soil. Its vital element needs disengaging from what is foreign and temporary, and is employed in efforts after freedom, more vigorous and hopeful as its years increase."

After adverting to the many changes and variations to which "a philosophy or sect" is subject in its progress, Mr. Newman thus concludes:—

"In a higher world, it is otherwise; but here below to live is to change, and to be perfect is to have changed often."—*Pp.* 38, 39.

If these remarks were meant to apply merely to any system of philosophy or human polity, their truth might be generally admitted; but the proposition is not thus limited; it is intended, doubtless, to include "the doctrine and ritual" of Christianity, and as such we most decidedly object to it. Between a revelation made from heaven, and the rise of a sect of philosophy, there is an important difference. The "idea" of a philosophical system may be, at first, crude, defective, in many respects erroneous; its doctrine may, by lengthened investigation, be so corrected, and altered, and modified, by subtractions, or additions of new elements, that but little of the original may remain besides the name; and thus, like some streams which are at their source turbid and defiled, it may become in its progress "more equable and purer." But it is far otherwise with revealed truth, and divinely appointed institutions; where can these be purer than at the fountain head? All that is human may be improved by human wisdom, but "as for God, his way is perfect."

That the religion of Christ would, in its progress, receive many modifications in its outward and visible form, was inevitable from the nature of the case. In such a sense its development must be admitted. This is not merely an opinion, it is a fact of history. It is a useless attempt, to say the least, to endeavour in spite of the great difference of circumstances, to assimilate the Christian church, or any portion of it, to the exact condition of the first church at Jerusalem, or Rome, or Corinth. A thousand things which are mere matters

of opinion, or order, or allowable preference, may, without infringing on any truth or principle of the New Testament, greatly diversify the appearance of Christianity in different ages. But Mr. Newman means far more than this, or than the increase of scriptural knowledge to which we have already adverted, when he speaks of Christian development; he means that the Christian system itself has, by means of the church, grown and expanded,—that what was latent in the apostolic age has been brought out, and consequently that new truths of the utmost importance have been evolved,—that doctrines which, if not entirely hidden, were only obscurely intimated or dimly shadowed forth, and which were altogether unknown in the first age of the gospel history, have since come out in all their prominence, and taken their station side by side with those which were revealed by Christ and his apostles,—and that, with its "doctrines," its "ritual" has equally grown and expanded, its institutions have been enlarged, and that modes of worship, and forms of government, and ecclesiastical usages, of which there was no appearance in the apostolic age, have now become component and essential parts of the Christian system. And finally, he finds in Romanism, or to speak more popularly, popery, precisely this development, which, as it stood before the world at the period of the reformation, as it received the last touches of the council of Trent, as it exists now, is but full-blown Christianity, the flower expanded in all the beauty of its tints, and the fragrance of its perfume, of which apostolic Christianity was the mere bud. Let us, then, glance for a few moments at some of these developments as stated by Mr. Newman, which give the character of perfection to the church which he has now joined as compared with primitive Christianity.

In his third chapter on "the nature of the argument in behalf of the existing developments of Christianity," he is endeavouring to show that "the catholic doctrines—are members of one family, and suggestive, or correlative, or confirmatory, or illustrative of each other," and he thus proceeds:—

"The Incarnation is the antecedent of the doctrine of Mediation, and the archetype both of the Sacramental principle and of the merits of Saints. From the doctrine of the Mediation

follow the Atonement, the Mass, the Merits of Martyrs and Saints, their invocation and *cultus*. From the Sacramental principle come the Sacraments, properly so called; the unity of the Church, and the Holy See as its type and centre; the authority of Councils; the sanctity of rites; the veneration of holy places, shrines, images, vessels, furniture, and vestments. Of the Sacraments, Baptism is developed into Confirmation on the one hand; into Penance, Purgatory, and Indulgences on the other; and the Eucharist into the Real Presence, adoration of the Host, Resurrection of the body, and the virtue of relics. Again, the doctrine of the Sacraments leads to the doctrine of Justification; Justification to that of Original Sin; Original Sin to the merits of Celibacy."—Page 154.

On the above extract we observe, 1st, That some of these "doctrines," improperly called developments, are simply the original truths of divine revelation, such as the mediation and atonement of Christ, justification, and the resurrection of the body.

2nd, That according to Mr. Newman's own admissions, there are but very faint, if any, traces of many of these developments either in the scriptures or in the apostolic age. We should, while presuming on "the correctness of existing developments,"

"Content ourselves with such accidental corroborating evidences as the stream of time has washed upon our shores," page 134. "Scripture has its unexplained omissions," page 140. "The fifth century acts as a comment on the obscure text of the centuries before it, and brings out a meaning, which, with the help of the comment, any candid person sees really to be theirs," page 143. "Nor am I aware that the Post-tridentine writers deny that the whole Catholic faith may be proved from Scripture, though they would certainly maintain that it is not to be found on the surface of it, nor in such sense that it may be gained from scripture without the aid of Tradition," page 322.

3rd, That these developments are admitted to exhibit considerable variation from the apostolic exemplar,—

"Yet this illustration must not be pressed to the extent of denying all variation, nay, considerable alteration of proportion and relation, in the development of the parts or aspects of an idea. Such changes in outward appearance and internal harmony occur in the instance of the animal creation itself. The fledged bird differs from its rudimental form in the egg. The

butterfly is the development, but not in any sense the image, of the grub. The whale claims a place among mammalia, though we might fancy that, as in the child's game of cat's-cradle, some strange intromission had been permitted, to make it so like, yet so contrary, to the animals with which it is itself classed."—Page 58.

It is thus that our minds are to be prepared for the reception of those additions made in subsequent ages to the Christian system, which present such marvellous "variations" from the Christianity of the New Testament.

4th. That these developments came out gradually, and took considerable time in arriving at their completion.

"When the nations were converted and offences abounded, then the Church came out to view, on the one hand as an establishment, on the other as a remedial system, and passages of Scripture aided and directed the development which before were of inferior account. Hence the doctrine of Penance as the complement of Baptism, and of Purgatory as the explanation of the intermediate state."—Page 101.

"When the church, then, was thrown upon her own resources, first local disturbances gave rise to Bishops, and next ecumenical disturbances gave rise to Popes."—Page 167.

"The Creed, the Canon, the Papacy, Ecumenical Councils, all began to form, as soon as the empire relaxed its tyrannous oppression of the Church. And as it was natural that her monarchical power should rise when the empire became Christian, so it was natural also that further developments of that power should take place when that Empire fell."—pp. 167, 168.

"There was in the first ages no public and ecclesiastical recognition of the place which St. Mary holds in the Economy of grace; this was reserved for the fifth century."—Page 407.

5th. That these developments arose, not only from reasoning out new doctrines from those which were revealed, but also from incorporating many of the peculiarities and usages of paganism into the Christian system.

"And I use 'logical sequence,' in contrast to that process of incorporation and assimilation which has lately been under review, to denote an internal growth of doctrine and usage in the way of reasoning."—Page 397.

"In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. We are told in various

ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own: the use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage; turning to the East; images at a later date; perhaps, the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church."—*Pp. 359, 360.*

And, 6thly, to crown the whole, Mr. Newman's theory assumes, that the additions thus made to the Christian system, are constituent and integral parts of Christianity.

"All developments being part of an original idea."—*Page 65.*

"It has now been made probable that developments of Christianity were but natural, as time went on, and were to be expected; and that these natural and true developments, as being natural and true, were of course contemplated and taken into account by its Author, who in designing the work designed its legitimate results. These may be called absolutely 'the developments of Christianity.'"—*Page 114.*

We are, then, to "view the beginning in the light of the result," page 153. (See also a preceding extract from page 118.)

To a person accustomed to study his bible, and to derive his views of Christianity from the New Testament, these statements would, indeed, be startling, and he might well deem that casuist bold who should undertake to maintain a theory which required their full admission. Mr. Newman evidently feels, by the efforts which he makes, that this is no easy task; but he sets about it in earnest, and endeavours to bring the reader to the same conclusions with himself, by three arguments principally: that there was an antecedent probability that Christianity should develop itself; that there is a developing authority in the church; and, that the application of every appropriate test proves that these developments are embodied in the doctrines, and ritual, and usages of the church of Rome. On each of these points, and we say it with regret, our limits will allow us to touch but very briefly. To show

that developments, that is, an expansion of Christian truth, as revealed by Christ and his apostles, by new truths and new institutions, were antecedently probable, the substance of the principal arguments is as follows:—Christianity grows subjectively in individual minds;—which proves nothing as to the enlargement of objective truth. "All bodies of Christians develop the doctrines of scripture," page 96, that is, they put their own comment on them;—a somewhat slender proof. To understand the scripture requires "a process of investigation;"—a very harmless proposition truly. Many things are not clearly revealed in the scriptures, such as the baptism of children, "still a development it is, necessarily required, yet as far as we know, not provided for his (the Christian father's) need by the revelation as originally given," page 99, that divine revelation had its developments, is not denied, but this is only saying, that divine truth was progressively revealed, but when inspiration ceased such development, necessarily, terminated. And the "structure" of "scripture" is "so unsystematic and various," and its "style so figurative and indirect," that from the whole "we may fairly conclude that Christian doctrine admits of formal, legitimate, and true developments, or of developments contemplated by its divine Author," page 113;—rather, "we may fairly conclude," that, in order to be fairly understood, the scripture must be carefully studied.

But even if all were admitted which our author requires, as to the probability of developments, still the question returns, how are we to determine whether these new doctrines, and, this previously unheard of ritual, are really constituent parts of the Christian system, or the mere opinions of fallible men, and, perhaps, corruptions of the true idea of Christianity? Can we do otherwise than compare them with the letter and spirit of that revelation in which Christianity itself originated? There may be inquiries respecting the doctrines of scripture which the sacred writings do not answer; but how are such omissions to be supplied? Who shall decide as to the mind and will of God, when revelation is silent? What shall be our guarantee for truth and certainty in the absence of unerring inspiration? Who shall certify to us that these additions, made one after another to the Christian system after the apostles of Christ had

left the world, many of them confessedly so varying from the original pattern, and, at first sight at least, so repugnant to human reason and so revolting to human feeling, are the legitimate expansion of "the faith once delivered to the saints," and constitute "the supplement of scripture?" page 115. These, inquiries, which, as our author is aware, vitally affect his theory, he endeavours to meet by another theory, which would require more than human eloquence to prove, and the entire subjugation of human reason to believe, but which if it could be established would render all other arguments useless, and leave the very essay, in which it is thus subordinatedly introduced, a work of supererogation. There is then, according to Mr. Newman, *a developing authority in the church*, in other words, the church, meaning always the church of Rome, is the seat of INFALLIBILITY!

"We have no reason to suppose that there is so great a distinction of dispensation between ourselves and the first generation of Christians, as that they had a living, infallible guidance, and we have not."—Page 123.

"As creation argues continual governance, so are Apostles harbingers of Popes."—Page 124.

The attribute of infallibility assigned to such men as have occupied the papal see, and some of whom have exhibited as great depravity and villany as ever disgraced human nature! The assumption of infallibility by such a church, and that with history before our eyes!! This is a claim so outrageously daring, so monstrously absurd, that to bestow an argument on it seems a waste of words. But let it be remembered, it is essential to Mr. Newman's theory.

Our author admits at the outset that "the idea" of a sect, or a philosophy, or a religion, may be corrupted, that not every addition, of whatever kind, is to be regarded as a true development; he therefore lays down seven tests, not all of them distinct and separate, by which a development is to be distinguished from a corruption. The application of these tests to the many and great additions which, in the course of ages, the church of Rome has received, occupies more than 200 pages. We shall, for want of space, advert principally to the first only; and to this nearly as many pages are devoted as to all the rest put together. It is that "a true development retains

the essential idea of the subject from which it has proceeded, and a corruption loses it," page 204. "In the preservation of type we have a first proof of the fidelity of the existing developments of Christianity," page 318.

Now the most natural and effective way of applying this test, would be, one would imagine, to extract from the sacred records the great vital truths and essential spirit of Christianity, and having thus drawn out its character from the infallible documents of revelation, to compare with this divine exemplar the peculiarities embodied in the Romish system, and thus to mark their agreement, or discrepancy, with apostolic Christianity. But this is not the author's plan; in fact such a comparison would have been fatal to his assumptions. Instead of this he compares the Roman catholic church, as it now exists, with the church of the first, the fourth, and the fifth and sixth centuries; and in doing this with the early church, the points of comparison selected are not its real character or condition, the doctrines which it actually maintained and the rites which it practised, but what its enemies say against it. Heathen philosophers and pagan idolaters treated Christianity as protestants and free-thinkers treat the Roman catholic church now; therefore all the peculiarities of the papal community, its transubstantiation, its worship of a wafer converted into "the body, and blood, and soul, and divinity of our Lord Jesus Christ," the infallibility of men who may be destitute of piety and scandalous in their lives, purgatory, penance, the mysteries of iniquity connected with the confessional, and the worship of saints, are all identical with apostolic Christianity, or rather improvements on it!

The comparison is next made with the church of the fourth century, and the points chosen are, the multiplied errors and sects which arose in that age, and by which the church was assailed; the conclusion of which will show the manner in which the comparison is made.

"If there be a form of Christianity at this day distinguished for its careful organisation, and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant to what it considers error; if it is engaged in ceaseless war with all other bodies called Chris-

tians ; if it, and it alone, is called Catholic by the world, nay, by those very bodies, and if it make much of the title ; if it names them heretics and warns them of coming woe, and calls on them one by one to come over to itself, overlooking every other tie ; and if they, on the other hand, call it seducer, harlot, apostate, Antichrist, devil ; if, however they differ with one another, they consider it their common enemy ; if they strive to unite together against it and cannot ; if they are but local ; if they continually subdivide, and it remains one ; if they fall one after another, and make way for new sects, and it remains the same ; such a form of religion is not unlike the Christianity of the Nicene Era,"—Page 269.

But may not the condition of the church of Rome be at the same time very much like that of the Nicene period, and very dissimilar to the Christianity taught by the Saviour and his apostles ?

In instituting a comparison with the church of the fifth and sixth centuries, our author draws a most deplorable picture of its heresies, and divisions, and contentions, and immoralities, and, strange to say, draws an argument in favour of the church of Rome from its near resemblance to the worst features of so corrupt and degenerate an age.

"If then there is now a form of Christianity such that, &c. — that it has lost whole Churches by schism, and is now oppressed by powerful communions once part of itself ;—that it has been almost, or altogether, driven from some countries ; that in others its line of teachers is overlaid, its flocks oppressed, its Churches occupied, its property held by what may be called a duplicate succession ; that in others its members are degenerate and corrupt, and surpassed in conscientiousness and in virtue, as in gifts of intellect, by the very heretics whom it condemns ; that heresies are rife and bishops negligent within its own pale, &c.— ; such a religion is not unlike the Christianity of the fifth and sixth centuries."—*Pp.* 316, 317.

The other tests, which we must not stop now to notice, are applied in a manner equally unsatisfactory. The author's extensive reading and great ingenuity are every where apparent, most singularly mingling with the weakest fallacies and puerilities. There are some passages of great beauty and power, and others which would seem to indicate the absence of all taste and judgment. Much is said, and said strangely, concerning the veneration of relics, the

legendary romances told of saints and hermits, and virgins, and "the deification of St. Mary;" we must, however, close an article, already much too long for the work in which it is inserted, but much too short for the subject itself, by two brief extracts, both of a very singular character.

The first is remarkable for an enthusiastic rhapsody in honour of the virgin Mary, to say the least, bordering on profaneness. After the Saviour had been receiving from successive ages, increasing honours, till the place he had first occupied in the estimation of the church had become vacant, it was filled by the glorification of Mary.

"Thus there was a 'wonder in heaven;' a throne was seen far above all created powers, *mediatorial, intercessory* ;* a title archetypal, a crown bright as the morning star ; a glory issuing from the Eternal Throne ; robes pure as the heavens ; and a sceptre over all ; and who was the predestined heir of that Majesty ? Who was that Wisdom, and what was her name ; 'the Mother of fair love, and fear, and holy hope,' 'exalted like a palm-tree in Engaddi, and a rose-plant in Jericho,' 'created from the beginning, before the world' in God's counsels, and 'in Jerusalem was her power.' The vision is found in the Apocalypse, 'a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars!'—*Page* 405, 406.

Such is, "the incommunicable dignity of St. Mary!"—*Page* 407.

The other quotation is curious from the panegyric which it contains on Purgatory, with the value of which, we presume, our missionary committees are unacquainted.

"If we would raise an army of devoted men to resist the world, to oppose sin and error, to relieve misery, and to propagate the truth, we must be provided with motives which keenly affect the many. . . . It is in vain to look out for missionaries for China and Africa, or evangelists for our great towns, or Christian attendants on the sick, or teaching of the ignorant, on such a scale of numbers as the need requires, without the doctrine of Purgatory."—*Page* 423.

Throughout the volume there is a tone of seriousness and earnestness. We are happy also to say, that notwithstanding some unfair and unjust remarks on Lutheranism, Calvinism, the right of private judgment, and the voluntary prin-

* The italics are our own.—*Rev.*

ciple, there is an avoidance of harsh and bitter expressions. The author closes somewhat abruptly, but with affecting solemnity; and we cannot but deplore

the mischievous power of the system which he has embraced, to bewilder and enthral a mind so highly gifted and so richly furnished.

BRIEF NOTICES.

A Supplement to the Horæ Paulinæ of Archdeacon Paley; wherein his Argument from Undesigned Coincidences is applied to the Epistle to the Hebrews, and the First Epistle of Peter; and showing the former to have been written by the Apostle Paul. By EDWARD BILEY, A.M., Late Fellow of Clare Hall, Cambridge; Minister to the English Residents at Tours, in France. London; Seeley and Co. 8vo. pp. xii., 228.

Paley's *Horæ Paulinæ* is a book which either is or ought to be in the hands of every intelligent young person in our congregations. It establishes the genuineness of Paul's epistles and the authenticity of the history contained in the Acts, by a species of evidence which not only brings conviction fully to the mind, but, at the same time, throws beautiful light on these portions of holy scripture. Paley, however, did not include in his plan the epistle to the Hebrews; and we are glad to see this attempt to illustrate its origin and purport by the application to it of the line of argument which Paley has so happily employed in reference to those letters which bear the name of the great apostle to the Gentiles. We have never doubted the Pauline origin of this epistle since we read Moses Stuart's masterly dissertation; but the way in which Mr. Biley has treated the question is distinct from that adopted by the American critic, and, though brief, well adapted to popular use. A large portion of the volume consists of supplementary observations on those epistles on which Paley had commented. We cannot ascribe to Mr. Biley an equality with his predecessor, but he has evidently given much attention to the comparison of facts and dates, and biblical students will find his work quite deserving of their regard. The time that is employed in this species of investigation will not be considered lost in later years. There is an appendix of a somewhat miscellaneous character, tending however to elucidate the apostolic writings, and to show the inferiority of the notices respecting them given by ancient uninspired writers to those which are directly drawn from the careful examination of their contents.

A Brief Commentary on the First Epistle of St. Paul to the Thessalonians. By the Rev. ALEXANDER S. PATTERSON, Glasgow. Edinburgh: 24mo. pp. 126. Price 1s. 6d.

There is no reason to be apprehensive of an undue multiplication of commentaries or expositions of single books of scripture. They tend to promote the study of the inspired writings—the one thing in which the preachers and hearers of the present age are most lamentably

deficient—and they are especially adapted for usefulness when printed, as the present volume is, in a form easily portable. Mr. Patterson is a minister of the Free Church of Scotland, and his learning, his deference to the authority of the sacred word, and his evident delight in the exercise, qualify him eminently for the interpretation of the apostolic letters. We hope that he will persevere in his labours.

Recollections of a Tour. A Summer Ramble in Belgium, Germany, and Switzerland. By J. W. MASSIE, D.D., M.R.I.A., Author of "Continental India," "Ireland and the Irish Church," &c. London: 12mo. pp. xii., 548. Price 9s.

A failure of health having induced Dr. Massie to visit the continent, one natural consequence of his recovery and return was the publication of a volume. His route through Belgium and Prussia, up the Rhine and among its cities, as far as to Switzerland, and thence homewards, furnished an occasion for the delivery of lectures to his friends in which geographical, historical, political, and religious observations were blended together, in a manner at once amusing and instructive. These lectures form the basis of the present work. It was a beaten track over which he passed, and one with which large classes of readers are familiar; but the modern travellers who have described it to the English public, have not generally looked on what they have seen with the eyes of Christian ministers, and of those who have done so, few have been like our author, thorough-paced dissenters and champions of religious liberty. His mind was deeply interested in scenes which others have passed over unnoticed, while their enthusiasm was kindled at local associations, which he regarded with aversion. He evinces a uniform antipathy for the glories of war, and the triumphs of force over those who ventured to think differently from their appointed ecclesiastical guides. He did quite right, in our opinion, in publishing this portion of his reminiscences, and we shall welcome the appearance of the remainder, which he speaks of as "deferred." The principles of the book are sound, and members of reading societies may nominate it without any fear that it will be condemned as uninteresting.

Songs of the Vineyard in the Days of Gloom and Sunshine. By the Rev. J. G. SMALL, Author of "The Highlands," "The Scottish Martyrs," &c. Edinburgh: Johnston. 32mo. pp. 63.

Twenty-seven short poems, all referring to one or other of the circumstances of that vineyard of which Jehovah represents himself as the

keeper. The first, which we have placed on an earlier page of our present number, is a fair specimen, not at all better than the average, but selected because it gives a good general notion of the spirit of the whole. Any one who wishes to put into his waistcoat pocket devotional poetry enough to occupy his mind ten or twelve hours, will find this pretty little volume suited to his purpose.

Biblical Instruction: intended principally for Young Persons. By GEORGE PRITCHARD. London: (Book Society for Promoting Religious Knowledge, 19, Paternoster Row). pp. 71.

Difficulties occasioned by particular texts would often be precluded by a general acquaintance with scriptural phraseology on the subjects to which they refer. The worthy author of this little work has applied this principle to the interpretation of those passages of scripture "in which the Almighty, in his ineffable condescension to our present capacity and condition, has been pleased to speak of himself in language which, though beautifully illustrative of his gracious design, can only be applicable to him in a sense either absolutely figurative, or as restrained by a very chastened and restricted analogy." He has, therefore, selected and arranged a large number of sentences in which the inspired writers give representations of the Most High derived from the human form—human faculties—human affections—human senses—and human actions, and others from inanimate objects, with a few concluding observations. Individual texts are thus illustrated by showing them in connexion with the class to which they belong.

The Talents: or, Man's Nature, Power, and Responsibility. By ROBERT WILLIAM DALE. London: 12mo. pp. 139. Price 2s. 6d.

A good book. The production of a young man, addressed to young men, and which it will be much to their advantage carefully to peruse. The talents, a faithful employment of which is vigorously urged upon the reader, are Mind, Influence, Time. We should be happy to meet the author again, and in anticipation of doing so would suggest the desirableness of his carefully avoiding inaccuracies in grammar, and that affection into which the earnest style of composition has a tendency to degenerate.

Pastoral Addresses. By J. A. JAMES. A New Edition. London: (Tract Society) pp. 192.

These addresses are eminently adapted to be useful, especially to professors of religion; leading them to devout self-examination, guarding them against the common mistake of confounding external homage to religion with internal piety, and exciting true Christians to increased spiritual-mindedness, consistency, and diligence. The style is attractive, and sufficiently simple for a very large class of readers.

Jamaica, Enslaved and Free. London: (Tract Society) Monthly Series. Pp. 192.

A remarkable illustration of the different views of history that men take according to the different standing-points they happen to occupy. It may seem incredible to some of our readers, but here is an account of Jamaica written in a spirit friendly to emancipation and religion,

describing slavery, freedom, and the transition from one to the other, in which there does not occur the name of Mr. Knibb, or Mr. Burchell, or Mr. Phillippo, or any other baptist missionary, excepting Mr. Barlow, whose vocation is not mentioned. Happily, the writer has not overlooked, in the same manner, the Moravian missionaries, Caries, Lang, Becker, and Pfeiffer, or Messrs. Clarkson, Wilberforce, Baxton, and Canning, or Lords Goderich, Stanley, and Mulgrave, or the bishop of Jamaica. It is right that each of these should have the share of praise that he fairly earned, be it large or small; but, in our judgment, Mr. Knibb did more towards negro emancipation than any other individual.

The Women of England, their Social Duties, and Domestic Habits. By Mrs. EARL, Author of "Family Secrets," "Summer and Winter in the Pyrenees," &c. &c. London: 12mo. pp. 343. Price 5s.

The good opinion of this work which we expressed on its first appearance has been confirmed by the general consent of contemporary critics, and by the yet more valuable practical approbation of the public. This new edition of it is to form the first volume of a handsome series, entitled, *The Englishwoman's Family Library*.

Original Sketches in Poetry, Designed to illustrate Various Subjects and Characters selected from the Holy Scriptures. By E. L. B. London: Seeley and Co. 12mo. pp. xi. 238.

One of the shortest pieces in this volume, though not apparently intended to do so, may illustrate, we apprehend, the author's feelings and purpose. It is this:—

"David the shepherd-boy,
Tuning his heart to sing
The praise of God; was happier far,
Than when he was a king.
"Then learn a lesson here;
Nor envy him his state:
Better be humble, useful, free:—
Than either rich or great."

The pleasantness of the exercise, it is probable, led to the composition of these pieces, and a desire for usefulness to their publication. They are founded principally upon the excellencies of the chief persons exhibited to view in sacred history, nineteen males and eighteen females, the practical effects of whose faith are pointed out, in a manner accordant with evangelical truth. The object of the writer, as stated in the preface, is, "to stir up the minds of those into whose hands they may fall, to such an appreciation of the sacred volume, as may lead them to read and study it for themselves, with increasing and ever-new delight."

Fisher's Gallery of Scripture Engravings, Historical and Landscape, from the best Paintings of Raffaele, Rubens, Vanduyke, Poussin, Guido, Overbeck, Rembrandt, Guercino, Coppel, Spada, Caracci, Correggio, Vanderwerf, West, Copley, Picart, Singleton, Leonardo da Vinci, Ricci, &c. The Landscapes by Allom, Bartlett, Leitch, Bentley, Purser, and others. With Descriptions, Historical, Geographical, and Critical, by JOHN KIRKE, D.D., F.S.A. London: 4to. Parts I.—V. Price 1s. each.

Even though the reader should esteem no

more highly than we do the designs of the great Italian and Netherlandish masters on biblical subjects, he may find in this work much to gratify his taste and enlarge his knowledge. Every part contains four engravings, and to every engraving there is about a page of Dr. Kitto's writing, whose familiarity with oriental customs and scenery eminently qualifies him for the task he has undertaken. The landscapes also are of real value; of these we have in the five parts before us views of the Mount of Olives—Bethany—Sarepta—Ephesus—Corinth—and the Acropolis of Sardis. It is highly desirable that the imagination should be conversant with such scenes as these. It is scarcely necessary to add, respecting engravings from this house, that they are admirably executed.

The Oregon Question, as it stands. By M. B. SANBORN. With a Map. London: 8vo. pp. 15.

A concise account of the tract of country about which there is some danger, though we hope very little, of an American war. Of this we are quite sure, that there will be no fighting, unless the people or government of the United States are more inclined for it than the people or government of England; and we believe that the party in America that desires war, though noisy, does not at all represent the prevalent feeling of the respectable part of the community.

Select Devotional Works of Joseph Hall, D.D., Bishop of Norwich. London: pp. 390.

The second, we believe, though we have not seen the first, of a series of pocket volumes which the committee of the Religious Tract Society intends to publish, entitled, "The Writings of the Doctrinal Puritans and Divines of the Seventeenth Century." A volume is to appear every alternate month.

Simple Sketches, by the Rev. JOHN TODD. Author of the Student's Guide, &c., &c. London: Nelson. 32mo. pp. 236. Cloth, gilt.

The narratives will interest young persons, and the external appearance is very attractive.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNE'. A New Translation, by Henry Beveridge, Esq., Advocate. With a Portrait of Luther. Vols. I, II, III. Glasgow.

A little additional information respecting the different forms in which this work may be obtained, will perhaps be acceptable to some of our readers. There are two editions of Mr. Beveridge's excellent translation now in the market; one, in eighteen-penny volumes, remarkable for its cheapness; the other, in three-shilling volumes, on larger paper and in cloth. While we rejoice to see that this portion of Dr. D'Aubigné's interesting narrative is rendered accessible on the very low terms of the former edition, we think it right to say that the greater durability and elegance of the latter must decidedly give it the preference of all to whom the difference between four and sixpence and nine shillings is not very important.

Lectures on the Pilgrim's Progress, and on the Life and Times of Bunyan. By GEORGE B. CHEEVER, D.D. London: Nelson. 16mo. pp. 302. Cloth.

A respectable edition of an excellent American work, the merits of which we pointed out, at some length, last October.

Lectures on the Pilgrim's Progress. By the Rev. G. B. CHEEVER, D.D., of New York, America. London: (Tract Society). 24mo. pp. 279. Cloth.

The lectures on the Pilgrim's Progress, without those on the Life and Times of Bunyan. "In this edition, a few passages, touching chiefly upon denominational subjects, have been omitted, and a few words altered."

The Herald of the Churches; or, Monthly Record of Ecclesiastical and Missionary Intelligence. Edinburgh: 8vo. pp. 48. Price 5d. unstamped, 6d. stamped.

A new monthly publication designed to promote a missionary spirit, and to diffuse a general knowledge of what is attempted for the salvation of the heathen by Christians of all denominations. Original essays, official documents, authentic information, original and selected, with statistics and details regarding education, are included in its plan. If we may judge from a single number, it will be compiled with care, and free from improper bias. It would, we think, be an improvement, if the sources from which the information is derived were distinctly mentioned.

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Edinburgh: 8vo. Weekly Numbers, price 1d. Monthly Parts, price 5d. each.

This work also is professedly free from denominational peculiarities. Its design is, not the communication of intelligence, but the promotion of religious truth and consistency. It includes narratives and sketches, practical pieces, poetry, and miscellaneous articles. The list of contributors to its pages is highly respectable.

The Torch: a Journal of Literature, Science, and the Arts. Edinburgh: Sutherland and Knox. 8vo.

Hogg's Weekly Instructor. Edinburgh: Hogg. 8vo.

Sharpe's London Magazine. London: Sharpe. 8vo.

The general design of these three publications is the same. They are intended to mingle instruction with amusement, abstaining from religious discussion, but avoiding every thing irreligious or immoral. The Torch has published two monthly parts, Hogg twelve, and Sharpe five; and we have seen nearly or quite all of them. The Torch appears to contain the largest amount of information respecting literature, science, and the arts; Hogg excels in biographical sketches and travels; and Sharpe will probably be the greatest favourite of those who are fond of exciting tales. They are all issued both weekly and monthly; they are all very cheap for their size; and they all contain some good articles. The Torch is rather the most costly; but if we were to select one for ourselves, its intrinsic qualities would secure our preference; and we are informed that its price is about to be reduced.

INTELLIGENCE.

AMERICA.

REV. C. THOMPSON.

In the New York Recorder of Jan. 29, we observe the following paragraph:—"We are happy to learn that this gentleman, recently from Manchester, England, has received and accepted the unanimous invitation of the second baptist church in Rochester, New York, to become their pastor. Mr. Thompson came to this country an admirer of our institutions, and bringing with him the determination to Americanize himself. He came to be one of us, and we doubt not he will find a pleasant home among his American brethren. We congratulate the church in Rochester on the acquisition of a pastor who adds in so marked a degree to the piety and ministerial zeal which become his vocation, the refinement and courtesy of a gentleman."

REV. J. L. SHUCK.

This worthy missionary, accompanied by his children and Young Seen Lang, a Chinese teacher, arrived in New York on the 17th of February. His health has been greatly improved by his voyage, but his youngest child, an infant, died on the passage.

ROMANISM.

The population of the United States is at present about twenty-two millions. The number of evangelical churches is 47,234. Ministers, 33,310. Communicants, 3,559,991. So we see that even in this land, so refulgent with gospel light, a small portion only of the inhabitants are professing Christians. A great part of our beloved country needs missionaries as much as the most benighted portions of our earth. The Old World is pouring in upon us myriads of human beings; the tide of emigration is constantly on the increase; our land is the asylum for out-casts, refugees, and every condition and rank, from all parts of the earth. Our country is in imminent danger from this very consideration. The most of the emigrants who come to our shores are the most bigoted and deluded votaries of a despotism which, unless the greatest pains are taken to disseminate knowledge, will ultimately overthrow our civil and religious freedom.

The pope of Rome is constantly sending over his emissaries; and they are scattering all over our country, taking every pains to make proselytes and establish their religion

throughout the length and breadth of our land.

There are many missionary stations scattered over America by all the evangelical denominations, but yet their efforts we shall see fall far short of what they should be, when we come to compare them with the catholics. Connected with those of the baptist denomination they were, the last year, 99 missionaries, these supplied 300 stations; the number of baptisms was 818; churches constituted, 51; ministers ordained, 32; brethren preparing for the ministry, 51; houses of worship completed, 7; commenced, 24; these scattered over the stations.

But just see how much more vigilant the catholics have been, while all the protestants have been, comparatively speaking, slumbering at their posts. The catholics have increased within a few years thus:—dioceses, 21; apostolical vicarates, 1; bishops, 26; churches, 675; priests, 709; ecclesiastical seminaries, 22; colleges, 15. The catholic population at present numbers about 1,071,800.—*New York Recorder.*

CENTRALIZATION IN AMERICAN CHURCHES.

A correspondent of the Nonconformist expresses views on this subject which our acquaintance with American religious publications leads us to believe are perfectly correct and very important. He says,—
"I am exceedingly interested in your voluntary movement. But I very much fear you are expecting too much from this country in regard to the 'practical working of the voluntary principle.' If you wish to know what this principle can and will do in the multiplication of churches and the general supply of the public with the means of religious instruction and improvement, we can show you an array of facts perfectly unanswerable and overwhelming. But if you wish to know what it will and can do to secure the true scriptural equality and independence of the individual ministers and churches, you may just about as well go to the Free Church of Scotland as come here. Presbyterianism, episcopacy, Wesleyanism, &c., are of course the same here, substantially, as with you. And as to independency, we have almost none, either among baptists or congregationalists. Both of these classes are so wrapped round with the web of associations, connexions, conferences, councils, central committees, close corporations, and conservatively constructed and administered

voluntary societies, that, to an alarming extent, the spirit and power of real scriptural independency are gone. In a thousand forms the fellowship of sister churches and ministers encroaches upon and swallows up their individual independence and equality. The problem of the true mutual adjustment and working of these has but a poor illustration here—that is for you, or some others, to work out.

“We have our arrangements for ‘diminishing the inequalities that obtain between the payments to pastors,’ if I rightly apprehend what you mean by this; that is, where a church or society is unable to give a minister an adequate support, we have arrangements for supplying the deficiency. But, had I time to show you the ‘practical working’ of them, you would see that they are substantially what the sustentation fund of the Free Church is to be—a mighty central money power, to screw all feeble churches and dependent ministers out of their individual freedom and manhood into a spaniel-subservency to the opinions, interests, and policy of the central body or committee—episcopacy, in its entire central power to control, but without its legal and fixed responsibilities and restraints to be called to account and displaced from office. I do hope the friends of scriptural voluntarism in Great Britain will be eagle-eyed on this point. Better leave the inequality of ministerial payments to be provided for on the principles of free trade—or rather, as God gives food to sparrows—a thousand times over, even if destitution and suffering, in many cases, do come, than in distrust of God’s good providence, resort to expedients that look like trying to turn a stone into bread, and are sure, in the end, to be the price of virtue and freedom, and the enslavement of such as lean upon them. Excuse my earnestness; for I do assure you it is not without reason. Had I time, I could make good my words by facts that cannot be denied. Whatever else you do, then, as defenders of scriptural voluntarism, I beg you hold fast, uncompromisingly and absolutely, the individual independence of the ministry and the churches. If a worthy, good minister is not fully sustained by his people, better a thousand times make tents than go up to London or down to Edinburgh, to some practically irresponsible money power, that will be sure to feed him only as the price of subservency. I have seen this thing on both sides of the Atlantic, and, therefore, I thus speak.”

ASIA.

CONCURRENT ENFORCEMENT OF THE ESTABLISHMENT PRINCIPLE IN INDIA.

In 1854 the Rev. Dr. Wilson of Bombay, and the Rev. J. Mitchell made a tour through

the Southern Konkun. In the printed journal of the former it is said that the Kulakarni of a certain village called to see them:—

“He told us that the whole village belonged to Bhagowati, and that the English government was so kind as to collect and pay over the revenue to the idol. I expressed my deep regret to him that, in making the settlement of the country, the company’s servants had fallen into the error and sin of associating themselves with superstition; and informed him that many of them were aware of the evil, and that it would probably soon be rectified. There is scarcely a temple in this part of the country which has not an allowance from the revenue. The Mahalkari of Kharipatan showed me a list of the sums granted in his district. I was perfectly thunderstruck on reading it. Even temples that are almost forsaken by the natives are not overlooked. Ten or twelve of this description had allowance of five or six rupees per annum. I asked A. how these sums were expended. ‘In buying light for the god,’ was his reply. ‘The allowance,’ he added, ‘is charitable; many Brahmans also have grants.’ I trust that the time is not far distant when all these sums will be profitably employed in promoting the education of the people. Achera is a place of great reputed sanctity. The temple of Rameshwara has an allowance of 3000 rupees per annum from the government. It was originally endowed by Angria. Forty servants of the idol are said to be connected with it. They kept us from sleep during a great part of last night by their tom-toming, &c.”

The hope here expressed, says Mr. Peggs, that the sums devoted to the support of idolatry would soon be expended in educating the people, has not yet been realized. The light for the god, the tom-toming, &c., are still provided as before. After being shown all the arrangements for bathing the idol, the palkee in which it is to be carried out on particular occasions, and all the arrangements for keeping up the reputation of the god in the eyes of the people, should the stranger inquire, “Who defrays the expenses of all this?” the prompt reply would be, “It is defrayed by the government. We are all government servants.” Let him then go into an explanation of the facts of the case, for the purpose of showing that the government has no design to countenance idolatry, and he will soon find that they know and care nothing about the supposed pledges by which it is pretended that the hands of government are bound. The natives do not as a general thing regard the government as bound by any pledge to support the idol temples. They look upon all that is done as done by the unconstrained choice of the government. A heathen government imposes a tax of two rupees upon each house in a village for the support of a certain temple.

The English government continues this revenue. Year after year it comes with its arm of power, and forces from the poor villagers the payment of this sum. No matter how poor,—no matter how indifferent they may be to the wants of the idol, the tax must be paid. The dignity of the god must be maintained. Were the people left to their own free choice, they would not pay a single rupee of this sum. But the government leaves them no choice. Pay it they must.

A correspondent in India declares, "Christian England is the main support of idolatry in this country, and if that support were withdrawn idolatry would speedily fall."

NEW CHAPEL.

DERBY.

On Sunday, March 8, 1846, the neat and commodious chapel on the Duffield Road, Derby, was opened for the use of the baptist denomination. Messrs. J. Gardthorne and J. G. Pike, the senior dissenting ministers in the town, with Mr. W. F. Poile, preached on the occasion. There was an interesting tea-meeting on the following evening. Much kindness was shown by Christian friends in the town and from neighbouring churches, and £20 were realized to assist this infant cause.

ORDINATIONS.

LEDDBURY, HEREFORDSHIRE.

The Rev. John Chapman, late of Woodchester, Gloucestershire, has accepted a unanimous invitation to become the pastor of the baptist church, Ledbury, Herefordshire, and entered on his labours in January last. A handsome writing desk was presented to Mr. Chapman on leaving his friends at Woodchester, as a token of their esteem and affection.

INSKIP.

Mr. Evans of Accrington College, having accepted a cordial and unanimous invitation to take the pastoral charge of the church at Inskip, entered upon his labours the first sabbath in March.

HAIL-WESTON, NEAR ST. NEOTS.

The Rev. E. Le Fevre of Helpringham, Lincolnshire, having received and accepted the unanimous invitation to the vacant pastorate of the baptist church, Hail-Weston, Huntingdonshire, entered on his labours on Lord's day, February 15, with encouraging prospects of success.

BURTON-ON-TRENT.

The Rev. James Peggs, formerly missionary at Cuttack, Orissa, has accepted the unani-

mous invitation of a church at Barton-on-Trent, Staffordshire, and commenced his labours there on Lord's day, March the 1st.

CALNE.

The baptist church in this town having unanimously invited the Rev. T. Middle-ditch of Ipswich to the pastoral office, he has accepted their invitation, and is expected to enter upon his stated labours on the first Lord's day in April.

WALTHAM ABBEY.

The Rev. D. J. East of Arlington, near Fairford, Gloucestershire, has accepted a unanimous invitation from the baptist church, Waltham Abbey, formerly under the pastoral care of the late Rev. James Hargreaves, and will enter upon his stated labours on the first Lord's day in May. The congregation, feeling desirous respectfully to perpetuate the memory of their deceased minister, assisted by a few friends, have had fixed in a conspicuous part of the chapel, a marble tablet with the following inscription:—

In a vault
beneath the north porch of this chapel
lie the mortal remains of the
Rev. JAMES HARGREAVES,
who for sixteen years was the
exemplary, useful, and esteemed pastor
of the Christian church assembling here.
He was mainly instrumental
in the erection of this house of God
as well as of the British schools in this town,
and for twenty years he was honorary secretary
to the Society for the Promotion of
Permanent and Universal Peace.
After having served his generation by the will of God,
he fell asleep on the 16th of September, 1845,
Aged 77 years.

RECENT DEATHS.

MR. ALEXANDER SAUNDERS.

This amiable and consistent deacon of the baptist church at Camberwell died at his house in Regent Street, on the last day of January, in the forty-second year of his age. The health of Mr. Saunders had long been declining, and for some months before his decease no hope of his recovery was entertained; but he was resigned to the divine will, and happy in his death. Mr. Saunders was treasurer and secretary of the selection of hymns which yields an annual revenue for the assistance of the widows of baptist ministers, and from its first publication took a lively interest in the promotion of its benevolent design.

MRS. MOSES SAUNDERS.

On Lord's day, March 8, 1846, died, aged 54, after a severe and protracted affliction, Martha, the amiable, pious, and beloved wife of the Rev. M. Saunders, pastor of the second baptist church, Haworth, Yorkshire. Her

removal is justly regarded as a public loss. A brief memoir of this excellent female may be expected in a future number. May divine grace support the sorrowing widower!

MRS. T. WILLIAMS

Was a member of the church of Christ assembling in the lower chapel Oak Street, Abingdon, under the pastoral care of the Rev. R. H. Marten. As Mary Bagley, she united herself to this society in August, 1835, and was married September 23, in the same year, to Mr. Theophilus Williams, of Reading. On January 30th, 1837, her husband died, and shortly afterwards she returned to Abingdon, at which place she continued to reside until her recent death. As a Christian her character shone with clear and steady light; Christian integrity, benevolence, and zeal, were associated with a calm and cheerful temper, and an affectionate and modest disposition. Her faith was tried by no ordinary discipline of divine providence, but it served to strengthen and display it. If any virtue especially distinguished her it was her unwearied diligence, but her excellence consisted in the harmonious union and felicitous blending of the graces and works of the Holy Spirit. For several years she was the laborious superintendent of the girls' sabbath school. By all who knew her she was respected and beloved. Her aged father and her two youthful children, are, by her death, deprived of their best earthly guardian and friend. A sermon on occasion of her death, was preached on the evening of March 1st, in the lower chapel, Abingdon, from Heb. vi. 11, 12, by her friend and former pastor, Mr. E. S. Pryce, of Gravesend.

MISCELLANEA.

THE PRIMITIVE CHURCH MAGAZINE.

A work has been in the course of publication for some years under this title, to which we believe no reference has ever been made in our pages, though it abounds in personalities, and one of the eight or ten individuals on whom it animadverts most frequently is "The Editor of the Baptist Magazine." Its conductor appears to labour under a pitiable monomania; his delusion being this—that there is a conspiracy to ruin the baptist denomination, and that the pastors of our largest churches and the officers of our principal institutions are the leading conspirators. His notion is not merely that their measures tend to the injury of the denomination, but that it is their settled purpose to destroy it. The Secretary of the Baptist Missionary Society, the late Secretary of the Baptist Irish Society, the Secretary of the Bible Translation Society, the Tutors of the Baptist Colleges, and, above all, the Editor of the Baptist Magazine, are brought up for flagellation, month after

month, with surprising perseverance. In December last, it was declared that

"The very institutions and agency on which the baptist churches depend for defence and extension are presided over by brethren who would think it an interesting and delightful thing if they were all extinct. The Baptist College in connexion with the church at Broadmead, the Baptist College at Stepney, the Baptist Missionary Society, and the Baptist Magazine, not to mention others, are proved by these facts to be all under the direction of brethren who speak of a Baptist Church in distinction from a Christian Church. The association of these brethren with the Baptist name, leads multitudes to regard them as sincere friends of the Baptist churches; they are, however, from principle, decidedly opposed to them."

Of the truth of these allegations, the conductor of the work to which we refer evidently entertains no doubt. His convictions are so strong, and so perpetually before him, that he sees corroborative evidence in the most trivial occurrences. Were it not that there is reason to think that he really believes in the conspiracy, and that, in his own way, he is sincerely endeavouring to counteract it, we should suppose, as we have sometimes conjectured, that his object was to try how much the Editor of the Baptist Magazine would permit to be asserted, or implied, respecting himself, personally, without making any kind of rejoinder. The worst of it is that some of our brethren in America, not knowing the parties, when they see these statements suppose that they are reading sober history, and copy them into their own publications. His belief of the conspiracy renders our friend lamentably credulous; and his earnest anxiety to defeat it leads him to publish frequently, what, if he were not honest, we should call misrepresentations. In attacking the editor of the Baptist Magazine in the last number, he makes use of language which we wish our transatlantic readers to understand is not at all applicable to any part of our history. The first page of the Primitive Church Magazine for March contains the following sentences:

"A protestant helm in Jesuit hands guides not more certainly to Rome, than free communion pastors are guiding your churches to an unchartered port. For a time they will join with you in what they condemn, and hold their convictions in abeyance; but it is, in the end, to subvert your worship, to plunder you of your property, and expel you from the meeting houses you have reared. When they are candidates for the pastorate in any of your churches, the knowledge of such a design would mostly lead to their rejection, and it is generally disavowed or unuttered; but as soon as circumstances permit, such is almost the invariable result; and if they cannot prevail on you to conform to their unscriptural practices, they ruthlessly consign you to perpetual exclusion. Meanwhile, however, they are generally resolved to keep possession of your pro-

party, in spite of the trust deed, made to secure it to your use. Look at the course pursued by some of the best known among these brethren, by Mr. Groser, now Editor of the Baptist Magazine, when he was at Maidstone, by Dr. . . .

We will not proceed further with the list, as as to implicate others; but, content ourselves with the case of plunderer the first. *Crimine ab uno dicitur omnes.* The first alleged imitator of the Jesuits is "Mr. Groser, now Editor of the Baptist Magazine, when he was at Maidstone." The fragment of his history referred to may be given correctly and perspicuously, in a few short sentences.

The founder and first pastor of the original baptist church at Maidstone, Mr. George Bantlif, was a decided open communionist. When Mr. Groser was invited to become pastor, in 1820, he found that the church was accustomed to receive paedobaptists at the Lord's table. He was at that time a friend to strict communion, and, in deference to his views, the church agreed to act on strict communion principles. It did so for ten years; but in 1830, Mr. Groser's views having undergone a change, the subject was brought forward, with his approbation, and the church resolved, by a large majority, to return to what had been its previous practice. In the interim a new chapel had been built, but the trusts for which it was to be held, were copied verbatim from the trusts of the smaller place which was vacated.

Now, the mind that can see in the case thus briefly sketched a foundation for remarks on jesuitical guidance, dishonest concealment of open communion sentiments, and determination to seize the property of others in spite of trust deeds, must be in a state of infirmity which utterly disqualifies it for correct reasoning. To a mind in such a state, investigation of the truth of reports seems superfluous, and if explanations are offered they make no more impression on it than pebbles on the back of leviathan. An editor in such a state, ready to publish respecting men in prominent stations whatever he believes, and to believe whatever is in accordance with his theory, will always be furnished by correspondents and gossips with an ample supply of tales. His informants may be weak or crafty men, or, perhaps, both weak and crafty; but, in his view, the more astonishing the fiction the more internal evidence of its truth. If the reader will be kind enough to peruse again the charges contained in the paragraph last quoted; if he will observe how it is implied that all this is applicable to the late pastor of the baptist church at Maidstone, and would be illustrated in the history of his proceedings there if that history were told; he will be prepared to appreciate at their true value the allegations of the same writer respecting other ministers—men of established reputation, and, till now, of unimpeached integrity.

Some of our readers may remember the

name of Sir Harcourt Lees, a well-known Irish baronet, who about thirty years ago was accustomed occasionally to stir the loyal subjects of the House of Brunswick with revelations of plots to change the succession, and set a popish monarch on the throne. His correspondence produced some excitement for a time, till at length it came to be understood, that though the worthy man believed all that he wrote most confidently, his impressions were produced, not so much by external evidence as by a habit of revolving in his mind the same thoughts, year after year, combined with a laudable anxiety for the protestant faith. At length it came to pass, that when he sent to the papers a letter, its terrible disclosures were read with perfect serenity; Sir Harcourt Lees again, said everybody—it is only Sir Harcourt Lees! Such a man should be treated with courtesy, and with that degree of respect which is always due to uprightness of intention, but the public ought, at the same time, to be aware that it is necessary to receive his statements with extreme caution.

What the present sentiments of the Editor of the Baptist Magazine are on the subject of communion, or whether he has any sentiments on the subject at all, no man has learned from its pages, and no man is likely to learn from them hereafter. It is enough to say, that it is his firm belief that the Baptist Magazine ought to maintain the most rigid neutrality; and on this opinion he does not find it difficult to act. This, also, it affords him pleasure to add, that there are on both sides of the question thousands of good men, who have not only too much honour but too much sobriety of judgment, to endeavour to promote their views by the publication of any thing untrue or offensive.

PRUSSIAN ACCOUNT OF THE ENGLISH BAPTISTS.

The following is an account of the English baptists taken from an official report made to the Prussian government, after a visit to this country, by the Rev. Otto von Gerlach, in the year 1842, and published in 1843.

The subject of the report is thus expressed: "On the religious condition of the Anglican church in her different sections in the year 1842."

"The baptists or anabaptists have always been a considerable party in England, whilst in Scotland there are but few of them. They quite agree with the independents in the form of church government; but their doctrine of adult baptism by immersion distinguishes them as much from these as from other sects, so that they are very isolated in all religious enterprises. They will probably separate from the Bible Society also; and even give up the use of the authorised version. For in every place where baptism is mentioned, they require a word which expresses the idea

of immersion; whereas, in the new versions, which the Bible Society issues, the Greek word is always retained for immersion (*βαπτίζω*), just as in English (*baptism, baptize*).

"The baptists are really the most consistent of all dissenters, because they carry out to the utmost the adherence to the letter of the divine word, as well as the external view of the sacraments.

"Robert Hall, a man of genius and an author of talent, who died rather more than ten years ago, gave this sect a new importance and strength. It has a vigorous life in England, not so in Scotland or Ireland. The great resolution to obtain admission into fellowship by public immersion and profession in a land where there is so much adherence to custom, proves considerable determination of mind in most of the members. Their most vulnerable point, however, in which they are always successfully assailed, both in England and in North America, is the exclusion of children from all Christian communion.

"With regard to their number. In 1841, there were 1022 baptist churches in Great Britain and Ireland, which were united in forty-one local associations. In the year 1841, 9536 individuals were received by baptism into church fellowship. The number of baptized members received, in the year mentioned, an addition upon an average of about eight in every church.

"Besides those combined in associations there may be somewhat more than 700; in all about 1750 baptist churches.

"We gain a favourable idea of their missionary zeal, as well as of the flourishing state of their churches, from the fact that their missionary society had in 1841 a revenue of £26,656. They have a Home Missionary, and a Bible Translation Society, and five theological colleges. They do not, however, stand on an equality with the congregationalists in learning.

"I did not find time or opportunity to arrive at a closer acquaintance with them; but I have reason to believe, that, in the churches of the large baptist community, there is much pure, vital Christianity, and that, too, in consequence of the element of truth, which, even in connection with their perverse rejection of infant baptism, lies in their distinguishing principle."

BAPTIST BOARD OF MINISTERS.

The annual meeting of the board of ministers of the particular baptist denomination, residing in and about the cities London and Westminster, was held at 33, Moorgate Street, on the 10th of March. The following Report was adopted for presentation to the general body.

"Since the last annual meeting two members of the board have been removed by death, the Rev. T. Powell, pastor of a church at

Peckham, on the 11th of January, having been connected with the general body nine years; and the Rev. J. Goodrich, on the 8th of February, aged 56, having been connected with the general body four years.

"The Rev. J. J. Davies, and the Rev. F. W. Gotch have removed to distant parts of the country, and the Rev. James Upton has resigned his connection with this board.

"The following additions have been made to our number: the Rev. Dr. Hoby, pastor of the church in Henrietta Street; the Rev. Samuel Davies, pastor of the church in Keppel Street; and the Rev. G. H. Orchard, pastor of a church at Highgate.

"The committee appointed to the general body for the ensuing year are, Mr. Granger our Secretary, Messrs. Hinton, Overbury, and Miall, and Dr. Davies."

RESIGNATIONS.

The Rev. B. Farrington has been compelled, by the state of his health, to give notice that he shall resign his charge at Salem Chapel, Boston, on the 10th of June, which has called forth from the church unanimous expressions of regret. Several members have been added since April last, and it is earnestly hoped that the church will be directed to a pastor with whom the extension of the Redeemer's kingdom may be successfully carried on.

Mr. Denham, late of Unicorn Yard, London, having resigned his charge at Cheltenham, informs us that he is now open to negotiate with any destitute church.

COLLECTANEA.

CIRCULATION OF THE SCRIPTURES THROUGH THE AGENCY OF SUNDAY SCHOOLS.

An Address to the superintendents and teachers of Sunday schools, in the north-east of London, has recently been issued, from which the following are extracts:—

"The committee of 'The North-east London Auxiliary Bible Society,' contemplating with gratitude and joy the devoted and disinterested labours of Sunday school teachers in promoting scriptural instruction, are most earnestly desirous to establish a friendly co-operation, by which all Sunday-scholars, who are capable of reading, may be supplied with bibles for their own use, both in the schools, and at their homes.

"That an object so highly desirable may be accomplished to the fullest extent, the committee offer to place a sufficient stock of bibles and testaments under charge of the superintendents or secretaries of any Sunday schools in this district, that they may be disposed of, through the teachers of the several classes, to the scholars or other members of their families who may need such a supply."

"As an example worthy of universal imitation, the committee refer with unspeakable pleasure, to the recent proceedings in Manchester. In the year ended September 30th, 1845, the sales of copies of the holy scriptures in that town, exceeded 15,000, being nearly threefold that of preceding years. In the month of October, the sales in the first ten days averaged more than 1000 a day, and such was the intense desire for supplies, that in the same month, 10,000 were required in three days. The orders transmitted to Earl Street, London, were in the month of October, 38,000 copies. The superintendents, teachers, and senior scholars, partook greatly of the honour of this unprecedented circulation; those attached to one place of worship, alone, sold, within a fortnight, 600 bibles and testaments to their scholars, and actually disposed of 4,000 copies at various factories in which children are employed. In almost every instance the sales were made by single copies.

"The attractive appearance of the books, the extremely low prices at which they can now be obtained, and the increasing desire for scriptural knowledge, operated greatly in producing this extraordinary demand."

"The committee will be happy to receive from the superintendent of each school the name of one teacher who is willing to take charge of a small stock of bibles and testaments; an account will then be opened with such teacher, and a stock provided him suitable to the wants of the various classes in the school to which he belongs. He will be required to make a report of his sales, and to remit the amount of money which he may have received to the bible committee once a month, for which purpose blank forms will be provided him."

WESLEYAN MISSIONARY SOCIETY.

During the year 1845, the funds of this society, which had been far below the expenditure, have been replenished. The Wesleyan Methodist Magazine gives the following pleasing account of their prosperity:—"It is with devout gratitude to God that the committee announce the financial circumstances of the society at the close of the year 1845. By the liberality of their friends, and the persevering diligence of the collectors and officers of the society, and through the zealous and able co-operation of the ministers of the connexion, to all of whom the committee take this opportunity of offering their cordial thanks, the income of the

society has been advanced to an amount exceeding that of any former year. It has enabled them to defray the expenditure of 1845, to pay off the remaining balance of the old debt, and the balances on the expenditure of the years 1843 and 1844, and the balance of the extraordinary expenditure on the Gold Coast and Ashanti missions. The society is now free from these painful sources of embarrassment, and commences the year 1846 with the cheering hope that the income of the year will meet the required expenditure. Towards the cheering results thus announced, it is gratifying to state that the amount of juvenile christmas and new-year's offering has contributed more than £4,000.

"It is due to the interests of the missions under the direction of the society to state, that the relief of the society from the above causes of embarrassment has not been obtained without very painful restrictions in the expenditure of the society, more particularly in the supply of missionaries to many of the older and more important districts. It will be remembered that, prior to the last conference, the committee had determined that, in order to the efficient supply of the missions, a considerable number of missionaries, additional, ought to be sent abroad; of which number, however, they resolved to send only one-half, lest they should increase the pecuniary difficulties under which they were then labouring. The interests of the missions, the honour of Christ, the salvation of souls, require that the missions be reinforced with the least possible delay. To this important object the committee will now direct their care and attention, with the encouraging anticipation that the friends of the society will not relax their noble efforts in so good an undertaking; that the cause of God may be maintained in a state of full and increased efficiency."

CONGREGATIONAL BOARD.

A course of monthly lectures to the members of the Board of Congregational Ministers in London and its vicinity, will be delivered in the Congregational Library during this year, on subjects connected with the ministerial and pastoral office. The first lecture will be given by the Rev. Thomas Binney, on Monday, March 2, on the Connexion between Ministerial Devotion and Ministerial Success. The service will commence at twelve o'clock.—*Biblical Review*.

CORRESPONDENCE.

BAPTIST BUILDING LOANS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Will you permit me to call the attention of your readers to the claims of the new branch of the Baptist

Building Fund, called Dr. Newman's Loan Fund, the origination and plans of which were published in the Baptist Magazine for the last month.

It is intended that the legacy of £900 by Dr. Newman should form the nucleus of the

fund; but, to render it efficient and worthy of its object, a much larger sum must be raised. It is presumed that nothing is necessary in order to secure pecuniary aid, but to convince our generous friends that the plan proposed is necessary, practicable, and excellent.

The necessity for additional effort to liquidate our chapel debts is, alas! painfully evident. They probably amount to about £200,000; the interest is rarely less than five per cent., nearly £10,000 is thus yearly lost. The demand is primary and inexorable. The pastor, the poor, and our religious societies, may be neglected, but the interest ~~must~~ be paid. In twenty years the amount of the debt is expended, yet it remains undiminished; thus the generosity of the church has neither promoted their spiritual advantage nor lessened their pecuniary liabilities. These debts must constantly recur, for some time past they have been apparently increasing. Our very prosperity involves this. Enlargements and new erections must follow the increase of our numbers; if these numbers are, as they ought to be, gathered from the world, they have not been accustomed to liberal giving, nor can they be taught it in a moment; if, as for the most part they will be, they are poor, they cannot give as required. It is a pity when success is regarded as involving a calamity, yet an esteemed brother says, "We are afraid we shall have to enlarge our place." It is, of course, easy for those who can help themselves to say, These debts should never be incurred; they would feel very differently if the inevitable alternative were to arrest the progress of a promising spiritual work.

The old branch of the Building Fund cannot meet the demand. Its annual receipts are not much more than half what they were at the beginning. About eighty cases are waiting their turn for relief, and years must elapse before they can obtain it. Complaints and entreaties grow louder and more numerous from all parts of the kingdom. We cannot dam up the flood of importunity much longer, and if our feeble barriers are once swept away, we shall be thrown back to all the waste, annoyance, and unfairness of the old "case" system, aggravated, inconceivably, by the keener solicitude of those who have been long restrained from asking, and the inaptitude to give of those who have been screened from applications.

The plan proposed has many and great advantages. That it is appreciated by the churches, is proved by the fact, that applications for aid have already been received to the amount of about £10,000. It is purely eleemosynary, it creates no El Dorado by enchantment; it promises no miraculous gains by joint stock associations; it asks the strong to help the weak, or rather to aid them in helping themselves; it lends them a certain sum, on good security, but without interest; it sets before them an object, definite, at-

tainable, to return a twentieth part of the sum half yearly; it promises to regulate and encourage exertion, while the clear sum given, in the amount of interest saved, is between £50 and £60. The sums so returned will be immediately reissued, repeating the work of beneficence, with undecaying energy. Were a smaller amount given it would do good, but by lending a larger amount, you furnish a greater immediate relief, stimulate effort, and transmit these benefits, almost unimpaired, from generation to generation. It was by this plan, essentially, that the late T. Wilson, Esq. erected so many and such splendid chapels. If large donations can be obtained at once, the collector's poundage may be saved, and the services of the officers are gratuitous. The plan is, therefore, inexpensive.

The only serious objection that is anticipated, arises from the supposed impossibility of securing the repayment of the loans. In the absence of experience no one can reasonably speak with absolute confidence. No fears, however, are expressed concerning the securities of joint stock building societies, whose rules can scarcely be more stringent than ours. The utmost care will be taken by the committee to obtain good securities. No case will be relieved which is unsatisfactory in this respect. To the legal bond, there will be superadded that of gratitude and Christian reputation. The debt begins to be repaid immediately, while the first impulse of energy is strong, and if afterwards it should grow feeble, it will have proportionately less to accomplish. It is impossible to argue from private loans to those here contemplated; a person rarely lends to a chapel case, except when he has some connexion with it, which at once tempts others to impose on his generosity, and hinders him from legally enforcing payment. A committee would feel compelled to protect their constituents. The agreement is explicit and mutual, that full payment shall be enforced if the half-yearly twentieth is not punctually returned. But come the worst the money will only have been given to chapels properly in trust for the denomination. A similar fund has already been formed in Liverpool, suggested by the formation of this, and to it three times as much has been subscribed as we have received. Our treasurer has contributed £100, and some others have made conditional promises. The issue must be left with the more opulent and thoughtful of our Christian friends. Here is no room for excitement or fancy, it requires a mind that can calmly investigate plain yet weighty facts, and a steady will to resolve on doing what those facts may require.

Any suggestions, contributions, or promises, conditional or otherwise, will be thankfully received by the treasurer, Joseph Fletcher, Esq., Limehouse, by my brother Mr. Stovel, or myself. I am very truly yours,

J. ALDIA.

Mass Pond, March 11, 1846.

THE ANNOYANCE OF BEGGING CASES.

To the Editor of the Baptist Magazine.

MR. EDITOR.—I had almost hoped that the system of Chapel-begging itinerancy had ceased from the land by universal condemnation. But of late it seems to have been revived in its worst form—that of ministers travelling far from home into distant counties where their names had never been heard before, coming upon a pastor and his people, without any previous inquiry as to the convenience or practicability of receiving their cases, and all but demanding to be taken by the hand as cordially as though they had come by particular request.

I have been happily settled in a county town for about a quarter of a century, over a people who have never been reluctant or ungenerous in promoting the cause of Christ at home or abroad. During the last year, with combined effort, they have paid off a remaining chapel debt of £300; and now we have home missionary chapels and stations which, with our brethren in the county, we are pledged to support, and which we are resolved to do, in preference to any distant and unknown cases. Let every county do the same, and the wasteful system of begging hundreds of miles from home, will be as unnecessary as it is annoying.

But there is one particular kind of annoyance which has destroyed my peace for many a sabbath, and it has occurred to me twice within the last month. On a *Saturday evening*, an entire stranger comes to your door with cloak, carpet-bag, &c., just off the coach, announcing himself a baptist minister from somewhere, at a great distance, with a begging case; and of course expecting that you will leave your study, go about the town to procure him a lodging for as many days as he please, put him into your pulpit the next day, though you know nothing of his character or principles, and recommend his case, or be subject to the charge of unkindness and want of brotherly love. Now Sir, I ask, is this kind? is it honourable thus to pounce, unexpected and uninvited, on a Christian brother? The postage of a letter is not so expensive a matter as to furnish a reason for not previously writing to ascertain whether it be convenient or practicable to receive a case. And as I know the conduct which has given occasion to these animadversions is now generally disapproved, it is hoped, if ministers must go into unknown regions with their begging cases, they will at least first ascertain whether they are welcome; for surely no minister of right feeling would quarter himself sabbath after sabbath, upon pastors and churches, without previous arrangement. In addition to these evils, it consists with my knowledge that it is not uncommon for ministers, who pay these unceremonious and annoying visits, to collect less than the expenditure necessary to their travelling. In

these cases, if some benevolent person, in spite of the uncourteousness of some upon in so improper a manner, do give the applicants, their bounty is, at least in great part, and sometimes altogether expended in travelling expenses. That your insertion of this will tend to remove the evil,

I am, dear Sir, yours,
A CONSTANT READER.

ARRIVAL OF THE LATE REV. J. MACK,
SERAMPORE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I observed in an interesting account of the late Rev. J. Mack, an inquiry relative to the time of his arrival in Bengal, and it has occurred to me to write, with propriety, correct it. I am only surviving brother of the party that in the Abberton. I shall never forget the time when I first saw together the beloved venerable brethren, Carey, Marshman, Ward, and their wives and families.

The party on board the Abberton, sailed from Gravesend, May 29, 1821, consisted of Mr. Ward, Mrs. Marshman, Rachel Marshman, Miss Sheppard, Cooke (afterwards Mrs. Wilson, so eminently useful to her sex in India) Mr. and Mrs. M. Mr. and Mrs. Bampton, Mr. and Mrs. P. and two storage passengers of the name Ferns, born in India, who regularly went with us in our religious meetings and studies. We cast anchor at Madras, September 2, were detained about a fortnight, which was the voyage from Madras long, and arrived at Serampore on Thursday morning, November 1821. It was the weekly missionary meeting and public breakfast, and by less than the vessel very early, we reached Serampore in the mission boat, about eight o'clock in the morning. As it is written, "The fashion of this world passeth away." Since that memorable day, brethren Ward, Carey, Marshman, with the wives of the two former brethren, have finished their course. Brother Bampton died at Juggernaut's Temple, 17, 1830; and my valued friend M. has "rested from his labours." Ah, many other beloved friends in India, Britain, and the missionary field, have finished their work in these years. But, blessed God, they have not "run in vain nor laboured in vain." May survivors hear the solemn "Occupy till I come." "What then do ye quickly!"

I am, your helper in Christ,
JAMES PHOENIX

Barton on Trent, March 15, 1846.

EXPENDITURE OF AMERICAN SOCIETIES.
To the Editor of the Baptist Magazine.

DEAR SIR,—I was much gratified by the varied information afforded by the sup-

manuscript to the December number, and have no doubt that your numerous readers participate with me in that feeling. I was particularly pleased that you did not confine your summary to our denominational statistics but presented us with those of various other societies. The value of accurate statistical tables can hardly be over-rated. They furnish the best materials for forming a correct judgment of communities, systems, and institutions; and furnish the only sound basis of legislation and government.

On examining the summaries of the proceedings of the different societies, presented in your supplement, I have no doubt various ideas have been suggested to many of your readers, the communication of which might be useful to those friends to whom the deliberative and the executive of these societies have been committed. Knowing somewhat of the responsibility which attaches to the management of religious and benevolent societies, I would, in the most friendly spirit, submit the following observations.

I was struck with one circumstance which is common to almost the whole of these institutions—*THE EXPENDITURE EXCEEDS THE INCOME*. This seems a very awkward state of things, but it is and has been so common that it does not usually strike us as *noticable*. I am persuaded, however, it is deserving of very particular notice, and demands immediate rectification wherever it exists. I am aware that some good men have actually pledged that a religious society ought to get into debt, in order to furnish the managers with a persuasive argument to induce the liberality of the public. Such views, however, I believe, are becoming more rare than they were thirty years ago. They ought to be unequivocally condemned and universally renounced. Nor ought the sentiment only to be renounced,—so SHOULD THE PRACTICE.

Permit me to submit some reasons for this opinion; in other words, some reasons for urging a change in the general mode of conducting the affairs of such societies.

There is, first, the great moral obligation, so expressly enjoined in scripture, "Owe no man any thing." Rom. xiii. 8. I am quite aware that according to the established usage of society it is impracticable to conform *literally* to this precept; but that individual, that family, and that society, which makes the nearest approach to a literal conformity to this precept in pecuniary transactions, is the most respectable, the most commendable.

Again, there is an important general principle stated in scripture, which has a direct bearing on this subject, which is frequently overlooked. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not," 2 Cor. viii. 12.

It may be painful to resist entreaties for

extended operations. New and promising fields of usefulness may open, and numerous and urgent may be the calls, "Come over and help us." Such calls may legitimately lead to exertions, in order to increase the funds of such societies; and if, by such exertions, these calls can be responded to, and the requisite "ways and means" provided, far be it from me to discourage extended operations, which have for their object the advancement of the kingdom of our Lord and Saviour Jesus Christ, or even the amelioration of the moral and physical condition of our fellow-men. But before additional LIABILITIES be undertaken, let the means of defraying them honestly, regularly, and permanently, be ascertained.

Further, the practice of allowing the expenditure of religious societies to exceed the income (if not restricted to very particular emergencies), is productive of many injurious consequences.

It gives to the world an unfair and unfavourable exhibition of religion. Every man knows that the expenditure, in all cases, ought to be within the income; and yet, were any man to take up your December number, and look over the supplement, what conclusion must he come to but that all dissenting denominations, baptists, congregationalists, and Wesleyan methodists—that all societies, missionary societies, school unions, and others, had lost sight of this obvious, imperative rule.

The practice in question involves the societies in embarrassments, distracts the attention of their managers from the legitimate business which should engage it, exacts unfair advances from the treasurer, or throws peculiar liabilities on some of the members of the committee, and renders necessary special appeals to the subscribers and the public, the frequent recurrence of which has an unfavourable influence even on the real friends of such societies.

I am aware that sometimes such appeals are unavoidable, and have elicited some noble examples of Christian generosity and philanthropy; but what I wish to guard against, is the system of conducting such societies in such a way as clearly to involve the necessity of a permanent debt to the treasurer, or the frequent recurrence of such special appeals to the public. Both are wrong, and ought to be avoided.

It may be painful to the managers to resist urgent entreaties for additional missionaries or teachers, and much more painful to reduce the number of those who have been previously employed: yet it may be necessary. If the funds are not adequate to the expense, and cannot be permanently increased, then the necessity must be submitted to. We must be just before we are generous. It is accepted according to that a society has, and not according to that it has not. I make no apology for the freedom of these remarks;

they are presented in a friendly spirit. I hope they will be received accordingly; and so far as they are in harmony with scripture and moral rectitude, let them be **ACTED ON**; in so far as they deviate from these, let them be neglected.

The same general principles which have been adverted to may be applied, with certain modifications, to chapel debts (a very dangerous, troublesome incumbrance), to family and personal expenditure. But I forbear—remarking only, in conclusion, that a great part of *practical religion* consists in self-denial. For the exercise of this virtue our Lord leads us to expect daily calls, and has taught that the man who is not prepared to deny himself cannot be his disciple. Were this test uniformly and honestly applied, would not many professors be **UN-DISCIPLED**? And do any imagine that *that* test will not be so applied?

A FRIEND.

ON THE MAINTENANCE OF THE POOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you, or your correspondents, favour us with your thoughts on the following subject, viz., The duty of a Christian church to maintain (according to its ability) its necessitous poor independent of parochial relief? or, in other words, Ought a church that is able to maintain its own necessitous poor, to permit or constrain them to apply for parish support?

Yours truly,
JONATHAN GEORGE.

EDITORIAL POSTSCRIPT.

The arrangements for meetings in London at the close of this month, as far as we can at present ascertain, are as follows.

They will open, in the same manner as last year, with a meeting for prayer, in the Library at the Mission House, on **THURSDAY** morning, 23rd instant, at eleven o'clock.

At the conclusion of this exercise, at one o'clock, a meeting of the gentlemen composing the Conference on Ministerial Education, which was adjourned from the 24th of October last, will be held in the same place.

The same evening, a sermon will be preached on behalf of the Baptist Missionary Society, by Mr. Griffiths of Accrington, at Surrey Chapel. Service to commence at half-past six.

On **FRIDAY** morning, the 24th instant, a meeting of the subscribers to the Baptist Home Missionary Society and ministers friendly to its objects, is to be held at the Mission House, when, in conformity with a resolution passed at a similar meeting last year, a revised constitution, prepared by the committee, will be presented for approval.

In the evening, a sermon on behalf of the Baptist Irish Society is to be preached at the chapel in John Street, near Gray's Inn Lane, by Mr. Nicholson of Plymouth.

On **MONDAY**, the 27th, the subscribers to the Baptist Irish Society, and all baptist ministers friendly to its principles, are invited to meet the committee in the Library at Moorgate Street, to hear details of the proceedings of the year, and offer any suggestions that may occur to them in reference to the society's interests.

Two meetings will be held in the afternoon, at two o'clock, one at New Park Street Chapel, and one at John Street Chapel, for the special advantage of young friends connected with Juvenile Auxiliaries to the Baptist Missionary Society.

The same evening, the annual public meeting of the Baptist Home Missionary Society will be held in Finsbury Chapel, the chair to be taken at six. Tea will be provided at five, at the White Hart Tavern, near Bishopsgate church.

On **TUESDAY** morning, at ten o'clock, the annual private meeting of the members of the Baptist Missionary Society will be held in the Library, for the choice of officers and committee for the ensuing year, and the transaction of other business.

In the evening, at half-past six, the annual meeting of the Baptist Irish Society will be held at Finsbury Chapel. The chair to be taken by J. L. Phillips, Esq., of Melkham.

On **WEDNESDAY**, the 29th, a sermon will be preached at the Poultry Chapel, on behalf of the Baptist Missionary Society, by the Rev. James Hamilton of Regent Square, London. Service to begin at eleven.

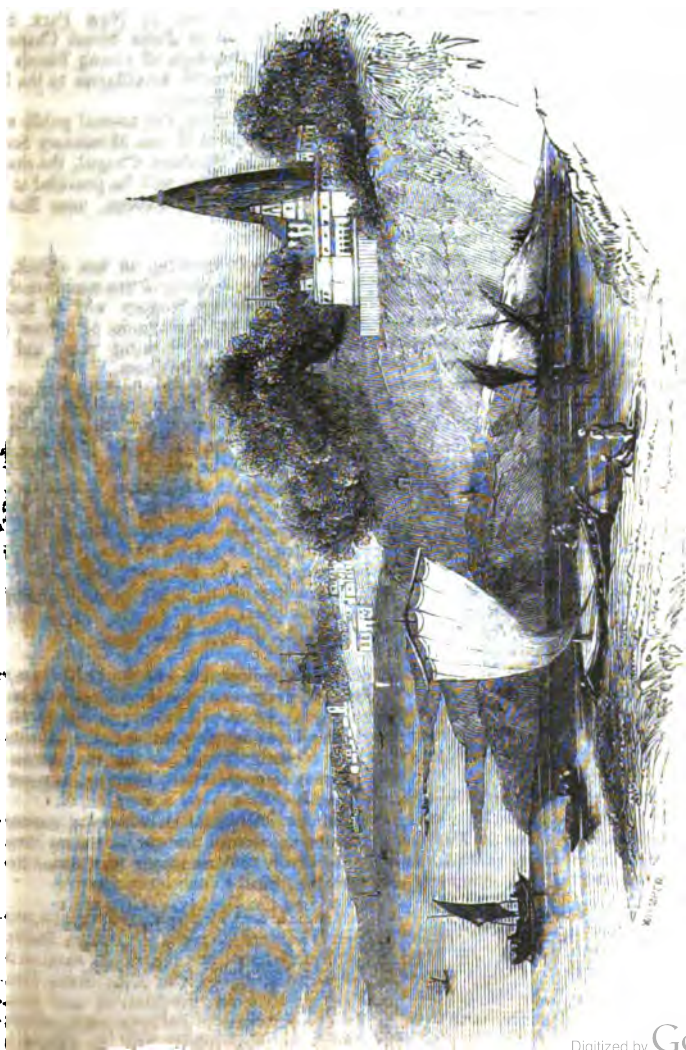
The same evening, the annual meeting of the Bible Translation Society will be held at the chapel in New Park Street.

On **THURSDAY** morning, the 30th, at ten, the annual public meeting of the Baptist Missionary Society is to be held in Exeter Hall; admission to which is by ticket, obtainable at the Mission House, or in the vestries of chapels. S. M. Peto, Esq., has engaged to preside.

In the evening, at an adjourned meeting to commence at half-past six, at Surrey Chapel, the chair is to be taken by Sir Edward North Buxton, Bart.

On **FRIDAY** morning, May the 1st, ministers who were educated at Bristol, Bradford, or Stepney College, intend to meet at the Guildhall Coffee House, King Street, Chapside. A separate breakfast for each college will be provided, at half-past eight, and afterwards an opportunity will be afforded for united conference. The expense, including breakfast is not to exceed two shillings each.

THE MISSIONARY HERALD.



VII. AT BENARES.

ASIA.

CALCUTTA.

The following letter from Mr. Thomas is dated January 21, 1846:—

On sabbath last, the 18th inst., I received your two letters, dated December 2nd, 1845, and I can hardly express the deep regret and anxiety the perusal of them has occasioned. Not that I have been altogether without apprehension that pecuniary difficulties would be experienced as the result of so much extending the field of the Society's labours. I pray that the requisite means may be provided, not only to meet the present emergency, but also to enable the Society to strengthen the stations, and perpetuate, until crowned with complete success, those important labours in which its agents have been so long, and amidst so many discouragements, engaged. Although I almost dread any addition to my present labours and anxieties, which I assure you are not of small amount, you may depend on my doing what I can to aid the funds of the Society. I shall try and open a special subscription, and may He whose are the gold and the silver, and in whose hands are the hearts of all men, incline many to come forward to our help.

I fear we shall find it very difficult to bring the expenses of the mission within the limits you have fixed, unless we reduce the number of our agents. I have been trying hard to encourage our brethren at all the stations to form local societies, so as to provide, as far as possible, for the support of native preachers, and hope something more will be done. It must, however, be borne in mind that the residents at most of the stations are few, and what with schools, chapels, &c., &c., they are in most places almost dunned with applications. Considering the limited number of pious people at the stations, it has long been my opinion that the amount actually contributed for the support of missionary and educational efforts is greater in this country than in any other.

I have been pained to observe in more than one article in the magazines, intimations of a state of feeling springing up in England that is likely to exercise a very prejudicial effect on the Society and its labours, and unless speedily changed, India will woefully suffer. India seems to be compared to Jamaica, and its ground-down, oppressed, and apathetic population, to the active, spirited, and generous negroes. And hence it appears to be expected that the Indian churches, though so small, ought to imitate the example of the churches in Jamaica, and commence supporting their pastors. Now they are being trained to con-

tribute out of their deep poverty, to aid the cause in various ways, but were the property of all the native Christians connected with our churches throughout India, to be put together, I am doubtful whether £400 would not much more than purchase the whole. Some few men of property have been converted, but almost without exception they have lost all on professing the gospel; and not a few are to this day dependent, to a greater or less extent, on the missionary for their support. In not a few places, up to this hour, the convert, on professing Christ, has nothing but starvation before him, unless the missionary or his friends can step forward to help him. In these respects things are improving, but unless God work a miracle, not only in converting large numbers, but in entirely changing their present temporal condition, they will not for a long time to come be able to support even native pastors, even if we had men whom it would be safe to place in such a relation, and leave them to stand alone. The grinding system prevails throughout the native community to an extent probably unequalled in any part of the world; its principles appear wrought into the very nature of the people, so that from the highest to the lowest, with honourable exceptions, every one who can grinds his fellow. And, as in most other countries the gospel has been generally embraced first by the poor, so in this country the converts have been mostly from the ranks of the poor.

The sufferings of the enslaved negroes made them the more susceptible of the kindness of the missionaries, and no doubt had much to do in the success of the labours of our brethren among them. The negroes suffered from people of another nation, the Hindus from one another, yet even this may be found to promote our cause ultimately, as where protection, though to a very small extent, has been afforded, it has induced a greater readiness to listen to the word. It must be evident, however, that as things now are, very little indeed can be done by our native churches to relieve the Society. They are undergoing a training which will in due time, no doubt, yield results which will be gratifying.

It should not be forgotten, however, that although the Society commenced operations in India before its attention was directed to the West Indies, the relative amount of effort bestowed on the two missions has been exceedingly disproportionate. The entire popu-

lation of Jamaica does not exceed what would be found enclosed in a circle of a few miles extent round Calcutta. Do by India as you have done by Jamaica, and make due allowance for the disadvantages of the East Indian mission, and I feel assured the results will not prove so fearfully disproportionate as they now seem to be.

- Do, my dear brother, try to correct the erroneous views which appear to be gaining ground in England relative to the Indian missions, and urge the unspeakable importance of sustaining our efforts.

I have already informed you that the 16,000 rupees received from Serampore was placed to your credit with the office, and that it came in most opportunely to enable me without inconvenience to keep the agents in funds. I have subsequently received the first instalment of 1000 rupees on account of rent. This I have also entered to the credit of your account, and it will appear in the next account. Having placed the whole to your credit in our books as an offset, so far as it goes, to the payments made to the agents on your account, I hardly know how to meet your wishes in reference to the sums you have received for the translations. It appears to me that if you can manage without inconvenience to send them out in Treasury bills, and without loss in the rate of exchange, it would be the more straightforward course. If you do this I shall be able to afford you corresponding relief by not drawing on you. I will draw on you as little as possible, but it will not do to cripple the

press. My last account showed a balance against you of upwards of 122,000 rupees. Since then I have paid to the agents fully 55,000 rupees. It has been a cause of no little distress to my mind that I have not been able to prepare the printing-office accounts to send home. I am exerting every nerve, but hindrances are constantly occurring. I have intended to propose to reduce the account against you by at least 10,000 rupees, as a sort of relief to your funds, but that, or any appropriation of profits that can be made, will only aid you in the way of reducing the amount due to the press, and cannot otherwise assist your funds. By advancing to so large an amount to keep your agents in funds, I have in fact been placing the proceeds of the office in your hands. To be able to do this has required unceasing effort on my part.

I am exceedingly thankful for the intimation that one of the sums mentioned by you as received for the translations, is from America. I shall without much delay acknowledge the very opportune favour, which has been anticipated by items placed to their account.

Mr. Danenberg has proceeded to Agra. Mr. Heinig, after returning to Patna, found himself so uncomfortable that I advised him on his own responsibility to accept Mr. Small's invitation, and join him at Benares, until your pleasure shall be known. He is a very good missionary, and a truly devoted man; such is the testimony of those who know him. Mr. Smith, of Cawnpore, has also, I believe, gone to Agra.

CEYLON.

From letters received recently from Mr. Dawson, we take the following extracts. They are dated from Kandy, one the 16th, the other the 21st of January.

The joint letter of yourself and Mr. Gurney came to hand a few days since, and caused no little surprise. Whilst there is not the slightest doubt that real necessity has obliged you to fix so low a sum for future expenditure in Ceylon, it is additionally felt by the arrival of two new missionaries. I am to start to-morrow for Colombo, to confer with brother Davies, and the new brethren, upon plans for the future. I do not think that in Kandy we can raise double the amount in a year that we now raise, but probably by special appeals half as much more might be collected. There is then no resource left us but to dismiss some of the native assistants. As however we have yet to consult on the case, it is premature to say any thing now. You will be glad to hear that notwithstanding the length of the voyage, the brethren arrived well, and had met with no accident. Contrary winds and calms detained them. May the Lord cause their labours to

be eminently productive of glory to his name and good to immortal souls!

In Kandy there is preaching four times on the Lord's day; at nine o'clock in Portuguese, at eleven in Singhalese, at three in Tamil, and at half-past six in English. The congregations have been much thinned by sickness, removals, and death; still the evening service is numerously attended. Seven members have died during the year, and four have removed to other parts of the island. These are the more misad as there have been no additions by baptism, though six candidates have been waiting some time for admission to that rite, the administration of which has from various causes been delayed. The suspension of Mrs. Birt's labours has been not a little felt, as there is no other English girls' school in Kandy. There will, however, be greater facilities for one when the new mission-houses are completed. The press has been almost

incessantly employed, partly in mission work and partly in work for the public. A list of the former is appended.

At *Matelle* there has been a girls' school during ten months of the year, but from the small number of children who latterly attended, it was thought advisable to give it up. A boys' school also, in addition to the one which has been in operation several years, was opened a short distance from *Matelle*, but after two months the master died of cholera, and another cannot yet be obtained. A Tamil school has also been in operation the whole year, and the schoolmaster (who was baptized last year) is engaged out of school hours in distributing tracts and exhorting his neighbours. Moreover, on Saturday and Sunday he visits neighbouring coffee estates, and preaches to the Coolies, for which work he is very well adapted. He received his education partly from *Swartz*.

Sickness and other causes obliged Mr. *McCarthy* to leave *Kornegalle* the early part of the year, and soon afterwards he lost his wife, who had but a few months previously been baptized. She died happily in the consciousness of an interest in the redemption that is by Christ Jesus. His assistant, also, from severe and long protracted sickness, has been detained at Colombo, and it was thought advisable to await the arrival of the new brethren from England before determining whether they should return to *Kornegalle* or not.

At *Gampola* much annoyance has been felt by the hostility of a former schoolmaster, and while he remains in the place little good can be expected to arise. There is, however, service every Sunday in the little chapel, and the native preacher gives part of his time to teaching a school.

Iriagama, though put down as a station, is only one of several villages which are periodically visited by a catechist, who goes from house to house reading and expounding the word of God. This agent is also absent from the sphere of his labours from illness, but hopes soon to return.

Connected with the *Utuan Kandy* station there are four schools, which are tolerably well attended. The native assistant regularly

visits them, and preaches in the school bungalows. The one most recently established is at *Mollegoddy*, an ancient seat of royalty, and to its support the funds supplied by the friends at Meeting House Alley, *Portaea*, are appropriated. The one formerly supported from the same source at *Hallolowa*, has been necessarily given up, the scholars having in their own opinion "finished their education."

The labours of the missionary on the *Coffee Plantations* have been unremitting. Since his removal to one at *Kondaselly*, four miles from *Kandy*, he has been able to give more time to the work, and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

Two recent acts of the Legislative Council will do much to remove the obstacles to the reception of Christianity by many of the natives. Slavery in Ceylon is now abolished. The number of slaves it is true was not great, but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other act is one which has not yet come into operation. By it the connexion which has hitherto subsisted between the British government and Buddhism is to cease. All Buddhist property—lands, temples, relics—which have hitherto been in the custody of government, will now be given over to trustees appointed from among the priesthood and laity to manage the entire concerns of their own religion. The priests are most dissatisfied and alarmed. They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion!

List of Tracts, &c., printed at the Kandy Mission Press, 1845.

Singhalese Spelling-Book, 1st part	1000
The Guide to Heaven, Singhalese	2000
The Nature of Sin, do.	2500
Important Truths and Inquiries, do.	2000
The Spiritual Guide, do.	2000
Address to the Inhabitants of Kandy, do.	500
The Answer of a Christian to a Buddhist, do.	500
Sheet Almanac, do.	500
Commentary on Matthew, Continued, do.	500
Ditto, ditto, English	500
Singhalese, Tamil, and English Vocabulary	500
Tracts for the Jungle, English	2500
"The Commentator," 12 Nos., 500 each, making	6000

Total number of copies..... 20,000

WEST INDIES.

JAMAICA.

Our readers will peruse with pleasure the following brief extract of a letter from Mr. Abbott, dated Falmouth, Feb. 2, 1846:—

Having received a unanimous invitation from the churches formerly under the care of our lamented brother Knibb, and having been

unanimously recommended to accept it by the brethren of the "Western Union," I felt it to be my duty to remove hither, although I had

wishing to leave my kind and people in St. Ann's, and I hope meet with the approbation of the committee. Brother Millard succeeds me at St. Ann's Bay, and brother Gould at Coulbart Grove.

Knibb, in a letter to Mr. Philip Groser, with whom he was educated, present engagements, and to the prospects of the church at Falmouth, terms: the information will doubtless be gratifying to many of his friends.

It bears her distressing affliction, the resignation of a truly Christian week, having placed every for the successor of my dear ally left the mission-house at you are perhaps aware that has been invited here. He is an intimate friend of my uncle, his purpose just resigned the of the two churches at St. d Coulbart Grove. He is an prudent man, and I think will church well; and it requires a nary skill to keep together, or I say, to keep a right, a church outh. Mrs. Abbott is a very and will, I think, gain the e people. It is very necessary y to have a humble, kind- ffectionate wife: if possessed of ent temperament, he soon loses nce.

For something about myself. ard to my duties. I need not you that there is a wide field of at I do all I ought to do, I that I do not do all I might, gth greater, I admit; but still I perform.

I am aware that I am at Falmouth, uthfield School, and have been etering for more than two years? est in my day-school, though it ouraging occupation on account arity of many of the scholars, he elder ones; but remembering ly for the purpose of imparting fty that I am tailing, for that attendance, but to several fifties go in the course of a number

a-school is another department. y good band of teachers at this m to like their work; men and are not recruits, but have been r a length of time. We hold g Union meetings once every Union is called "The Fal- a, and Kettering Sabbath School

d to my pulpit duties, I would rd exercises, for I am not sure een called to this department of eachd last month on Lord's day

mornings for three successive sabbaths; twice at Falmouth, and once for Mr. Burchell at Mount Carey, and I expect to have to supply Falmouth pulpit next sabbath morning. I endeavour in preaching to be plain. I do not wish to be too simple, being aware that the simplest words when put together are not always the most intelligible; but I do feel it a duty to make myself understood by the poor and ignorant. I never speak negro-English in the pulpit, but you would be surprised at the pain it has cost me to check a style of speaking that I thought would not be well understood. But, my dear friend, after all the study, what avails without the unction from on high—the Spirit to carry home with divine power the truths inculcated!

We have also a Visiting Society, for the distribution of tracts in the town of Falmouth, a meeting of which is held every alternate Wednesday evening. The soldiers are visited, and sometimes I visit the Sailor's Hospital and the poor-house. I have not visited so much lately as formerly, on account of the increase of my duties.

For the space of a year I have had a singing class every Thursday evening at the chapel, instructing about forty weekly in Hullah's system of singing.

It was an affecting sight to stand by the bedside of my uncle—deeply affecting; but so short was his illness that I was not able to speak to him when in his sane moments. I arrived at Kettering the night before he died, and the doctor had refused visitors entrance. He was in a delightful state of mind. He thanked the doctors for their attention, saying, "Gentlemen, I thank you: you have done all you could." It was affecting to hear the beautiful and connected prayer he offered while in delirium, while the doctor was shaving the back of his head for a blister. Then he sung so delightfully,

"Happy beyond description he
Who fears the Lord his God,
Who hears his threats with holy awe
And trembles at his rod."

Ah, my brother, I shall never see such a scene again! Did you ever meditate upon the secret of his success under the divine blessing? He did every thing heartily; one thing at a time, and threw his whole soul into what he was doing.

TRINIDAD.

We regret to learn that both Mr. Law and Mr. and Mrs. Cowen have been seriously ill. The following extracts are from a letter written by Mr. Cowen at Port of Spain, January 5th, 1846.

Your letter, or rather circular, of Dec. 1st, has come to hand, and it distresses us not a little to hear of the very straitened circumstances in which you are placed in reference to your pecuniary affairs. We shall attend to your instructions in reference to Trinidad. On the subject of the schools I beg to inform you that I have decided on discontinuing them, so far as they were supported by you, in accordance with your request. I did not do so, however, without a struggle; most reluctantly did I dismiss our fine collection of children, for whom I am sorry to say there are few educational advantages provided in the town.

You will be distressed to hear of the severe attack of illness with which it has pleased the Lord to visit brother Law, but from which I am thankful to state he is being gradually restored. Just fourteen days since he sunk under a severe attack of dysentery, and has been confined to bed ever since, but at this date with every prospect of recovery. Doctors Anderson and Vanburen continue to pay him every attention, and give us every assurance of a speedy restoration to health. What made this visitation the more painful to us all, was a week's indisposition which I experienced at the same time, and from which I am just recovering. While brother Law lay in one house very low, I was confined to my bed in the next, and unable to render the least assistance, which was a great source of grief to me. However, brother Law was not uncared for, having, in addition to Mrs. Law, many kind friends ready to serve him. We are in the Lord's hand like clay in the hands of the potter, and he can deal with us as to him seemeth good. His mercy and loving kindness he will never withdraw from his people, nor suffer his faithfulness to fail. Blessed assurance! It comforts our hearts in suffering and sorrow while in this wilderness, to know that He careth for us, and is moved by our infirmities. His tenderest sympathies are ours, when in circumstances to call them forth. I leave this morning to visit the brethren in the interior, though not exactly fit to leave home. I like, however, to keep my appointment with the people if possible, but fear the fatigue of a fortnight's fagging over wretched roads, and contending with other difficulties. During my absence I trust brother Law will become quite convalescent, and be raised up to testify of the grace of our God to perishing sinners. Another year has dawned upon us; oh, that it may be a year of spiritual prosperity in this dark place! Things

wear a more encouraging aspect than they did twelve months since in many respects, but yet harvest time has not yet appeared, the ripe fruit does not yet appear in the clusters. We have more work than can be performed without risk, but for preservation we look up and take courage.

I must beg now to draw your attention to a new sphere of missionary labour on the continent of South America, which I trust may commend itself to your favourable consideration at no very distant day. Some time back I pointed out the province of Venezuela as a place where missionaries would be tolerated under its liberal government. You are aware, no doubt, of the formation of the "Tropical Emigration Society" in England, whose object is to colonize several districts in the province above named with Europeans, and others who may join in the enterprise. About sixty persons from England have already arrived here, to proceed to the main for the purpose of entering upon a portion of the land purchased, and to make preparations for a still larger number ready to bid adieu to their fatherland for ever. They state that there are about 3000 already enrolled in the society, most of whom will come out to this part of the New World; and they expect still larger accessions of labourers and mechanics in the course of time. We afforded many of those already out, shelter in the mission premises while in Port of Spain, for which they appeared very grateful, and promised in return to render us any kindness in their power when settled in their new home. Though they have little regard for religion in many cases, and in some few they seemed filled with hostility against it, yet the circumstance of their location in several parts of the South American continent would prove a favourable opportunity for introducing into that dark place the ever blessed gospel. Indeed, if nothing more were attempted in the first instance than the spiritual good of these poor people, and the counteraction of the unhallowed principles entertained by some of them, it would be a work worthy of our Society. But their entrance into the province of Venezuela may be made a stepping-stone to future and greater advances on that immense continent.

We heard of the decease of dear brother Knibb with true sorrow. Manfully has he performed his part in the face of bitter persecution and evil speaking. He has fought a good fight, he has finished his course, he has kept the faith, and is now inheriting that

crown of glory that shall never fade away. May we here have grace to pursue a like noble and independent course as circumstances shall require, till our work be done, and we be called home as faithful servants of the trust committed to us.

BAHAMAS.

The present state of these islands generally is thus described in a letter from Mr. Rycroft, dated December 31, 1845:—

Since November, 1844, I have been principally occupied with the out-islands; and during this time have had great reason to be thankful to God for the many deliverances granted me from the dangers of the sea. I have travelled thousands of miles by sea in safety, while those who have taken but an occasional voyage have found their grave in the bosom of the deep.

I trust that the good work is progressing amid the isles of these seas. Occasionally there are cases for discipline which grieve and cast one down, but, on the whole, I believe our brethren are walking in the fear of God, and are anxious to honour the Saviour.

Six native teachers have been fully occupied on the out-islands during the year. This agency is valuable, but of course not of that efficiency which time and experience afford, and for some time will require watchful and anxious care. The occupation of these teachers is, the keeping of schools and preaching of the word, on the islands where they respectively dwell. I have just sent out a youth, who for some time has been receiving instruction, to Andros Island, where he will remain teaching school from place to place for a short time, and then resume his studies.

Many thanks are presented to those kind friends who have presented books and other articles for this mission. As there are many islands under my supervision needing constant supplies of one thing or the other, a continuation of the kindness and care of our friends is solicited. I should be very thankful to receive pieces of cotton, calico, needles, and other things particularly useful amongst the female children of our schools, who are, with other things, taught to sew, but in many cases have nothing to exercise upon. Help in these things would be very material.

The islands which I have personally visited during the year are,

ELEUTHERA.

To this island I have been twice this year, and on each occasion enjoyed the presence and blessing of God in the preaching of the blessed gospel. The young and the aged appeared to feel its convincing and alluring power, and were constrained to cry out, "Men and brethren, what shall we do?" Evidently there was a shaking among the dry bones, and a coming together to seek the Lord. Here our dear people are busily engaged in

the erection of a more substantial and commodious chapel, which will call loudly upon their liberality. They have raised the walls five feet high, and I hope that their united and voluntary efforts will bring home the top-stone shortly. While the cause at the Harbour has been revived, the good work has not stood still at James's Listen and Hatchet Bay, two small settlements a few miles distant. To each of these small churches additions have been made during the year by baptism.

ST. SALVADOR.

The stations on this island are five in number, and extend nearly from one extremity to the other. Two visits have been paid to this place during the year, and on each occasion the word of the Lord had free course and was glorified. The churches were increased, and on all the rain of divine influence descended. This was particularly the case at Dumfries and the Bluff, where many of the young people turned, I trust, to the Lord. Houses were closed where the fiddle and tamborine enticed to obscenity and ruin, while I hope God has made his word effectual in exciting the legitimate feeling of the Christian in regard to the perishing millions of mankind.

RUM CAY.

On this island the people have been greatly distressed for some time, through the failure of their sale of salt. Many of our members have left the place in search of work and food. This state of things has consequently had a serious effect on our cause. Instances of usefulness, however, were apparent, and I had the pleasure of adding to the church one to whom a tract had been very useful, which I had left at his house on a former visit. Tears of joy and sorrow fell in quick succession down the face of this respectable individual as he rehearsed his experience before the church. He felt deeply the love of God toward him, and his own unworthiness. I also baptized one who had been in temper and conduct a Saul of Tarsus, but whom the grace of God had conquered. Our native teacher had been fully occupied with day-schools on both sides of the island, as well as with a night-school for adults.

EXUMA.

This place has received a greater share of attention during the past year than usual.

The friends and the cause of God have not been without trouble; but all has subsided for a time. They had no sooner built and prepared a house for the reception of a native teacher than some one set it on fire. However, nothing discouraged, all set to work, and in a short time built other premises: men, women, and children wrought. The worth of labour and premises thus prepared for our use, at the least, may be three hundred dollars, or £62 10s. sterling.

On my last visit in November, a spirit of liberality toward the perishing heathen was manifested, and contributions obtained beyond my expectations. Our friends are very poor, but very willing, generally speaking, to do what they can for God's cause. A piece of land was voted by the church toward the support of the cause, and the dear children of the school engaged to help all they could. The labour required on the land will be given. I am glad of this attempt to do good, not so much from the amount that may be raised, which may be but small at the best, as on account of the spirit which the attempt develops.

The schools here have already proved a great blessing. I am very thankful for the manifest change in the manners and habits of the children. A short time ago they were wild, but now they are docile, and, to an extent, intelligent. In connexion with the church at Stevenstown, are nine small churches scattered over the island, which have had our attention, and to which visits have been paid. At each place we saw much to be thankful for, and much to be done in future.

CROOKED ISLAND.

The word of truth is making way for itself among the scattered population of this place. Our little church at Fairfield has increased in number, and presents the promise of advancement in future. The brethren have consented to build suitable premises for the worship of God and for the accommodation of school children and their teacher. Twenty acres of land have been purchased for this purpose by our friends. A native teacher has been employed at this station a few months during the year, and has succeeded in the establishment of a school, which I expect will increase in the number of its scholars when our accommodations are completed.

In connexion with Fairfield, Bird Rock and Fortune's Island have been visited, and at each place the labours in which we have been engaged have succeeded to some extent. Two persons were added to the church by baptism at the former place, and two on a former occasion at the latter place. We have thus far been employed in this sphere of labour in ploughing; after a while, with God's blessing,

we hope to reap in accordance with the nature of the seed sown.

LONG ISLAND.

The extent of this island is perhaps ninety miles, its population widely apart, and the localities of the people not always easy of access. Here we have six stations. At Dead Man's Cay the cause had not prospered for some time, in consequence of the interference of an aged man who claims to be the sole leader of the people. However, arrangements were made which, I hope, may tend to place the little interest on a solid basis. Ground was purchased on which to build a chapel, and now I expect the friends are engaged in its erection. At Strawberry Hill and Knowles's, additions were made to the cause by baptism; and at Adderley's there were a good number of inquirers. The church at the Harbour I found more lively than either of the other churches. A new and neat chapel had been built by our friends during the year; and the church, active in all the duties of their profession, afforded cause of exultation. Two pigs were given to me for the furtherance of the gospel in Africa, one of which weighed 140 pounds. The means of grace had at all times been well attended, and our zealous brethren, Gibson and others, engaged occasionally in visiting the sister churches on the island. It was cause of grief to me to find no Sunday-schools connected with our small churches here; but our friends have commenced their formation, and it is hoped that the result may be abundant success. Few persons in our connexion can read, consequently schools had not been formed. It is our intention to place a teacher in this place as soon as possible.

ANDROS ISLAND.

At Red Bay the cause has evidently improved during the last year. I was greatly delighted with the inquiring spirit evinced by the people and their leader. An American Indian had a number of scriptures turned down which he wished me to expound. Thus during the day, and even as I lay at night in my hammock, there was work for me to regard of a nature the most agreeable. Our little missionary meeting appeared to draw out the compassion of their souls toward those who have no one to care for their welfare. As there is abundance of wood on this island, plates were promised for the chapel in course of erection at Governor's Harbour. May all our hopes be realized.

RAGOED ISLAND.

Cases of delinquency required and received attention at this place; but they were perhaps mostly of a character which might have passed unnoticed in England, or at least have only subjected the offender to a slight reproof. Our sorrow, however, was mingled with joy.

Several interesting characters were baptized at Albert Town, and also at Racoon Cay. Our friends were happy to receive a visit, and backward for me to leave, them. I left them with the urgent request, "Soon come and see us again."

Grand Bahama was visited by brother Casper in May last, when meetings of a solemn and interesting character were held. The baptizings which occurred were evidently attended with a divine blessing, and the poor people engaged to do all they could toward the support of a native teacher left among them.

A small congregation has been formed at Green Turtle Cay Abaca, and the people are anxious for a teacher to dwell among them.

The population of this place is considerable, and the place may ultimately prove an important station.

The Berry Islands have twice been visited by native teachers, and their scattered inhabitants collected together on the Lord's day. One person has been baptized, and another is on the way to God. On the week-days our native teachers gathered as many of the children together as they could, and kept school. The inhabitants of these islands are so few, their localities so distant, and our means so limited, especially since your communication on the financial state of the Society, that a teacher cannot be placed here although the poor people earnestly wish for one, and feel grieved at his absence.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER will be held in the Library of the Mission House on the morning of Thursday, April 23rd, at eleven o'clock.

ANNUAL SERMONS, APRIL 23rd & 20th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. D. GRIFFITHS, of Accrington, and the Rev. JAMES HAMILTON, of Regent Square, London. The former will preach at Surrey Chapel on the evening of Thursday, April 23rd, and the latter at the Poultry Chapel, on the morning of Wednesday, April 20th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 26th.

The following are the arrangements (so far as completed) for April 26th.

The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. B. Bowes
Alie Street, Little	Rev. P. Dickerson...	Rev. P. Dickerson...	Rev. P. Dickerson
Artillery Street	Rev. G. Moyle .....	... ..	Rev. G. Moyle
Battersea	Rev. Dr. Godwin ....	... ..	Rev. D. Gould
Blandford Street	Rev. W. B. Bowes	... ..	Rev. W. G. Lewis

PLACES.	MORNING.	AFTERNOON.	EVENING.
Bow	Rev. W. R. Baxter	... ..	Rev. W. R. Baxter
Brentford, Old,	Rev. Mr. James.....	... ..	Rev. Mr. James
Brentford, New	Rev. Dr. Hoby .....	... ..	Rev. F. Wills
Brick Lane, Old Street	Rev. J. A. Jones ...	... ..	Rev. J. A. Jones
Brixton Hill (Salem Chapel) ...	Rev. C. J. Middleditch	... ..	Rev. J. H. Hinton, M.A.
Brompton	Rev. E. Davis .....	... ..	Rev. C. E. Birt, M.A.
Camberwell	Rev. O. Winslow ...	Rev. W. Upton* ...	Rev. J. Hill
Chelsea, Paradise Chapel	Rev. J. E. Archer...	... ..	Rev. J. Sprigg, M.A.
Church Street, Blackfriars.....	Rev. G. Cole .....	... ..	Rev. J. Webb
Clapham	Rev. J. M. Daniell	... ..	Rev. Dr. Godwin
Cumberland St., Curtain Road	Rev. H. Killen .....	... ..	Rev. C. Box
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. W. Brock
Eagle Street	Rev. H. Dowson.....	... ..	Rev. C. J. Middleditch
Eldon Street (Welsh).....	Rev. Mr. Evans.....	... ..	Rev. Mr. Evans
Gravesend	Rev. R. H. Marten, B.A.	... ..	Rev. R. H. Marten, B.A.
Greenwich, London Street.....	Rev. J. Webb .....	... ..	Rev. B. G. Lemaire
Greenwich, Lewisham Road ...	Rev. Josh. Russell...	... ..	Rev. J. M. Daniell
Hackney	Rev. J. Edwards ...	Rev. D. Katterns ...	Rev. Dr. Cox
Hammersmith	Rev. J. Millard ...	Rev. I. M. Soule ...	Rev. J. Bird
Hampstead, First Church	Rev. J. Castleden ...	... ..	Rev. J. Castleden
Harlington	Rev. E. Carey .....	... ..	Rev. J. George
Hatcham	Rev. S. Green .....	... ..	Rev. Mr. Pond
Henrietta Street	Rev. J. Sprigg, M.A.	... ..	Rev. Dr. Hoby
Highgate	Rev. J. Peacock ...	T. Challis	Rev. G. H. Orchard
Homerton	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Buttesland Street.....	Rev. J. Rothery	... ..	Rev. J. Rothery
Ilford, Turret Place	Rev. J. Jackson ...	Rev. J. Jackson.....	Rev. J. Jackson
Islington Green	Rev. S. Nicholson...	... ..	Rev. W. M. Bunting
Jamaica Row, Bermondsey .....	... ..	... ..	... ..
John Street, Bedford Row.....	Rev. J. H. Evans...	... ..	... ..
Kennington, Charles Street ...	Rev. Mr. Attwood	Mr. Baker	Rev. Mr. Attwood
Kensington	Rev. F. Wills.....	Rev. J. Bird*.....	Rev. J. Millard
Keppel Street	Rev. T. Swan.....	W. H. Watson, Esq.*	Rev. R. Roff

PLACES.	MORNING.	AFTERNOON.	EVENING.
Mase Pond	Rev. J. Aldis .....	... ..	Rev. Dr. Leifchild
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
New Park Street.....	Rev. W. Brock	Rev. J. Curwen*...	Rev. J. Smith
Pockham .....	... ..	... ..	... ..
Poplar	Rev. T. Horton.....	... ..	Rev. J. A. Baynes, M.A.
Prinspot Street, Little	Rev. W. F. Burchell	... ..	Rev. C. Stovel
Regent Street, Lambeth.....	Rev. J. Statham ...	... ..	Rev. W. Fraser
Romney Street, Westminster...	Rev. J. Smith.....	... ..	Rev. J. Statham
Salter's Hall	Rev. G. H. Davis...	... ..	Rev. S. Nicholson
Shacklewell	Rev. J. Cox .....	... ..	Rev. G. H. Davis
Shakespeare's Walk	Rev. T. Moore .....	... ..	Rev. E. Davis
Shoreditch, Providence Chapel	Rev. H. H. Dobney.	... ..	Rev. T. Swan
Shoreditch, Ebenezer Chapel...	Rev. J. Angus, M.A.	... ..	... ..
Shouldham Street, Paddington	Rev. W. A. Blake...	Rev. W. Fraser*....	Rev. O. Winalow
Spencear Place, Goswell Road...	Rev. G. H. Orchard	Rev. J. Russell*....	Rev. J. Angus, M.A.
Stepney College Chapel	Rev. C. E. Birt.....	... ..	Rev. P. Cater
Tottenham	Rev. R. Roff .....	... ..	Rev. Jas. Edwards
Trinity Chapel, Borough	Rev. J. Dawson.....	Rev. W. G. Lewis...	Rev. H. Dowson
Union Row, Kingland	Rev. T. Garritt.....	... ..	Rev. J. Garritt
Vernon Chapel, Bagnigge } Wells Road	Rev. O. Clarke .....	... ..	Rev. W. F. Burchell
Walworth, Lion Street	Rev. D. Gould	Rev. J. Statham*...	Rev. S. Green
Walworth, Horsley Street	Rev. R. G. Lemaire	Mr. W. W. Stanger	Rev. T. Horton
Wandsworth.....	Rev. W. Ball.....	... ..	Rev. W. Ball
Waterloo Road.....	... ..	... ..	Rev. J. Branch
West Drayton .....	... ..	... ..	Rev. E. Carey
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. E. R. Hammond
Woolwich, Queen Street	Rev. John Cox .....	... ..	Rev. John Cox
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. H. Killen

Collections will be made after the above services. }

ANNUAL MEETINGS OF JUVENILE AUXILIARIES, APRIL 27th.

The annual meetings of the young friends of the Society will be held on Monday, April 27th, at New Park Street Chapel, Borough, and John Street

Chapel (Rev. J. H. Evans's). The chair will be taken at both places at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 28th.

In addition to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 28th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 30th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 30th of April: the chair will be taken by S. M. Peto, Esq., of London, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

The adjourned meeting will be held at FINSBURY CHAPEL, MOORFIELDS, on the evening of the same day. The chair will be taken by SIR EDW. N. BUXTON, BART., at half-past six.

NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

THE FINANCIAL STATE OF THE SOCIETY.

For several months the financial state of the Society has occupied the grave attention of the Committee. In October last, letters were written to the missionaries of the Society restricting their expenditure as far as possible, for the next twelve months. At the same time, various plans have been considered for freeing the Society from the balance which was due at the commencement of the year in April, 1845, and which during the year has been considerably increased. This increase is owing principally to the large and unexpected expenses of the mission to Western Africa, and to the expensiveness of our Indian mission. New stations in Trinidad and Hayti have also cost several hundred pounds. There is, therefore, reason to fear that there will be a considerable balance against the Society at the close of the present financial year.

In December last, Dr. Cox and Dr. Steane brought forward a plan for meeting

the debt of the Society, on the principle of a shilling contribution. After a lengthened conversation it was resolved :—

That the debt owing by the Society has now arrived at a magnitude which renders it desirable and important that some measures should be adopted for its liquidation.

That the question of the most suitable and effectual method of attaining this end, and especially the scheme now laid on the table by Drs. Cox and Steane, be referred to a sub-committee to report thereon to this committee.

After mature consideration the sub-committee reported :—

That having considered the matter referred to them, they are of opinion that the scheme of soliciting from the friends of the Society the sum of one shilling each, is the most likely to prove effective.

They recommend, therefore, that early in April next, an application be made throughout the country for donations of one shilling, and that when practicable this application be made through the medium of the pastors of the churches.

The sub-committee think, however, that in most cases brethren must be specially deputed to solicit these donations ; they recommend, therefore, that brethren be requested to visit various towns and districts wherever necessary, and that the whole effort should not be extended over a period of more than three months.

Resolved :—That the same be received and adopted. Resolved, also, That the foregoing report be referred to Dr. Cox, with the respectful request of the committee that he will undertake to carry out the recommendations of the sub-committee.

At a committee-meeting, held on March 12th, 1846, the following resolution was adopted :—

Dr. Cox having expressed his willingness to comply with the request of the committee relating to the shilling contribution for liquidating the debt of the Society,

Resolved :—That the committee are much gratified by the communication now made to them, and express their earnest hope that Dr. Cox will find the pastors of our churches generally disposed to lend him their cordial co-operation, and that every facility be afforded him which it is in the power of the committee to give.

Our friends will no doubt hear further in reference to the above plans. At present we can only commend the Society to the sympathy and prayers of the churches.

FOREIGN LETTERS RECEIVED.

AFRICA	CAPE TOWN	Stephen, Mrs.	Dec. 11.
	CLARENCE	Prince, G. K.	Sept. 18.
AMERICA	BOSTON	Peck, S.	Feb. 28.
	HALIFAX	Nutting, J. W.	March 2.
	MONTREAL	Cramp, J. M.	Feb. 25.
		Girdwood, J.	Feb. 25.
	NEW YORK	Colgate, W.	Feb. 12.
		Cone, S. H.	Feb. 21.
ASIA	CALCUTTA	Thomas, J.	
	DELHI	Thompson, J. T.	Jan. 6.

THE MISSIONARY HERALD

	HONG KONG.....	Macgowan, D. J.....	Jan. 1845.
	JESSORE	Parry, J.....	Dec. 31.
	KANDY.....	Dawson, C. C.....	Jan. 15.
	MUTTRA	Phillips, T.	Jan. 20.
	PATNA.....	Beddy, H.....	Jan. 1.
	SAMARANG	Brückner, G.....	Oct. 1.
	UPPER INDIA.....	Anon.....	No date.
BAHAMAS.....	NASSAU	Capern, H.....	Feb. 11.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 28.
		Jones, J.....	March 9.
HAYTI	JACMEL	Francies, E. J.	Jan. 21.
HONDURAS	BELIZE	Braddick, G.....	No date.
		[Buttfield, J. P.....	Jan. 19.
		Henderson, A.....	Dec. 27.
		Kingdon, J.....	Jan. 12.
JAMAICA	CALABAR	Tinson, J.	Feb. 5.
	FALMOUTH	Abbott, T. F.....	Feb. 2.
	FULLER'S FIELD	Hume, W.....	Jan. 20.
	KINGSTON	Oughton, S.	Jan. 22.
		Do., & others.....	Feb. 7.
		Rouse, G.....	Feb. 6.
	MOUNT CAREY	Burchell, T.....	Feb. 5.
		Cornford, P. H.....	Feb. 5.
	SPANISH TOWN.....	Phillippo, J. M.....	Feb. 6.
	YALLAH	Hands, T.....	Jan. 22.
TRINIDAD	PORT OF SPAIN	Cowen, G.....	Jan. 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Meen, Shoreditch, for two parcels of books ;
 Miss Fuller and the Misses Daintree, for a box of useful and fancy articles, for *Trinidad* ;
 The Religious Tract Society, for grants of books for *Messrs. Newbegin and Merriek*,
Western Africa, and *E. J. Francies, Hayti* ;
 Mrs. McAll, Woodford, for a parcel of Baptist Magazines.
 A Friend, for a parcel of magazines, for *Western Africa* ;
 Miss Cook, Norwich, for a parcel of magazines ;
 Friends, Paradise Chapel, Chelsea, for a parcel of clothing, for *Western Africa* ;
 J. B., Islington, for a parcel of magazines ;
 T. C. M., for a parcel of magazines ;
 Ladies of Zion Chapel, Bradford, by Mr. Cook, for a case of clothing, tools, &c., for
Western Africa ;
 Friend, Marylebone Street, for a parcel of magazines.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 February, 1846.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
Anon., by Rev. M. Kent	1 0 0	Jacobson, Miss, for Colo-	1 0 0	David, Mrs., box	0 14 10
Davies, Rev. Dr.	1 1 0	nies	1 1 0	Dunt, Mr. T., for Ja-	
Dimsdale, Mrs.	2 0 0	Meacher, Mrs.	1 1 0	maica Special Fund...	5 0 0
Hooper, Mr. B.....	1 1 0	<i>Donations.</i>		Friend.....	20 0 0
		Bannister, Mr. W.	0 6 0	Haddon, Mr., for Ja-	
		Benson, R., Esq.	25 0 0	maica Special Fund...	10 0 0

	£	s.	d.
Kinnaird, Hon. A.	10	0	0
Newton, Mrs.	1	0	0
R. B.	0	4	6
Thank-offering for Special Deliverance	20	0	0
Wilson, Mrs. J. Broad- ley	30	0	0

LONDON AND MIDDLESEX
AUXILIARIES.

Brentford, New—			
Watkins, Mr. C., for Jamaica Special Fund	3	0	0
Meard's Court	5	19	6
Salter's Hall—			
Proceeds of Lecture... ..	5	13	2
Walworth, Lion Street, Sunday School	6	6	0

BEDFORDSHIRE.

Leighton Buzzard—			
Proceeds of Lecture... ..	1	8	6
Sharnbrook—			
Collection	4	11	0
Williamson, Mr., for Jamaica Special Fund	1	17	6
Weburn—			
Proceeds of Lecture... ..	1	8	0

BERKSHIRE.

Newbury—			
Collections	10	3	0
Contributions	15	1	8
Do., Sunday Schools	2	16	5
Wallingford—			
Proceeds of Bazaar	20	0	0
Do., for Entally	10	0	0
Windsor—			
Collections	4	13	5
Contributions	4	14	6

BUCKINGHAMSHIRE.

Ashott	1	0	0
Chesham—			
Glover, Mr. S.	2	2	0
Stoney Stratford—			
Proceeds of Lecture	1	18	6

CAMBRIDGESHIRE.

Cambridge, balance.....	18	9	6
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CORNWALL.

CORNWALL.....	33	1	1
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CUMBERLAND.

Carlisle—			
Collection, Indepen- dent Chapel	1	9	10
Contributions	5	0	0
Maryport—			
Collections	4	3	6
Contributions	9	2	0
Do., Sunday School	0	10	0
Whitehaven—			
Collections	8	9	6
Contributions	2	14	6
Do., for Translations	0	10	0
Do., for Schools	8	5	0
Wigton—			
Dogson, Mr. R., for Schools	0	10	0
Workington—			
Collection	1	14	7

DEVONSHIRE.

Tavistock—			
Contributions, by Miss Angas	8	0	0

DURHAM.

Sunderland—			
Collections	13	16	8
Contributions	11	6	10
Do., for Jamaica Special Fund	2	10	6
Do., for Schools	0	10	0

ESSEX.

Ashdon—			
Collection	3	15	0
Contributions	1	11	0
Colne—			
Piper, J. D., Esq., for Jamaica Special Fund	5	0	0
Loughton—			
Contributions	0	16	6
Do., for Outfits	1	16	0
Saffron Walden—			
Collections	9	12	0
Contributions	18	7	2
Do., Juvenile Society	2	0	0
Do., for Schools	1	0	0

GLOUCESTERSHIRE.

Gloucester—			
Proceeds of Lecture	2	15	0
Tewkesbury—			
Knight, Mr. W., for Jamaica Special Fund	1	0	0

HAMPSHIRE.

Basingstoke—			
Draper, Mr. W.	5	0	0
Beaulieu—			
Burt, Rev. J. B.	31	1	0
Do., for Canada	5	0	0
Guernsey, on account ...	15	0	0
Jersey—			
Collections	5	9	0
Contributions	2	16	8
Do., Juvenile and Sunday School	2	8	4
Southampton—			
Collections	15	0	0
Contributions	8	3	10
Do., Juvenile Society	5	1	6

HEREFORDSHIRE.

Leominster—			
Contributions	7	2	8

HERTFORDSHIRE.

Haifield—			
Contributions, by Miss Beecroft (moiety)	1	7	
St. Albans—			
Collections	15	10	0
Contributions	17	14	6
Do., Juvenile So- ciety and Sunday School	17	12	8
Do., for Entally	2	10	0

	<u>53</u>	<u>7</u>	<u>2</u>
Acknowledged before,			
and expenses.....	38	7	8
	<u>14</u>	<u>19</u>	<u>6</u>

HUNTINGDONSHIRE.

Ramsay—			
Palmer, Mr. L., for Jamaica Special Fund	0	10	0

KENT.

Ashford—			
Proceeds of Lecture	4	2	6
Borough Green—			
Collection	3	10	6
Contributions	5	6	0
Chatham, Zion Chapel	28	10	4
Cranbrook—			
Proceeds of Lecture	2	0	0
Deal—			
Proceeds of Lecture... ..	4	7	5
Dover, Salem Chapel—			
Proceeds of Lecture... ..	1	5	8
Eynsford—			
Collection	4	18	7
Contributions	6	10	8
Do., Sunday School	1	5	10
Eythorne—			
Proceeds of Lecture	2	0	0
Meopham—			
Collection	2	16	9
Contributions	3	7	0
Do., Sunday School	0	10	0
Town Malling—			
Collection	4	13	4
Contributions	4	6	8
Woolwich, on account	15	0	0

LANCASHIRE.

Bolton, Moor Lane	2	0	0
Manchester—			
Proceeds of Lecture	1	0	0
Rochdale—			
Legacy of Laura Bur- chell	1	2	0

LINCOLNSHIRE.

Boston—			
Collections	5	2	5
Contributions	4	3	7
Do., Sunday School	0	6	0
Burgh—			
Collections	5	0	0
Horncastle—			
Collections	7	15	4
Contributions	7	14	5
Do., Sunday School	1	0	1
Horsington—			
Collection (moiety)	1	2	0
Partney—			
Collection	1	2	10

NORFOLK.

Attleburgh—			
Proceeds of Lecture	4	0	0
Disa—			
Proceeds of Lecture	3	10	6

NORTHUMBERLAND.

Berwick—			
Friends, by C. Robson	1	8	6
Newcastle, New Court—			
Contributions, for Out- fits	0	17	0

OXFORDSHIRE.

OXFORDSHIRE AUXILIARY—			
Abingdon	39	13	10
Arlington	6	3	11
Chadlington	2	5	6

	£	s.	d.		£	s.	d.		£	s.	d.
CHIPPING NORTON				WILTSHIRE.				PENBROCKSHIRE.			
Coate, Bampton, &c.	7	0	8	Bratton—				Bethlehem—			
Farrington	3	0	0	Collection	1	16	9	Collection	1	3	8
Fairford, 1844	4	5	0	Contributions	15	13	1	Haverfordwest—			
Do., 1845	5	0	0	Do., Sunday School	0	12	3	Collections	17	0	0
Hook Norton	7	10	3	Do., for Patna Orphan Refuge	4	0	0	Contributions	109	4	2
Lechlade	3	14	8	Wootton Bassett—				Do., for Jamaica Special Fund	25	0	0
Oxford	43	13	0	Contributions	2	10	0	Do., for China	30	0	0
Woodstock	5	13	3								
Banbury—				WORCESTERSHIRE.				MARION.			
Proceeds of Lecture	4	10	9	Blockley—				Collection	0	5	0
Hook Norton—				Proceeds of Lecture	1	14	2	Middle Mill—			
Contributions, by Mrs. Wheeler, for <i>Outfits</i>	0	10	0					Collection	3	0	0
								Contributions	18	12	7
SOMERSETSHIRE.				YORKSHIRE.				SALEM—			
Bristol, on account	90	2	6	NORTH OF ENGLAND, on account, by Rev. P. J. Saferly	50	0	0	Collection	1	18	10
				Ripon—				Sandy Haven—			
SUFFOLK.				Contributions, by Mrs. Earle	4	0	0	Collection	0	3	6
Eye—				Scarborough, on account	40	0	0				
Proceeds of Lecture	3	11	0					RADNORSHIRE.			
Stradbroke—				NORTH WALES.				Bwicheygarth			
Proceeds of Lecture	5	9	0	CARNARVONSHIRE.				Dolau—			
				Capel y Beirdd	2	5	0	Collection	2	2	2
WARWICKSHIRE.				Carnarvon	9	19	8	Contributions	1	0	0
Birmingham—				Garn	2	0	0	Liwyn, Neuadd	0	12	0
Collection, Public Meeting	36	11	5	Llanllyfni	1	0	0	Maesyrhelem	0	13	9
Contributions, for Jamaica Special Fund	118	3	5	Pontycwm	2	0	0	Morlah	1	0	0
Cannon Street	99	9	5					Nantgwyn—			
Bond Street	75	9	9	MONTGOMERYSHIRE.				Collection	1	2	6
Mount Zion	24	15	9	Talywain, Plisgah, for Morlais Chapel	1	5	0	Contributions	0	5	9
Newhall Street	7	17	3					Newbridge	2	5	7
Heneage Street	17	16	0	SOUTH WALES.				Rhayader	1	6	0
Cradley	2	5	0	BRECKNOCKSHIRE.				SCOTLAND.			
Darkhouse Coseley	12	13	6	Builth—				Falkirk	1	15	0
Dudley	15	14	2	Collection	2	0	0	Leith—			
Netherton	1	2	5	Contributions	0	10	0	Auxiliary Society	28	11	3
West Bromwich	7	0	0	Pontycelyn—							
				Collection	4	10	8	FOREIGN.			
Acknowledged before and expenses	397	14	7	Contributions	1	8	0	Africa—			
	21	3	6					Cape Town, by Mrs. Stephen	4	10	0
Leamington—				GLAMORGANSHIRE.				Bahamas—			
Smith, Rev. T. H., A.S.	2	2	0	Dinas	1	10	0	Grand Cay	15	0	0

The Treasurer of the Baptist Missionary Society begs to acknowledge the receipt of £5 from Upper India, £2 10s. of which he has appropriated to the Baptist Mission in Western Africa, and £2 10s. to the Society for the Evangelization of the Jews.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. In EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE

ANNIVERSARY SERVICES.

THE Committee have much pleasure in announcing that THE ANNUAL SERMON will be preached by the REV. SAMUEL NICHOLSON, of Plymouth, at the Rev. J. H. Evans's Chapel, John-Street, on Friday evening, April 24th. Service to commence at half-past Six o'clock.

They also request particular attention to the following resolution, passed unanimously at their last meeting:—

“That the Subscribers to the Society, and all Baptist ministers friendly to its principles, be invited to meet the committee on the morning of Monday, April 27th, at Ten o'clock, at the Mission House, to hear details respecting the proceedings of the past year, and offer any suggestions that may occur to them, for the promotion of the Society's interests.”

THE ANNUAL MEETING will be held at Finsbury Chapel, on Tuesday evening, the 28th. The chair to be taken at half-past Six precisely, by J. L. PHILLIPS, Esq., of Melksham.

* * Several applications having been received from readers in the employ of the Society for extra aid, on account of the distress arising from the failure of the potato crop, and it being probable that similar applications will arrive shortly, it is earnestly hoped that special contributions for this object may be made. The suffering is great. The general funds of the Society are not available for this purpose, even if they were abundant. Surely such an appeal will not be made in vain. We entreat our friends to be *liberal and prompt!*

Mr. WATSON has forwarded the following account of the quarterly meeting recently held at Limerick. These meetings have been productive of much good. The time between the services is spent in devising means of increased usefulness, and prayer to God for his blessing on them.

I embrace the earliest opportunity of letting you know how the meetings of our Southern Association went off, during the past week. From various circumstances we had not many of our brethren present. Brother Hardcastle was called to mourn over the loss of his eldest son; and his remains were being committed

to the tomb on the day of our first meeting. Brother Gould, who was to have preached, was prevented coming in consequence of his anticipated removal to England; another brother was detained by illness; yet our meetings were good. On Tuesday, the 3rd, I was called to occupy brother Gould's place in preaching the association sermon, and though the evening was excessively wet, the chapel was as full as it could be. On Wednesday evening we had a public meeting, when stirring addresses were delivered by brethren John Hamilton, Williams (Independent), McCarthy, Wilson (of the Scot's church,) and C. Sharman. The attendance very good. We had a tea-meeting on Thursday evening, when the chapel was

crammed; and after tea, there were addresses by Messrs. McCarthy, Wilson, Williams (Independent), and McDonald (Wesleyan). Upon each morning we had a prayer-meeting at eight o'clock, and an address was delivered; and at these meetings the attendance was very encouraging. I saw a vast improvement as regards attendance, when compared with the last association in Limerick; and it was pleasing to see brethren of other Christian communities coming forward to lend a hand—to bid us God speed. We really felt that it was good and pleasant for brethren to dwell together in unity. I trust that a lasting interest has been produced in the minds of many in behalf of our Society, through the interesting communications of brother McCarthy with respect to its early operations, in connexion with schools and preaching. Whilst we rejoice in the success of agency employed by other sections of the church of Christ—(would that they were increased a thousand fold!) yet we think we can press our claims for the continued and greatly enlarged support of all those who love our Lord Jesus Christ in sincerity and truth.

The meetings have cheered the heart of our beloved young brother recently located in the place; on his behalf we thank God and take courage.

In another letter Mr. WATSON describes an interesting service recently held in Cork. Our friends will see that the gospel is not preached in vain.

Last evening, Feb. 13th, I baptized two persons who had applied for admission to the church. One of them, our schoolmaster, was once a Romanist, but at the time of my engaging him, he was a member of the establishment. He soon, however, began to attend constantly, and expressed a desire to unite with us. I was very anxious that he should not take any decided step, until I was assured that he was fully convinced of the scripturalness of our principles and practice. An intimate acquaintance with him, for the last year and a half, has afforded ample proofs of his piety and fitness for fellowship.

I am likewise informed by those who know the fact, that he sacrificed much as regards worldly interests in leaving the church of Rome; and I know Romanists who still esteem him, notwithstanding his heresy! His son, an interesting lad of seventeen years of age, stands as a candidate for baptism and fellowship; but at present he is unable to leave his room, owing to severe indisposition.

The other has attended about the same time, and I have known him well. He was led to decision by a sermon from these words—"A disciple of Jesus; but secretly, for fear of the Jews." The text seemed exactly to describe his state of mind.

On the occasion of the baptism, the chapel was quite full. During the address, there was the utmost attention. Though the curate of St. Michael's cautioned his people against going to the dissenters, we had many of his people, and others of the establishment, beside many Romanists. I endeavoured to set forth the doctrine of justification by faith, and commended the Saviour to the earnest attention of all.

The Blackrock station is flourishing greatly. I go there every Thursday; and, if we go on as we have lately, the place will be again too strait for us, notwithstanding the recent enlargement.

PHILIP WILLIAMS, the reader labouring in this district, observes in his last letter:—

Though I have nothing very remarkable to state during the past month, yet it is pleasant to see we are going on well. The congregations are very good, both in Cork and Blackrock. *Some Romanists drop in from time to time to our late services. I have had several inquiring with me this time past. Some of them are very promising.*

Several contributions having been sent by friends from various parts of the country, in answer to Miss Shaw's appeal respecting an evening school, and she having requested it might be continued another quarter, which has been done, it will gratify those who have assisted in promoting the object to know that it has been accomplished. Miss SHAW writes, Feb. 10th:—

The school is getting on well. The priest is, by intervals, opposing us, as usual. He told the people who sent their children, that they would be lost for doing so. He spoke severely at confession last week, and said he would not raise a hand over them. The children were all at school next morning. But we must persevere patiently and humbly. I trust the seed sown here will bring forth much fruit.

THOMAS COOKE, of Mountain River, has forwarded an interesting letter from a person who had often heard Mr. WILLIAMS, of Bristol College, who spent his last vacation in the west of Ireland. The testimony of many with whom he had conversed, of the great acceptableness of our young brother's ministry there, *even to Romanists*, is highly gratifying.

Though scarcely any thing but ignorance and superstition prevails about these parts, yet all who heard Mr. Williams were highly

pleased. Some of the Romanists declare he was the best preacher they had ever heard. I asked one young man to go and hear him after mass. He said he was ashamed. I told him it was no harm to go and hear the happy news that Jesus Christ came into the world to save sinners, like him and me. He refused then; but soon after I saw him again, and gentleness and love prevailed, and he said he would go, for he hoped he was a man of God. He went, and several other Romanists, and they were all greatly pleased.

When Mr. Williams was at E—, the Roman catholic bishop endeavoured to persuade his flock not to hear; but many of them said that he could not preach as well. Very many were sorry he could not speak outside the chapel, as all could not get to hear. He will be remembered by all who did attend. They have his texts now as well as when he was with them. Since he was here the Lord has begun a great work in the hearts of some of the people. *Popery's chain is broken with many; and the priests cannot mend it again. There are many applications for bibles and tracts. Blessed be God, he has called me out of popery! May many more accept the call! Many are asking when Mr. Williams will come again; and many wish he would come and live here altogether.*

PATRICK BRENNAN writes, Feb. 21:—

I find the people very willing to hear the word of God. If it were not for the priests we could go into every house, and read the word, without any annoyance. But the time is coming when there will be no such hindrance even as this.

In the beginning of the week I went to visit a poor Romanist woman, who was very ill. She had often heard me read the Irish testament. When I came, she lifted up her head and said, "Thank God you are there! you will read for me." I did so, and then talked to her about the way to heaven, and the great need that poor sinners had of looking to Jesus. She paid the greatest attention. I asked her, did she understand what was said. She told me she did, and that she was happy in her mind since I had begun to speak to her about the work of Jesus, and his willingness to save poor sinners. As I was leaving, she earnestly said, "May God bless you and yours!" I promised to call again next day; and, to my surprise, when going, heard she was dead. I trust the word she had so often heard was blessed to her soul.

Bread cast on the waters is found after many days. The same letter supplies a striking example of this scripture, and shows that efforts are crowned with success, though the result is not always known.

About *twelve months* ago, I was on my return from one of the schools. I met a decent countryman, with whom I got into conversation, and soon turned it to the best end. He was very attentive while I pointed out the value of the word of God, and the duty of every man to read it. Before we parted, he expressed a wish to have a bible, and I told him if he would call on me in Boyle he should have one.

I did not see him after until about *three weeks* since. He was coming to my house, and immediately reminded me of my promise. I wanted to know why he did not call before. He said he had borrowed one, and had been carefully reading it, but had not had an opportunity of seeing me. We had a pleasant conversation, and I got him a copy, and gave him some tracts. No man could appear more thankful, and he left promising to read them to his neighbours.

Mr. M'ADAM's letter for February supplies much information; from which we select the following:—

I lately inspected the Crossmalina school, which is indeed in a flourishing condition. I was delighted with some answers of the Romanist children. I then went out of the town, and had some good opportunities of speaking about the wonderful love of God to perishing sinners.

When I went into Mr. K.'s shop, a man at once began a conversation by asking me whether there was such a place as purgatory. "Yes," said I, "there is; the fountain set open for sin and all uncleanness, the blood of Jesus." I afterwards went to a wake of a respectable Romanist. The people heard me with deep attention, and one exclaimed after I had spoken: "*It is not by our good works we can be saved, but only by the grace of God.*" The next day I went to the funeral, and a multitude of people paid great attention. There were four priests in the parlour, who must have heard all that passed.

The same night, another Romanist, a shrewd man, who is inquiring anxiously into the doctrines of his church, came to me, and spoke about purgatory, a subject very often brought up now. He said he did not believe there was any such a place, and he thought the priests did not believe in it either; "for," said he, "I lived with a priest seven years, and one night, finding him in a good humour, I quietly asked him whether there was such a place as purgatory." "You are very inquisitive," said he. "I want true information," said I; "Well then," he said, "there are only heaven and hell, and the poor have a purgatory enough to pass through in this world."

The desire of the Scriptures and tracts seems to be extending rapidly; all the

readers mention it, and deplore the want of a sufficient number to meet the demand. JOHN MONAGHAN, amongst others, states in his last communication,—

During the early part of last month, I spent four days in the neighbourhood of R—, where I visited and stated the gospel to *forty families, thirty of whom were Romanists*, among whom I distributed about seventy tracts. I held four prayer meetings, and had a good attendance, nearly as many Romanists as protestants were present.

At B— I visited thirty-one families. Many of the Romanists here are growing very intelligent in scriptural knowledge, and say they will not be prevented by any one from reading the bible. I gave away two copies and thirty-five tracts, and double the number would not satisfy the demand. Held two prayer meet-

ings, and at each there were several Romanists, who waited after the meeting, making such inquiries as *evidently showed they were in search of the truth.*

In the barony of T— spent three days. Held two prayer meetings, and on these occasions, while travelling along the road, was invited by Romanists to read and pray with them and their families. Here a great desire was manifested for tracts, particularly "*The Sinner stripped of his own Righteousness*," and "*Imputation*," lately written by Mr. Bales. They are in great request, and very much read at present, which shows the Romanists are becoming more intelligent, and will soon be able to judge for themselves. I have distributed this month four copies of the scriptures, and about one hundred and thirty tracts, given to persons who are anxious, I hope, to profit by them.

POSTSCRIPT.

We earnestly beg those friends who have any contributions to forward, which they wish to appear in the Report, to send them without delay. This month closes the financial year; and as the accounts must be made up and audited before the meeting of subscribers and ministers takes place on the 27th inst., it will be seen how desirable it is to forward such monies at once.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Ross, Miss Rowles	1	0	0	London—			
March, Collection	2	15	7	W. Blakemore, Esq.	2	2	0
Wisbeach, do.	4	7	10	Mrs. Meacher.	1	1	0
Boston, do. and Subs.	5	7	6	R. B.	0	4	6
Long Sutton do.	3	0	10	Barnett, Mr. J.	1	1	0
Fleet, do.	1	11	8	Overbury, Mr. B.	1	1	0
Bacup, by Mr. Howarth	5	0	0	Young, Mrs. for Easby School	0	15	0
North Shields, by Mr. Carrick	2	10	0	Whiteborne, J. Esq.	2	2	0
New Brentford, Mr. C. Watkin	1	0	0	Walters, W. Esq.	1	1	0
Newcastle, Mr. Angus, Whitlefield	0	10	0	Friend	10	0	0
Ripon, Mr. Earle	1	0	0	A Layman's Sermon at Devonshire Sq.	1	1	0
Beaulieu Bells, Rev. J. Burt	1	1	0	Do. Waterloo Road.	1	0	0
Haverfordwest, W. Rees, Esq.	10	0	0	Do. Denmark Place.	0	10	6
Berwick Friends, by Mr. C. Robson.	0	10	0	Wotton-under-Edge, Collection and Subs.	2	5	0
Bristol Friends, by Mr. Harvey, for Easby School	1	0	0	Tewkesbury, Collection and Subs.	2	19	0
Beverley, W. G. and W. G. Jun.	2	0	0	Cheltenham, do.	14	14	0
Eyemouth Friends, by Mr. Robson, Berwick	1	3	0	Canterbury, by Mrs. Flint.	6	2	0
Cilpstone, Weekly Subs. by Rev. T. Gough	2	10	0	Perthshire—			
Dungannon, the church, by Rev. J. Bates.	2	10	0	Collected by Mrs. Risdon	6	6	0
Stroud, Collection and Subscriptions.	5	15	0	Do. by Mrs. Hope.	2	19	6
Avening, Collection	1	9	2	Do. after Lecture	1	6	10
Chalford, do.	0	10	0		10	12	4
Uley, do.	1	4	6	Bromagrove, Collection, &c.	1	12	0
Nuppand, do.	0	11	0	Kidderminster, Collection, &c.	3	0	1
Shortwood, do. and Subscriptions	11	3	0				
Woodchester, do.	2	11	6	TOWARDS DEBT.			
Kingstanley, do.	8	14	6	London, Mrs. Jacobson	1	0	0
				Tewkesbury, Mr. Knight.	0	10	0

Thanks to our Lynton friends for the parcel for the Cork School, through Mrs. T. Nicholson, which Mr. Watson has received. Also to Canterbury friends for articles of clothing and books, by Miss Flint; and to Eagle Street friends for a similar parcel for Ballina; by L. S. Brunier; and to Mrs. Bowie for clothes and tracts, &c. for Coleraine.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

Last year a Special Meeting of the Committee was held on the morning of Tuesday, the twenty-fifth of April, for the purpose of meeting the subscribers and friends to the Society. The chair was taken by the Treasurer; and, after prayer by the Rev. Dr. Steane, a free conversation was held on various matters arising out of the past history and present position of the institution. The necessity for amending the constitution of the Society was discussed; and the following resolution was passed unanimously:—"That, in the opinion of this meeting it is desirable that the constitution of the Baptist Home Missionary Society should be revised; and that it be recommended to the Committee of the following year to take any steps they may deem necessary to secure such revision."

In accordance with this resolution, the Committee, after mature deliberation, have prepared a document to be submitted to the consideration of their constituents. For this purpose, and for the discussion of other subjects affecting the interests of the Society,

A SPECIAL MEETING OF ITS SUBSCRIBERS AND FRIENDS

Will (D.V.) be held in the large Committee Room, Mission House, Moorgate St., on the Morning of Friday, the 24th of April, at eleven o'clock.

THE ANNUAL MEETING OF THE SOCIETY

Will be held at Finsbury Chapel, on Monday Evening, the 27th of April. The chair to be taken at six o'clock precisely.

Tea will be provided for ministers and other friends at the White Hart Tavern, Bishopsgate Street, precisely at five o'clock.

The following is the document to be submitted to the Special Meeting of Subscribers.

CONSTITUTION OF THE BAPTIST HOME MISSIONARY SOCIETY.

- I. The Society shall be called the Baptist Home Missionary Society.
- II. The object of the Society shall be to encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday schools, and such other scriptural methods as may commend themselves to the judgment of the Committee.
- III. Every person subscribing Ten Shillings a year, or upwards, either to the Parent Society or to an auxiliary; every person collecting One Pound a year, or upwards; and every pastor of a church making an annual contribution shall be a Member of the Society, and entitled to vote at its annual and special meetings.

IV. Every donor of Ten Pounds, and upwards, shall be a member for life.

V. The affairs of the Society shall be managed by a Committee composed of the Treasurer, the Secretary, and eighteen Members of the Society, six of whom shall be Ministers; the Committee shall meet monthly, or oftener if necessary; it shall be empowered to fill up vacancies; and five of its Members shall be deemed a quorum.

VI. A public meeting of the Society shall be held annually, at which the Report shall be read, the Accounts presented, and the Committee and Officers chosen for the year ensuing. A special general meeting of Subscribers shall be summoned by the Committee, at the request of twelve Members of the Society.

VII. Any district or county association for Home Missionary purposes may become auxiliary by agreeing to aid, according to its ability, the parent Institution, and to forward a copy annually of its statistics and cash account. The Parent Society to aid the Auxiliaries by occasional grants of money, by deputations, by exchange of missionaries, by suggestions of experience, or in any other mode which circumstances may render desirable.

VIII. The Treasurers and Secretaries to Auxiliaries, and all ministers, both in town and country, whose congregations contribute annually to the funds of the Society, shall be entitled to attend and vote at the meetings of the Committee.

IX. No alteration of this Constitution shall be made without an affirmative vote of two-thirds of the Members present at a special general meeting; nor unless the same shall have been proposed at a previous general meeting, or recommended by the Executive Committee.

The following is a Copy of the old "Rules and Regulations."

I. That a voluntary Subscription be opened for the benevolent and pious purposes of the Society.

II. That any person subscribing One Guinea per annum shall be a Member during the continuance of such subscription; and that a Donation of Ten Guineas, or upwards, shall constitute a Member for life. Such persons are eligible for election on the Committee, and entitled to vote at all public meetings of the Society.

III. The Committee shall consist of the Treasurer, Secretary, eleven laymen, and six Ministers, with power to add to their number; three of whom shall be sufficient to transact business.

IV. The Committee shall provide and send out, as soon as may be, after due examination, such approved Ministers of the Baptist persuasion as appear to them properly qualified for itinerant preaching; which Ministers shall be entirely under the direction of the Committee; and, together with such assistance as the Committee may judge necessary for the encouragement of village preaching by settled Ministers, shall be paid out of the funds of this Society.

V. The Committee, as they think it expedient, shall be allowed to furnish their Missionaries with Bibles, Testaments, and religious Tracts, for distribution.

VI. This Society, though formed under the countenance and direction of the Baptist Monthly Association, is at liberty to permit its agents, whenever expediency calls, to unite with Pædobaptist Ministers of evangelical principles, who may be engaged in the same general design.

From Haddenham, our friend Mr. BAILEY writes:—

I am happy to inform you that the labours of Mr. Pulsford have been attended with a very gratifying measure of success. We had crowded congregations every evening, and at the early hour of five in the morning, from two to three hundred were regularly in attendance; till the last the attention was invariably good.

Before the commencement of these revival services we had many stirring meetings for prayer, and we very generally expected a revival of religion among us. Some half dozen new inquirers, and an increased attendance at our services, induced and fostered the belief that the cause would be increased.

Yet some of the members looked upon the proposed measure with indifference; two or three others spake of it with derision; the former are gratified and more useful; the latter have committed themselves too far to allow of an early recantation. Notwithstanding, impressions deep and thrilling have been produced by these protracted services. I have seen those members who would cautiously guard against excitement, themselves overwhelmed in anguish of spirit almost insupportable over their unconverted relatives. In some instances, callous, stupid, hard-hearted sinners have been suddenly wounded and healed, killed and made alive. In other instances the word has told with slower effect; but where conscience had been frequently awakened, and convictions

had been stifled, till the mind appeared proof against truth, they have yielded to Christ. The effects produced have surprised the thoughtless, and have exceeded the expectations of the most sanguine. We have received twenty-nine members since the year commenced, *though in every instance there has been a rigid and tedious examination.* They are all walking consistently, as far as can be known, up to this hour; and I believe have been the instruments of bringing others to seek the salvation of their souls. Classes are admirable means of usefulness among us. We have about forty inquirers in various stages of hopefulness. I have several proposed to the church, and expect to baptize again before the month is up. The congregation is larger; the children in the school are more numerous; and the prayer-meetings continue to be well attended.

At *Wilburton*, a mile from Haddenham, that church is expecting an increase of upwards of twenty members as the result.

I trust the two interests will unite their efforts to assist the Baptist Home Missionary Society to sustain Mr. Pulsford in his useful career. His name will be long cherished, and his services will be remembered with delight so long as the church of Christ shall have an existence here.

Our friend Mr. CLEMENTS, of Halstead, who has closely watched the results of the revival services held in connexion with his church twelve months ago, has, unsolicited, sent us the following,—

Twelve months having now elapsed since the visit of the Rev. Thomas Pulsford to this town, it may not be unacceptable to the readers of the Quarterly Register to have a brief statement laid before them of the result of that visit. From the numbers awakened by his labours, and the great accession of members to the church, fears were entertained by many who were not altogether unfriendly to revival movements, that when the excitement had passed away, the apparent good would pass away with it; whilst others, adverse to such movements, confidently predicted a reaction, and most fearful results. I am happy to be able to allay the fears of the one, and to falsify the predictions of the others. That many who crowded the revival meetings, and at times appeared affected, are no longer anxious, is certainly true. That some of whom we had hoped well, walk no more with us, is equally true, but making these abatements, the result of that movement is most gratifying, and is an unanswerable argument to those who object to such movements.

Of those baptized and added to the church

during the past year, amounting to one hundred, two only have been expelled; and yet strict vigilance has been kept up, prompted partly by the eagerness of some to find occasion to object to our proceedings, if any such occasion presented itself.

Our prayer-meetings have been most cheerfully attended, and such a spirit of prayer exists as I never before witnessed during a pastorate of thirteen years; contrasting the past with the present in this respect, it is like life from the dead. Our congregations, too, are very greatly improved; and a life and spirit attend all our services, to which, before, we were utter strangers. The class system, adopted at the recommendation of our friend, does not work so well as we could wish. Our Baptist friends do not seem to fall in like our Wesleyan friends: if they would, I am persuaded this would be an important auxiliary to our churches. We have, however, a monthly class-meeting, at which I preside, when any of our assembled friends get up and speak to mutual edification; and this is indeed generally a "time of refreshing from the presence of the Lord." It is very numerously attended, and its results are very gratifying.

Of the general good feeling amongst the people, I can speak with much comfort; they are too much engaged in seeking the salvation of those about them, to dispute among themselves, doctrinally or otherwise; and not a few amongst us are still inquiring their way to Zion, with their faces thitherward.

It will be obvious, therefore, dear sir, that we are under deep obligation to your Society for the valuable labours of Mr. Pulsford; and I trust many other churches will have to bless God, as we have done, for his presence among them.

In forwarding the last Report from the Yorkshire District, our valued friend Mr. BURTON says:—

Since the last Association, however, I am thankful to say we have commenced five new stations; and three of the five at the very important towns of Barnsley, Ripon, and Huddersfield.

Since the last Association two churches have been formed by our Society; and there is preparedness for forming churches at two others of our stations.

I consider that on the whole we are getting forward with the work; but it is all introductory, merely introductory.

I trust the cause of our Redeemer will advance yet among us far more triumphantly than it has done: and will so soon. May the Lord in mercy hasten the day.

CONTRIBUTIONS.

BEDFORDSHIRE.		£ s. d.		£ s. d.	
Amphill—				Bristol—	
Per Mr. Claridge	5 0 0			On account	30 0 0
Bedford—				Dorsetshire.	
Coll. by Mrs. Gamby,				Weymouth	2 8 0
and Mrs. Kilpin—				Hertfordshire.	
Rev. T. King	1 1 0			Hemel Hempstead—	
Miss Langley	1 0 0			Contributions	0 15 0
Mrs. Gamby	1 0 0			Markyate Street—	
Mr. Kilpin, sen.	0 10 0			Contributions	3 17 7
Miss M. Kilpin	0 5 0			St. Albans—	
Miss Kilpin	0 2 6			Contributions	4 2 6
Mrs. Lilley	0 5 0			Huntingdonshire.	
Mrs. Hornsey	0 5 0			Bythorn—	
Mrs. G. Lovell	0 5 0			Collection	1 8 8
Mrs. Harrison	0 5 0			Jersey.	
Master Gutteridge ..	0 5 0			Contribution	1 0 0
Mr. Flanders	0 4 4			London.	
Mrs. Carter	0 4 4			Lion Street—	
Mrs. Careless	0 4 4			Contributions	4 7 0
Mrs. Culling	0 4 4			Edmonton—	
Miss Coombes	0 4 4			Collection	12 2 3
Mr. Rogers Oakley ...	0 4 4			Buris, Mrs.	5 0 0
Mrs. Smith	0 2 6			Cards—	
Mrs. Berrill, jun.	0 2 6			Miss Jane Ross	1 1 0
Mr. W. Roff	0 2 6			Miss Sophia Lane	0 13 6
Mrs. Green	0 2 6			Sundries—	
Mrs. Claydon	0 2 6			A Friend	10 0 0
Mr. Hill, sen.	0 2 6			Gentlemen at Messrs.	
Mr. Malden, jun.	0 2 0			Hitchcock and Ro-	
Miss Strange	0 1 0			gers'	9 5 0
Mr. Hewin	0 2 6			Hill, Mr. (life sub.) ...	10 10 0
Mr. Clark	0 0 6			Rogers, the late Mr. ...	1 0 0
R. Kilpin's miss. box	0 4 10			Per Mr. Gadsen	2 0 0
A friend, by do.	0 2 6			Northamptonshire.	
Mr. Day	0 3 6			Aldwinkle—	
Mr. Cobb	0 5 0			Collection	1 1 1
Miss Gamby's card ...	1 0 0			Abington Lodge—	
Miss Page's do.	1 0 0			Mr. Campion (2 years)	2 0 0
Coll. at Mr. King's ...	2 11 4			Gullsborough—	
Biggleswade—				Collection (molety) ...	1 10 6
J. Foster, Esq.	2 0 0			Mr. Harris	0 10 0
B. Foster, Esq.	0 10 0			Collected by Miss	
Sharnbrook—				Clifton	1 10 6
Collier, Mr.	0 10 0			Collected by Miss	
Williamson, Mrs.	0 10 0			Jane Bird	0 9 6
Collection	0 18 6			Kettering—	
Collected by—				Collection at the Rev.	
Mrs. Collier	0 11 6			J. Jenkinson's	1 15 0
Miss Elizabeth Olley..	0 6 6			Mrs. Mobbs (Cranley)	0 5 0
Miss Ann Smith	0 4 6			Northampton—	
Thurleigh—				Mr. Rice	0 10 0
Whitnee, Mr., Boln-				Mr. Bartram	0 10 0
hurst	0 5 0			Collected by Miss E.	
Coll. by Miss Desbo-				Brookes	0 18 10
rough	0 12 0			Molety of collection...	4 14 6
Buckinghamshire.				Pitsford—	
Cheesham—				Mr. Fortescue	0 5 0
East, Mrs. Job	0 5 0			Ravensthorpe—	
Glover, Mrs.	0 2 6			Collection	1 0 0
Coldhill—				Thames—	
Collection	1 0 1			Collection	3 0 0
Coll. by Miss Mirth-				Thames—	
croft	0 5 0			Collection	3 0 0
Do., missionary box...	0 2 2			Thames—	
				Collection	3 0 0

Donations and Subscriptions will be gratefully received on behalf of the Society by
Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary,
THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON;
Collector for London.—MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kings

THE

BAPTIST MAGAZINE.

MAY, 1846.

HISTORICAL SKETCH OF THE BAPTISMAL CONTROVERSY.

BY THE REV. THOMAS POTTENGER.

may be useful both in
on and in the defence of
sometimes results from
of minds. Christianity is
upon error of every form.
controversies with the religious
y, while Paul and his bre-
se of offensive weapons to
e strongholds of sin and
y is not an evil in itself:
the prejudices, the sins of
such. When they write
ther than for truth, when
against one another railing
when they dip their pens
of bitterness and use the
quity, then it becomes an
lovers of good men must
which the final Judge will

cannot always be avoided
loss of a good conscience,
sice of truth. These sacri-
ot to be made. In the con-
modern times the baptists
full share (some persons
ave had *above* their share),
FOURTH SERIES.

yet in many instances circumstances
have left them no choice between the
maintenance of their principles and
treason against the divine Lawgiver;
or between the reward of faithful and
the doom of faithless servants.

Among the controversies which have
been part of their history during the
last two hundred years, that on bap-
tism must be placed in the fore ground.
So long back as the reign of Henry
VIII., some of their books were in cir-
culation among our countrymen; hence
in the year 1538 Cranmer and other
inquisitors were commanded by the
king to hunt out the baptists, and "to
burn their books." One of the earliest
publications of any note that has come
down to the present day, is mixed up with
the history of John Smith and his bre-
thren in Holland. Smith had been the
parish minister of Gainsborough in
Lincolnshire; but refusing to conform
to the popish ceremonies which the
bishop enforced with unsparring rigour,
he gave up his living, and sailed to
Amsterdam in search of liberty and
truth. During his voluntary banish-

ment he united in church fellowship with the protestant exiles, who received him with much affection and joy as an angel from heaven. Reading the bible, study, and prayer, however, produced an entire change in his views with regard to believers' baptism, which he no sooner made known than his brethren acted in violation of their much lauded principles of charity and free communion, by excluding him from the church as they would have done a heathen or a publican.

The sword of controversy was now drawn out of its sheath, and the scabbard thrown away. Both parties rushed eagerly into the battle. Against Smith and his party the learned Ainsworth wrote two books, one called "A Defence of Scripture," and the other "A Censure of a Dialogue of the Anabaptists." On the same side, Johnson published "A Christian Plea," whilst Robinson entered the breach among the storming party, and as leader of the forlorn hope. In addition to these champions of infant baptism, two more violent ones came upon the stage under the names of Jessop and Clifton, one publishing "A Discovery of the Errors of the English Anabaptists," and the other "The Christian Plea."*

Smith picked up the gauntlet which these giants of paedobaptism had thrown down, and sent forth to the world his celebrated book entitled, "The Character of the Beast." According to Ivimey, it was printed in Holland, A.D. 1609. Originating abroad under these circumstances, the controversy was not long in reaching Christians at home. Smith finished his course shortly after the publication of his book, and was succeeded in the pastoral office by Thomas Helwisse, who returned to England with some of his brethren, and formed a baptist church in London.

* Crosby, vol. i. pp. 91, 92. Taylor's History of the General Baptists, vol. i. 72.

Books were written against these courageous men, and when the press could not, or did not, stop the progress of their opinions, James I. and the bishops tried what virtue there was in fines, prisons, and chains. In the shape of a remonstrance against persecution, Helwisse and his friends published, A.D. 1615, a pamphlet of forty-eight quarto pages, containing a dialogue between a Christian, an unbeliever, and an indifferent person; as well as a clear exposition of the principles of the dissenters, and of the baptists. In the following year another book was published in favour of the down-trodden sect. It was a translation from the Dutch. Dr. Wall called it the first printed in the English language against infant baptism. Ivimey, however, denies this, with evident truth on his side, but admits that it may have been the first *published*, arising from the difficulties of publishing anything against the established religion.*

According to Crosby, this book received no answer for the space of thirty years, when Mr. Collett of New England made an attempt to do so in his "Vindication of the Right of Infants to Church Membership and Baptism." Four years after this vindication came from the press, a baptist in London wrote a letter to a friend in the country in which he avowed his conviction that "there was neither precept, nor example, nor just consequence for infant baptism, but for the baptizing of believers." This private letter fell into the hands of a churchman, who published it without permission from the author, and appended to it a reply under the title of "Anabaptist Mystery of Iniquity Unmasked." According to this churchman, the baptists not only separated from the established church, but wrote many books in defence of their practice, and had multitudes of disciples: more-

* Ivimey, vol. i. 127. C

over, they were in the habit of proving their doctrines by large quotations from the scriptures, while they refused any conferences with the learned men of the establishment. What rash people they must have been to write so many books against the churchmen of those persecuting times! Some allowance must be made for their refusal to confer with learned prelates on the ground that former conferences had resulted in the poor baptists finding themselves in Newgate, or other prisons, both in London and in the country. Burnt children dread the fire.

In the year 1624 other champions came forth to defend infant baptism against attacks from the immersionists. Two of these were Dod and Cleaver, ministers of the puritan school, who published "*The Patrimony of Christian Children*." Books and pamphlets now became too numerous for their readers, and while some of them bore ludicrous titles, others were deeply imbued with the spirit of the age. Disputants were eager to display their controversial powers, nor can it be denied that some of them wielded their weapons with vigour and success. Among other authors who took part in this intellectual warfare, mention ought to be made of Mr. Barber, the pastor of a large baptist church in London, who published a work, A.D. 1641, to prove that "our Lord Jesus Christ ordained dipping, and that sprinkling of children is not according to Christ's institution; and also the invalidity of those arguments that are commonly brought forward to justify the practice." For this offence Barber was thrown into prison for eleven months; and the same parliament which had abolished the star chamber and other instruments of spiritual despotism made the writer feel the weight of their bigotry and intolerance because he had pleaded for dipping in the room of sprinkling, and

for believers instead of infants. Think of a good man suffering eleven months' imprisonment for writing a book in defence of believers' immersion! What made the matter worse was this, that the bigots who tried to bind Barber with the fetters of presbyterian uniformity, had just thrown off the yoke of episcopal bondage, and were endeavouring to force upon the nation the solemn league and covenant. Persecution did not silence the baptists, for another work now came from the London press under the title of "*The Vanity of Childish Baptism*," the object of which was to prove that immersion is essential to the ordinance, and that infants have no part or lot in the matter. Publications, replies, rejoinders, thus following one another on both sides of the question, kept public attention awake to the subject of baptism, and led persons of all denominations to read and judge for themselves.

About this time there was an accession of considerable strength to the ranks of the immersionists by the baptism of Francis Cornwall, A.M., who left the establishment and cast in his lot among our churches. He was a man of superior attainments, and of great moral worth. He bought the truth and sold it not. In vindication of his change of opinion on the ordinance of baptism, he published "*The Royal Commission of King Jesus*," which was dedicated to the House of Commons, and copies of it given away to members at the door.

While the press had been groaning under the weight of sermons, pamphlets, quartos and folios, on this controversy, the learned men of the commonwealth relieved the monotony by holding public disputations on the same subject. One of these took place at Bewdley, in the county of Worcester, between John Tombes and Richard Baxter. Both of them were first-rate disputants, as well as giants in talent and in learning. The

contest partook of the sublime. At the very time when some of the finest fields in England were covered with the slain and drenched with the blood of our forefathers, learning, logic, intellect, and truth were striving for victory in the parish church at Bewdley. On the first of January, 1649, the discussion began at nine in the morning, and lasted till five in the evening. The presbyterian claimed the victory, but the baptist made about twenty converts, who were formed into a church. "All scholars present," said Anthony Wood, "did conclude that Tombes got the better of the argument by far."*

Before this a similar discussion had taken place in Southwark between Dr. Featley and four baptists. At the end of two years the doctor published his version of the dispute, under the title of "The. Dippers Dipt, or the Anabaptists Ducked and Plunged over head and ears at a Disputation in Southwark."† Allowance must be made for the violence of the doctor on the ground that he had been deprived of two livings for bad behaviour; that he had been expelled from the assembly of divines as a spy, and placed in confinement by order of parliament. While confined in the house of Lord Petre, Henry Denne was sent prisoner to the same place for preaching against infant baptism, and for immersing his converts, contrary to the decrees of parliament. Denne sent the doctor a challenge to discuss the points at issue between them on baptism. The challenge was accepted and the champions met; but at the end of the first argument the doctor gave up the contest, saying, it was unlawful to dispute without permission from the higher powers. What a pastime for two prisoners to hold a disputation about

baptism! What a feature of that polemical age!

There was another discussion, on the same subject, in the parish church of Newport Pagnell, between Mr. Gibbs and Mr. Carpenter; the former was the parish minister, and the latter was an independent. Carpenter published his version of the discussion in a work which he called "The Anabaptists Washt and Washt, and Shrunk in the Washing."

As old combatants died, new ones continued to appear on each side of the battle field, eager to assist in the conflict, and to share the toils and honours of theological controversy. Baillie of Glasgow published a book under the alarming title of "Anabaptism, the True Fountain of Error;" but Mr. J. Wall favoured the world with another, which he called "The Anabaptists Anatomized, and silenced in a public dispute at Abergavenny, A. D. 1654." It was almost a miracle that any of the poor baptists survived these anatomical operations. It was bad enough for Dr. Featley to duck and plunge them so violently in Southwark; it was worse in Mr. Carpenter to wash them so long at Newport till they shrunk in the washing; but it was an act of barbarity, if not flat murder, for Mr. Vaughan to make experiments upon them in comparative anatomy at Abergavenny. Who can wonder at their being *silenced* under such a process! From some cause unexplained, Hercules Collins of Wapping was not anatomized; for he outlived those dismal times, and printed a book which he had assurance enough to call "Believers' Baptism from Heaven and of Divine Institution; Infant Baptism from Earth and of Human Invention." In this way the contest had been maintained not less than half a century. As old actors retired from the strife, others came forward to wield new or furbished weapons. Against the host of episco-

* Orme's Life of Baxter, pp. 682, 683.

† Ivikey, vol. I. p. 164.

palians, presbyterians, independents, and quakers, the baptists stood alone. Bishops, doctors, vicars, rectors, and plain dissenting ministers led on the forces to defend infant baptism, now so vigorously assailed by the advocates of a return to apostolic immersions.

Thus matters went on till the beginning of the eighteenth century. After what seemed like a truce between the dippers and the sprinklers, hostilities were renewed at the period just named by Mr. Russen publishing his book entitled, "Fundamentals without a Foundation, or a True Picture of the Anabaptists." Not to say anything of the abuse which this writer heaped upon the ancient mode of baptism, according to the concessions of the most learned men in Europe, the picture which he drew of the baptists was not a true one; hence Joseph Stennett replied to it in a work so distinguished for learning and argument, that it silenced his antagonist and gained for himself high reputation as a polemical divine.

Passing over a multitude of theologians who figured in this controversy during the last century, the two principal writers that divided public attention on account of their talents and attainments, were Dr. Wall and Dr. Gale, the former a churchman and the latter a baptist. Dr. Wall wrote his "History of Infant Baptism," for which the clergy, met in convocation, passed him a vote of thanks, and one of the universities made him doctor in divinity. Dr. Gale, then twenty-seven years of age, published his "Reflections on Dr. Wall's History of Infant Baptism." "The extraordinary merit of this performance," said a pædobaptist, "soon made the author known and respected; and even those who were not convinced by his reasonings awarded him just praise for his erudition and modesty, as well as for the candour and charity which he

discovered towards persons of a different persuasion from his own." For twelve years after this publication issued from the press, Dr. Wall remained silent, either unable or unwilling to grapple with his learned opponent; but at length he published an answer to the "Reflections on his History," in a spirit which betrayed the mortification of his pride under the defeat he had sustained. "He has treated me very roughly," said Dr. Gale, "and has endeavoured to enrage the clergy, as well as our own people, against me; besides which, there appears not to be much in his book; however, I am preparing an answer." Before his answer was finished, death removed the illustrious man to a new and nobler scene of action and of enjoyment.

When these champions quitted the stage, the question at issue between them continued as far as ever from being settled. Dr. Gill buckled on the armour, and produced no less than ten different works on the side of believers' baptism; but, though learning had displayed its stores, eloquence charmed and arguments convinced inquirers after truth, there seemed no prospect of the controversy coming to an end. It was in the year 1784 that A. Booth published his book called "Pædobaptism Examined on the Principles, Concessions, and Reasoning of Learned Pædobaptists." This was fighting them with their own weapons, and using their own armour in which they trusted. It was a shell thrown into the camp of the enemy. Alarmed at the consequences of this novel attack, Dr. Williams, late of Rotherham College, wrote a book in answer to Mr. Booth, without destroying the force of his reasonings, or settling the dispute.

Time would fail to name a tithe of the writers who have attacked or defended poor infant baptism. In our own day the very points which the

ablest men of a former age discussed have been gone over again with no better results. Local circumstances have, in some instances, renewed the discussion, not without hard words and animosities which injure the cause they are destined to serve, and reflect dishonour upon the writers. Truth gains nothing by railing accusations. Cox, Gibba, Pengilly, Carson, and many others have written in favour of believers' immersion, while honourable mention should be made of Ewing, Wardlaw, and Halley, who have employed their talents and learning in the defence of infant baptism. Having abandoned the outworks which the veterans of a former age vigorously defended, Dr. Halley has retired within the citadel, which Mr. Stovel has attacked with great determination and not without hopes of success.

Thus we have given a bare sketch of this fruitful controversy. Thousands have taken part in it since the days of John Smith. Many of their publications are now forgotten or unknown. Two hundred years the war of words and of books has lasted; innumerable sermons have been preached, and the press has groaned under the weight of publications against infant baptism, or in its favour; still the controversy is undecided, and a wide, though not an impassible gulf, separates the warriors. Learning, talent, logic, and eloquence

have done their utmost to bring the discussion to a satisfactory conclusion, while prejudice, bigotry, sectarianism, and railing, have hindered the long wished for consummation. May we not oberish the hope, that ere long the sword of controversy will be put up into the scabbard, that the truth as it is in Jesus may prevail over prejudices, passions, and errors, and that among good men of every denomination there may be a nearer approach to the principles and usages of the first churches? For this purpose there must be a profound regard for the word of God. Appeal to this must be law to all parties. This is the judge that ends the strife. Preconceived opinions must yield to the decisions of the bible. Just principles of interpretation must be adopted. Richer communications of the Holy Spirit must be desired, and then we may hope to come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Generations yet to come will hail this union with a rapture proportioned to its importance, and the Saviour will be glorified in seeing the answer to his prayer, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

REASONS FOR JOINING THE PROPOSED EVANGELICAL ALLIANCE.

BY A CORRESPONDING MEMBER OF THE PROVISIONAL COMMITTEE.

ON the same principle on which it is of importance that we should "be ready always to give an answer to every man that asketh us a reason of the hope that is in us," it is desirable that we should be prepared to assign a motive for our engaging in any religious enterprise or

undertaking. A manly independence, indeed, both with regard to the views we entertain and the course we pursue, is deserving of our cultivation; this, however, is by no means incompatible with a disposition to point out the steps by which we have arrived at our present

position, or the grounds on which we have chosen our own present line of procedure. If convinced that our opinions and practices are such as claim to be investigated by our fellows, and such as it would tend to their great benefit to adopt, the obligation to supply our reasons for them is enhanced a hundred fold. With these feelings the writer solicits attention to the subject of this paper.

A confederation, unprecedented in kind, consisting of faithful brethren in Christ Jesus of almost all denominations of protestants, and known by the name of "The Evangelical Alliance," has recently been formed. The love which every Christian cannot fail to bear to all who are partakers of "like precious faith" with himself, and which naturally induces a desire for their fellowship, prompts the wish to join, if it be possible, this band of avowed and united believers. Our affections, however, must not be allowed to usurp the place of our judgment. We must not, from mere impulse, embark in a cause of the worthiness of which we are not fully satisfied. The following are some of the reasons which, in the writer's estimation, more than justify the origination of, and an identification with, the Evangelical Alliance.

1. It is calculated to promote Christian union. To insist on the necessity of union among believers were, perhaps, supererogatory. It has found eulogists in all ages, and some of the finest spirits of the present day have devoted their energies to the work of pleading its claims and extending its reign. There are, indeed, a few who entertain, or affect to entertain, suspicions respecting the consequences of its greater prevalence. We admit that certain individuals have given occasion for these suspicions by affirming that it requires the suppression of those matters on which Christians differ; thus implying

that its more assiduous maintenance would be inimical to the bold and outspoken dictates of conscience and of truth. We have in this, however, only another illustration of the extent to which a worthy cause may be made to suffer by being found in the hands of an inefficient advocate. The union for which we contend, and after which we aspire, is that of persons avowedly alike in all that is essential to personal religion, but whose sentiments on other, and it may be, most important subjects, are avowedly diverse. Every day's observation supplies us with instances of parties between whom there exists scarcely any similarity of taste, habits, or pursuits, entering into and preserving unbroken connexions and compacts, having for their end some secular interest or advantage. Shall it be conceded that Christian principle is less powerful than worldly policy? That while the latter, permitting to each individual the gratification of his individual peculiarities, proves sufficient to bind him in peaceful and happy combination with his fellows on the strength of their mutual agreement on some one important subject, the former is insufficient to hold together Christians of different views and feelings who are agreed as respects the fundamentals of their faith? Union among Christians, while it assumes that certain truths are invested by all with paramount importance, does not involve the absence of strong preferences and earnest action with regard to other important doctrines. Than the union which, bringing the hearts of all within, and under the influence of one holy bond of brotherhood, concedes to every member that it is not only his privilege, but his duty, to maintain resolutely and perseveringly whatever he conceives to be truth, nothing can be imagined more delightful, more scriptural, or more loudly called for by the exigencies of the times. It may, indeed, be asserted,

and correctly, that all real believers are already and closely united; that the love to the brethren which personal Christianity inevitably ensures, creates a strong and sacred tie among all the faithful. Surely, however, it must be allowed that this very love to the brethren is not an unintelligent emotion; that it is an affection which is induced by their mutual recognition of such qualities as they regard with high esteem and admiration. Now the Evangelical Alliance, by its causing Christians of different denominations to engage at the same time in devotional exercises, and by its inducing them to join hand-in-hand in the performance of some pious undertaking respecting which they all are agreed, cannot fail to elicit those very qualities which must be mutually recognized, before, to the fullest possible extent, they can love each other. Thus it is calculated to promote Christian union.

2. It serves as a public exhibition of Christian union. While it would be the height of folly to assert that all truth should be spoken at all times, there are some truths, the presentation of which can never be unseasonable, and which it is impossible should make too general or deep an impression. Such a truth appears to be that implied in the preceding remarks, viz., That, however, those who love the Saviour may be distinguished by variety of creed or of denominational predilections, "one is their Master even Christ, and they all are brethren." To ascertain the effect likely to be produced by the spectacle of a community which shall, as far as practicable, embrace all real Christians, it is only necessary to adduce the Saviour's language, "That they all may be one . . . that the world may believe that thou hast sent me." Were any other proof necessary we might find it in the dispositions which most men manifest to regard with interest and

respect whatsoever possesses the sympathies of the multitude; and in the successful policy adopted by the Roman church of confederating in one body all who, upon its principles, are entitled to be regarded as Christians. The Evangelical Alliance, by including in one category, by associating in one fraternity, believers of different sects and names will, we think, present to the world an aspect so bold and imposing, a phalanx so numerous and powerful, as will not fail to induce the attention and investigation, and so ultimately the conviction and conversion, of men who now regard the professors of evangelical religion only with indifference or contempt.

3. It is calculated to effect the conservation of spiritual religion—that divine principle, the existence of which in the hearts of God's people constitutes the redeeming feature in the history of depraved humanity. Upon the universal diffusion of this principle, the hopes of a fallen world are dependent. This being the case, it is painful to reflect that in all ages it has suffered from opposition the most varied, determined, unwearied. When, for a season, endowed with more than ordinary strength and vigour, it has effected numerous and illustrious triumphs, it has been impeded in its course by multiform corruption and deadly hostility, and generally has been thrown back from the hopeful position it was permitted for a short season to occupy. During the last half century it has achieved mighty conquests. Both in our own country and on the continent of America, its influence has been felt by all existing institutions, whether commercial or political, while "the dark places of the earth" present many a smiling oasis—the evidence alike of its wide-spread prevalence, and of its health-imparting character. As usual, "there are many adversaries." A tide of opposition has already set in. Marshalled under the Prince of Darkness, agencies

of all others the best adapted to interrupt its progress, are in perpetual operation. Of these there is none more to be 'dreaded than those which have selected as their chief quarters our own beloved land ; and truly lamentable are the consequences which begin to show themselves as well in our religion's comparatively unsuccessful efforts for extension, as in the deteriorated character of the piety of many. Thus situate, it becomes our most imperative duty to bestir ourselves and adopt such means as shall be calculated to render nugatory the further efforts of the enemy. Of all means that could be devised, we know of none more likely to secure the end desired than such a union as the "Alliance" contemplates. Let a myriad of flickering tapers be exposed to the action of the elements, and the first shower that falls, or the first rude gust that blows, will effectually extinguish them all. Let them be united and form one vast volume of fire, and in this condition they may bid defiance to the combined opposition of all their natural antagonists ; the water shall not quench them, the wind shall only have the effect of making their flame both brighter and stronger. The expediency of such a measure as is thus suggested, has been already recognized in the institution of Christian churches. What the "Alliance" proposes is, without interfering with those churches or bringing them as such into affinity with each other, so far to act on the principle of their organization as to unite in one grand company the members of which they are severally composed. Thus it may be hoped, unavoidable contact with the scepticism, formalism, and other enemies with which spiritual religion is called to contend, will be prevented from effecting further inroads on the piety of the church, while the language of the apostle James shall come to be verified, "The fruit of righteousness

is sown in peace of them that make peace."

4. It is likely to result in greater unanimity on those points on which Christians are at present disagreed. That there are points on which they are at present disagreed the very existence of the Alliance assumes. That they should be expected, from having joined its adherents, to forget these differences, is to insult either them by insinuating that their former scruples have been other than conscientious, or truth itself by implying that its dicta may be silenced or listened to without regard. Had the Alliance proposed that for the sake of any contemplated benefit which it might ensure we should abandon or suppress any portion of what we deem to be truth, it would have merited rather our indignant rebuke than our cordial adhesion. There are, indeed, some who have asserted, that while it does not demand an agreement to relinquish or cancel any sentiments to which we may subscribe, that yet the effect of frequent and fraternal intercourse with those from whom we differ must be calculated to foster a disposition to do so. We think, however, that such an assertion reflects on the wisdom of Him who has made alike obligatory love to the brethren and zeal for the truth. We cannot suppose that a discharge of the one duty naturally incapacitates for the fulfilment of the other. We think, however, that while it need not result in a suppression of the views or feelings of any party, it is calculated to ensure the prevalence of such sentiments, by whomsoever held, as can be best supported by sound and scriptural argument. That a difference of opinion on so many subjects should continue to prevail among the wise and good is not to be attributed so much to the absence of due attachment to their own views, or to their want of polemical ability, as to a need of that candour

which would concede to their opponents the possession of good intentions, and which would lead them dispassionately to investigate the arguments which such opponents may adduce. Let the loving spirit of Christianity be more fully exemplified in the feelings and carriage of Christians towards each other, and the discovery of a fallacy will afford no greater pleasure to him who detects and exposes it, than to him who has been led astray by it. Solid and unanswerable arguments in favour of a doctrine hitherto rejected will come to be duly appreciated, and to exert their legitimate influence on both the creed and practices of the party to whom they may be addressed. Thus we think the Evangelical Alliance will, among other benefits, and without rendering necessary any violation of conscience, effectually promote the interests of truth by inducing among its members generally correctness of opinion and consequent unanimity on those subjects with respect to which so much diversity at present exists.

In conclusion, should any person feel disposed to point out particulars in the constitution of the Alliance which they think are capable of improvement, the writer would suggest that probably

those particulars consist of comparatively unimportant details, or such as may yet admit of considerable modification; he would remind the objectors that to originate a scheme so new and so comprehensive, which on its first development should be perfect in all its parts, is rather more than could be expected of erring mortals. And he would respectfully inquire whether, if we determine to stand aloof from all association in which we can discover anything that is capable of amendment, we shall not doom ourselves to a life of complete asceticism.

In anticipating the future operations of the Alliance, the writer cannot but foresee much of difficulty and many dangers. As, however, there is the prospect, these being overcome, of realizing the vastest good, he regards the occasion as one which summons to the manifestation of manly courage and of Christian faith. It is not a new thing for the cross and the crown to be associated; and perchance the former may have to be borne for a little season by the originators of this movement before the latter shall be bestowed, through their instrumentality, on the many whose welfare they are anxious to promote.

REASONS FOR NOT JOINING THE PROPOSED EVANGELICAL ALLIANCE.

A LETTER TO THE BAPTIST MEMBERS OF THE LONDON BRANCH OF THE PROVISIONAL COMMITTEE.

DEAR BRETHREN,—The individual who now addresses you has enjoyed your friendship many years, and has found pleasure in acting with you in many important undertakings. He respects your judgment, and is naturally prepossessed in favour of any enterprise in which you are disposed to embark. He appreciates highly the motives by

which you are actuated in endeavouring to form an Evangelical Alliance; he would feel himself honoured in associating with you and the other gentlemen of different denominations with whom you are now in the habit of meeting; and he is greatly obliged by kind intimations which he has received that his co-operation would be acceptable.

He has deliberated seriously on the subject again and again, and has been anxious not to express an opinion hastily; but being thoroughly convinced that it would be wrong in him to take any part, however humble, in your present effort, he thinks that it is due both to you and to others that he should give publicity to the principal reasons by which his decision has been influenced.

That the gospel has been dishonoured by unnecessary divisions and invidious distinctions among its friends cannot be denied; and there is something very delightful in the thought of breaking down boundary walls which were built up in anger or jealousy, and giving free course to the manifestation of fraternal love towards brethren with whom we have not been accustomed to have fellowship. Cordially concurring, however, in the sentiment, Grace be with all them that love our Lord Jesus Christ in sincerity, one reason why I cannot take part in your measures is that they seem to me to be essentially sectarian. You do not welcome all that love our Lord Jesus Christ to your fraternity. You do not call on all who are confiding in his grace and exerting themselves for his glory, to unite with you; but lay down a basis for union by which some of them are formally and systematically excluded. This is not because you doubt their piety, or are unable to ascertain that it is genuine. There are men whom you believe to be the Saviour's friends—members of his mystical body—conscientious, devout, and eminently useful in his service—whom you agree to pass by. I dare not do this in forming an association for the avowed object of exhibiting the essential unity of the Christian church. If it were an association for another purpose, it might be evident that their peculiarities unfitted them for connexion with it; but in an association for the specific purpose of giving visibility to the one-

ness of Christ's disciples, to refuse to include any because of peculiarities which are not incompatible with discipleship, is, in my judgment, to sin against these Christians, and consequently to sin against Christ. I dare not take part in a combination to treat in this manner the least of all those whom he will acknowledge at the last day as his brethren.

You require from those whom you summon to your intended general meeting something less than you believe to be evidence of acceptance with God, and something more. You have assented to the adoption of a creed as the test of admission. The belief of that creed neither you nor I regard as justifying faith. The acknowledgment of that creed is not, in your own judgment, any proof of vital religion. On the other hand, you are fully persuaded that there are genuine Christians whom that creed will exclude. Is it not just, then, to say that your union is not catholic, in the good sense of that term, but sectarian? The union of ten sects to the exclusion of one, is as sectarian in principle, as the union of two to the exclusion of ten. Nay, the more extensive the combination, the more invidious the exclusion. To say in any large company of an individual, I shall be glad to see all at my house but him, is much more disrespectful towards him in appearance, than to invite two or three, and pass by the remainder. So to say, We will meet as Christians, but we do not invite to this Christian meeting any persons who do not believe the divine institution of the Christian ministry and the authority and perpetuity of the ordinances of baptism and the Lord's supper, is to inflict a greater stigma on the pious persons who do not believe these doctrines, than it would be to say, We do not invite any that differ at all from the Westminster Confession. I cannot perceive that your proposed alliance rests on any principle. That ex-

tensive union that requires subscription to the creed of Pope Pius IV. as the basis of admission, stands on a principle; a union that would be open to all who belong to Christ would stand on a principle; but a union founded on the profession of the eight truths you have selected, seems to me to stand on no principle whatever.

You will not allege, dear brethren, that the clauses of your creed which designedly exclude some classes of Christians are of paramount importance. They may be so in the estimation of some of your colleagues, but they are not so in yours. You will agree with me in thinking that to deny the perpetuity of baptism is not a greater error than to administer it to those for whom it was not intended, and pervert it from its original design. The baneful effects of its administration to unconscious infants are far greater than those of its disuse, especially when followed by such representations of its efficacy as every man makes who uses the common prayer-book.

But you will probably say that it is not precisely the union you would prefer, but that it is an approximation to it too valuable to be disregarded. I see in it, however, or think I see, a new source of discord, and the establishment of a new caste among Christians. It does not honour those whom you receive to your fellowship so pointedly as it dishonours those whom you reject. It is a proposal for a union so divested of the great charm of union, so inadequate to the accomplishment of those purposes which it is supposed a universal union of true Christians would answer, so little corresponding with the arguments by which Christian union has been advocated, so fraught with matter for contention respecting the enlargement or restriction of its creed, so completely devoid of visible principle on which to stand, that I cannot re-

gard it as deserving of support. Without surrendering the convictions of a quarter of a century, I cannot consent to form part of a union, the basis of which is to be the acknowledgment of any uninspired creed, let that creed be as unobjectionable as it may. I cannot consent to join my fellow-Christians of every denomination, but I cannot consent to declare virtually that the reason why I do not join them, or why I am willing to unite with them, is that they hold the erroneous particulars, the confession of which is the condition of entrance into the association. I cannot, with a clear conscience, enter into an alliance, the ostensible object of which is to exhibit as far as practicable, the essential unity of the church of Christ, but which in its constitution brands any portion of that church as unsuitable to be included in its fraternal embrace, thus fixing upon good men a new and peculiar stigma.

It may perhaps be said that all this proceeds on the supposition that the union which is only provisional will be permanent. All that is objectionable in these respects, you will perhaps tell me may be rectified in August. It might be sufficient to reply, that it is not the project as presented to us by the advocates that we have to do; it is their published propositions that we must form our judgment, and it would be very unsafe to unite in the enterprise under the expectation that its basis might be changed, or so modified as to meet our objections. I must, however, invite your candour, while I proceed to express my conviction, that no organization whatever for the promotion of the objects that you have in view, could be free from pernicious tendencies. Admitting fully the desirableness of "a closer intercourse and warmer affection among the people of God now scattered abroad, and of the exhibition to the world of the actual oneness of the church"

Christ," I cannot divest myself of the fear that a society—especially a large society—for these express purposes, will be productive of great evil. Bear with me, dear brethren ; you, I know, are advocates for the open profession of honest convictions, and you are more likely than most men to understand my meaning. I could not expect that either episcopalians or presbyterians, or Wesleyans, however intelligent and pious, could enter into my views : their principles and habits incline them to look favourably on large combinations, exercising collectively a controlling influence over their constituent parts. But you do not approve of Convocations, General Assemblies, and Conferences : you, like myself, set a high value on that freedom of thought and action, subject only to the authority of Christ, which our churches and their ministers enjoy. Now it appears to me, after much reflection, that if your proposed alliance, or any other alliance for the same purpose, should become extensive and powerful, it will interfere with our personal independence, and will be the most formidable antagonist of the promulgation of unpopular truths, and the removal of prevalent mistakes, that the protestant world has ever seen. These apprehensions you will probably regard as visionary ; but you will admit, that if I sincerely entertain them, I am bound to refrain from participation in your proceedings.

If I could believe that in the differences of opinion that exist among good men truth lay with the majority ; if I thought that in the questions that agitate the church the right side was uniformly the most popular, my views of the tendency of a confederacy to promote union and display it would not be what they now are. But, believing that in some very important particulars the faith and practice of the greater number of Christians

are wrong, I am persuaded that controversy, conducted in the spirit of meekness, is necessary, and that unpalatable truths ought to be spoken. But the tendency of an alliance of this nature is to discountenance controversy, to increase the reluctance of amiable men to utter truths that will be unwelcome, and to teach the many to turn away with indifference or disdain from the proffered instruction. A combination for the promotion and display of unity cannot, in the nature of things, look with complacency on proceedings which tend to excite inquiry among those who tranquilly acquiesce in the popular belief. It has been found difficult enough to preserve harmonious co-operation for benevolent and religious objects of a definite character, among persons of conflicting opinions on other subjects having no direct reference to that in which they were united ; but in a society expressly for the promotion and manifestation of unity the difficulty will be incomparably greater. Among the managers of a hospital it might be said, True, his religious principles are bad, but he is a good friend to the hospital ; in the committee of a Bible Society it might be said, True, he says unwarrantable things of our service book, but he is active in the distribution of our bibles, and in the collection of funds which are used beneficially ; but who will say, True, his controversial works are irritating, and he is too fond of arguing against us, but he is a good friend of concord and unity ? The general opinion will be, that the man is not worthy to be recognized as a friend of unity, who is so zealous for his peculiarities as to disturb society by urging them on unwilling auditors. Guard your proceedings as you may, this will be the public feeling. Make what disclaimers you please, the moral influence of your Alliance will be to discourage the utterance of unpalatable

truths. Its tendencies will, therefore, be unfavourable to the spread of those truths which are not generally acknowledged by its members. There are acting with you enlightened and liberal-minded clergymen of the established church. They are men greatly in advance of their contemporaries. When you claim the right of expressing freely your opinions on all subjects, they will see the propriety of your conduct, and say sincerely that this right must be recognized. You may make rules, with their full concurrence; and it shall be clearly understood between them and you that freedom of speech and action in reference to the established church and its connexion with the state shall be deemed compatible with membership. But you will be deceived if you expect that therefore all who join you from their community will perceive the propriety of these rules, or regard the practical result of your liberty with equal complacency. Your assertion of your right will excite suspicion, and if you act upon it you will be regarded with coolness and distrust. You may be treated with politeness, but you will not be loved. It may be conceded that your conduct is consistent with the rule, but it will be secretly wished that you were not of the fraternity. It will be thought your course, if it consists with the letter of the regulations, is opposed to the spirit of the union. He who writes and speaks vigorously is generally thought by his opponents to write and speak offensively. If any one does so who is in the Alliance, it will be intimated to his friends that he goes too far, and that it is a pity that he should profess attachment to its principles; if any one does so who is not in the Alliance, it will be suggested to some of his own denomination who are, that they should check him; that the efficiency of the Alliance will be diminished by his rashness, and that it

would be for the public good that they should use their influence to restrain him from courses which their gentleness and catholicity of feeling must cause them to disapprove. Some of his own denomination will indeed be among the first to blame him, it is probable, and to show their own superior candour by condemning his bigotry and narrow-mindedness. No precautions can prevent this: you will do your utmost, I know, but human nature will prove too strong for you.

Think not that these are mere fancies that have gained possession of my mind. Others have expressed similar views who are influential in your committee, but who believe apparently that the advantages of union are so great as to compensate for some restraint upon the advocacy of our peculiarities. The respected baronet who has often been your chairman, said in a letter to the Patriot, a few days after the October conference at Liverpool, "Evangelical churchmen wish to join us, but naturally feel pained at the same men who seek their connexion maintaining a methodical and severe attack upon an institution of which they cannot as yet doubt the expediency." This was one of the three facts on which he founded his exhortation, "Let us try to promote the postponement of the establishment question, at least until a fair trial shall have been given to our efforts after union." An estimable clerical member of your committee, the Rev. A. S. Thelwall, wrote at the same time thus:—"If I were to come away from such a meeting as it was our privilege to attend at Liverpool a fortnight ago,—a meeting in which I gladly recognized many presbyterians, congregationalists, voluntaries, and Arminians, as my Christian brethren, and was refreshed and edified by their addresses and their prayers;—and on leaving it should come forward, in the most public

manner, to denounce all those points, on which those brethren respectively differ from me, as *monstrous evils and abominations*; and should devote myself to the forming or working of a society, whose professed object was to put them all down, and root them out, *as such*,—I think my brethren would feel (and most justly) that such conduct was by no means consistent with the principles of brotherly love and union which were avowed at that meeting: they would have good reason to turn round upon me, and to say, Is this the voice or the conduct of a *brother*?—Now, I am neither an advocate for harsh language, nor a member of the Anti-State-Church Association; but I see in this statement evidence of what the feeling of even the best members of the established church would be in an alliance for the express purpose of cultivating and manifesting unity, respecting attacks on their church, and of the subdued tone in which they would expect that truths involving hostility to it should be uttered, if uttered at all. Great stress has been laid on the manly declaration of Dr. Cox, that he could not agree to any compromise, and especially that as a dissenter he could not agree to give up aggressive movements against a system which he utterly disapproved; but though his sentiments were acceded to by one or two clergymen that followed him, other zealous advocates of the Alliance repudiated them entirely. One of them commented on his language thus:—"Some men will meddle with every thing, and in most cases what they meddle with they mar. But it would be showing far too much, —a most unreasonable respect to a sort of dogged stupidity or folly, to allow it to sink a scheme of wide-spread usefulness, which, notwithstanding extreme and most formidable difficulties, is seeking for establishment. Dr. Cox expressed that such and such was his opinion. We

concede to our venerable correspondent, it is an unscriptural and antichristian opinion; but whether in such a case the speaker should have been dealt with according to Proverbs xxvi. 4, or xxvi. 5, it is difficult to say."—Accordingly, when the editor of the Christian's Penny Magazine published an article on the established church that was deemed offensive, the Record expatiated on its tendency "to frustrate the designs and endeavours of the Committee for Christian Union," and called on the Congregational Union, for the sake of the Alliance, to depose Dr. Campbell from his office:—"We, therefore, implore the Congregational Union to separate themselves OFFICIALLY from Dr. Campbell and his magazine, to which, we may hope, they have inadvertently given their sanction." The Wesleyan paper, entitled The Watchman, thought this an excellent suggestion; and seconded it, saying, "For our own part, we think the Record fully warranted in demanding that 'the Congregational Union should separate themselves officially' from such mischievous attacks on another church. The movement for evangelical alliance is too precious a thing to be in any degree perilled through deference to the waywardness of a head-strong individual." The Record, indeed, tells both Dr. Cox and Dr. Campbell plainly, that they belong to a class whose absence would be more agreeable than their company. "We do not know that we can say more with good effect of Dr. Cox, Dr. Campbell, and other men on both sides, who by ripping up old sores, and enkindling slumbering animosities, are taking the most effectual means of rendering this attempt after union of non-effect. That there are multitudes of those, whom our readers know of old under the appellation of Political Dissenters, who are arranging themselves anew for the most determined and sweeping assaults on the established church, we do not doubt.

There are men who can place their own fancies, 'matters,' at best, 'of doubtful disputation' on a par with the fundamental verities of God's word, and the essential interests of Christ's kingdom. But the extensive alliance of men, for the most part of a better spirit and of nobler views, is probably the means above all others fitted to neutralize and render of non-effect the unbalanced and ambitious aim of such men, who, with the name of godliness on their lips, do every thing by their actions, fitted to root up some of its choicest fruits." This last sentence is by no means the only intimation given in the Record—a journal supported by evangelical churchmen—that a principal recommendation of the Alliance is its tendency to check the anti-state-church movement. For example, twenty-six Manchester clergymen having objected to the Alliance, that pledged as they were to uphold the principle of a national establishment, they did not see how they could consistently "strengthen the hands of men who declare on the very platform of the Alliance that they consider the anti-state-church principle as amongst the essentials of their Christianity," the Record answers, "The vast majority of those about to join the Alliance utterly repudiate such a principle; and the effect of our accession to the union will be the weakening of so worldly a conception to the utmost." Nor is it the Anti-State-Church Association alone, or its leaders, whose freedom of speech is deemed inconsistent with the Alliance by its friends. A few months ago, Mr. Jay published a sermon. A correspondent of the Record, evidently a mild, kind-hearted man, purchased it. He found in it compliments to the *vox populi*, which "must be peculiarly pleasing to a leveller, a democrat, and a revolutionist,"—a "fling at the national church,"—and "one more fling at the national church," in the passage, "Our

places are not reared or supported by parliamentary grants, &c. We should grieve if any were forcibly coerced to contribute for our use." He reminds Mr. Jay, therefore, that Matthew Henry and other pious nonconformists "never stooped to excite a spirit of disloyalty to the state, or of aversion to the national church," and sends a series of extracts to the Record; and all this because, "In constructing so noble a Christian edifice as is proposed by the Evangelical Alliance, to ensure its durability it seems necessary, in the first place, to examine well the nature of its materials, in order that the rough parts may be smoothed, and the sharp angles be rounded and polished, and the whole so framed together on the only sure foundation, that it may stand immovable when the storms may arise and the winds blow against it." Again, Dr. Payne publishes a series of lectures on the Doctrine of Original Sin, which he had delivered in the Congregational Library; it is reviewed in the Wesleyan Methodist Magazine; and the investigation of the subject is discountenanced on this principle:—"Christian union is far more important, at the present time, than any attempts at the settlement of the questions in dispute between Calvinists and Arminians." Once more; Dr. Archer had occasion to explain, a few weeks ago, in an evening paper, a statement respecting some of the Free Church ministers, having reference to the Alliance, and in doing so to advert to its principles: he sets them forth in the following terms:—"This allusion was connected with the assertion of two principles previously urged, viz., that in the union of the church we had no right to demand or to expect a sacrifice of any cardinal doctrine; but that in carrying out the theory of Christian Union, we must keep all points that are not vital in abeyance, for the sake of general concord."

You are not responsible, dear brethren, for any of these statements; nor is your committee. You and they have carefully avoided, as far as I have had opportunity to know, every act and every phrase that could fairly be construed into a limitation of freedom of speech in matters not adverted to in your eight articles. But I adduce these instances to show that however ready the leading men in your provisional committee may be to concede all that we could desire, great numbers of those who intend to unite with you do not understand, and will never be made to believe, that any Christian union is worth having that leaves its members at liberty to assail their favourite principles and practices. I adduce these facts to illustrate and confirm my position that any such alliance must, in the nature of things, tend to restrain from the promulgation of opinions that are unpopular, and reckoned deleterious by the religious public. I feel certain that if you were now to write and speak, as I have known some of you to write and speak respecting the nature and effects of infant baptism, for example, some of the good men with whom you are acting would be surprised and displeased. The tendency of your alliance with them is to indispose you for such manifestations of unpalatable truth. Your strength of mind, firmness of principle, and clear

perception of the importance of the subject in its bearings on the purity and efficiency of Christ's kingdom, may be sufficient to neutralize this tendency; but I should dread the effect of your circumstances on inferior men. I dare not trust myself in your position. I have been accustomed to unite, as an individual, with fellow-christians of many denominations. I can co-operate with them cheerfully in societies for the promotion of many objects; but if I were to join with them in a society for the promotion and manifestation of unity, I should feel that courses which I deem myself bound to pursue, would appear to my associates to be directly adapted to frustrate the objects for which we were combined; I could not bear the imputation that I was acting an insincere and inconsistent part, and I should soon either withdraw myself from the confederacy, or abstain from those overt acts which were naturally thought to be incompatible with that unity which it was designed to promote. My duty to the union, and my duty to Christ, would seem to clash; and whatever it might be to others, it would be to me a scene of perplexity and temptation, into which I cannot venture.

I am, my dear brethren,

Yours very cordially,

A FELLOW-HELPER TO THE TRUTH.

A HINT TO LEGISLATORS.

How much better would it have been for mankind if the sentiments expressed on one occasion by Edmund Burke had been written on the hearts of all princes and people! They are sentiments distinctly taught in holy writ, and abundantly illustrated in the history of nations. "Oh the folly of us poor creatures," said Burke, "who in the

midst of our distresses or our escapes, are ready to claw or caress one another upon matters that so seldom depend on our wisdom, or our weakness, or our good or evil conduct towards each other. An untimely shower, or an unseasonable drought; a frost too long continued, or too suddenly broken up with rain and tempest; the blight of

the spring or the smut of the harvest, will do more to cause the distress of the belly than all the contrivances of all statesmen can do to relieve it. Let government protect and encourage industry, secure property, repress violence,

and discountenance fraud, it is they have to do. In other respects less they meddle with these affairs; better; the rest is in the hands of Master and theirs."

FAMILY BIBLE READING FOR MAY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Reading of the Sun.
		First quarter.....	3rd day..... 11h 52m morning.	
		Full moon.....	11th day..... 6h 6m morning.	
		Last quarter.....	18th day..... 1h 27m morning.	
		New moon.....	25th day..... 4h 44m morning.	
1	F	Deut. i.....	1 Cor. iv.	h m
2	S	ii.....	v.	4 33
3	Ld	Psalms.		4 31
4	M	Deut. iii.	1 Cor. vi.	4 29
5	Tu	iv. 1—40.....	vii. 1—24.	4 27
6	W	v.	vii. 25—40.	4 26
7	Th	xxix.	viii.	4 23
8	F	xxx.	ix.	4 22
9	S	xxxi.	x.	4 20
10	Ld	Psalms.		4 19
11	M	Deut. xxxii.....	1 Cor. xi. 1—16.	4 17
12	Tu	xxxiii.....	xi. 17—34.	4 15
13	W	xxxiv., Joshua i. 1—9.....	xii. 1—27.	4 14
14	Th	Joshua i. 10—18 & ii.	xii. 27—31, xiii., xiv. 1—5.	4 12
15	F	iii. & iv.....	xiv. 6—40.	4 11
16	S	v. 10—15 & vi.....	xv. 1—33.	4 9
17	Ld	Psalms.		4 8
18	M	Joshua vii.....	1 Cor. xv. 34—58.	4 6
19	Tu	viii.	xvi.	4 5
20	W	ix.	Acts xix. 23—41 & xx. 1, 2.	4 4
21	Th	x. 1—27.....	2 Cor. i. 1—22.	4 2
22	F	xi. 10—23 & xiv.....	i. 23, 24 & ii.	4 1
23	S	xxiii.....	iii.	4 0
24	Ld	Psalms.		3 59
25	M	Joshua xxiv.	2 Cor. iv.	3 58
26	Tu	Judges ii.....	v.	3 56
27	W	vi.....	vi.	3 55
28	Th	vii.....	vii.	3 54
29	F	viii. 1—32.....	viii.	3 54
30	S	viii. 33—35, ix.....	ix.	3 53
31	Ld	Psalms.		3 52

The second epistle to the Corinthians was written soon after the first. When the apostle wrote the first he was at

Ephesus, and contemplated a journey to Macedonia and Achaia. At Corinth, and Thessalonica we

points of a triangle, and he might either go from Asia where he was to Corinth, and thence to Macedonia, or to Macedonia and thence to Corinth. At first he had thought of taking Corinth in his way to Macedonia, but, for reasons which he assigns in the beginning of the second epistle, he changed his purpose, and went first to Macedonia. He did this, as the first verse of the twentieth chapter of the Acts informs us, as soon as the commotion raised by the Ephesian silversmiths had ceased. From Macedonia he addressed to the Corinthians his second letter, when he was making a third effort to visit them. "This is the third time I am coming to you." *Τρίτον τοῦτο ἐρχομαι πρὸς ὑμᾶς*. The remarks of Paley on this phrase are at once illustrative of its meaning and confirmatory of the view we take of the order of events:—"When I first read over this epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own I felt myself confounded by this text. It appeared to contradict the opinion, which I had been led by a great variety of cir-

cumstances to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had been at Corinth twice; or whether, when he says, 'This is the third time I am coming to you,' he might mean only that this was the third time that he was ready, and that he was prepared, that he intended to set out upon his journey to Corinth. I recollected that he had once before this proposed to visit Corinth, and had been disappointed in this purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which 'he was coming to them,' then the present would be the third time, i. e., of his being ready and prepared to come; although he had been actually at Corinth only once before. This conjecture being taken up, a farther examination of the passage and the epistle produced proofs which placed it beyond doubt."

THE CHRISTIAN TRAVELLER.

BY THE REV. BENJAMIN COOMBS.

"And he led them forth by the right way, that they might go to a city of habitation."—Ps. cvii. 7.

LEADER divine! I'd follow thee,
Whate'er my lot betide,
Whilst toiling o'er life's rugged waste,
A wilderness so wide;
Assured that all will issue well,
If thou be still my guide.

Though densest clouds obscure my way,
A pillar bright I see;
Thy word shall chase the gloom and make
My dark forebodings flee:
Thine arm, though Amalek assail,
Obtain the victory!

If on my path the sun-beams shine,
And 'neath the flowers that spring,
The poisonous serpent lie concealed,
And thence protrude his sting;
I still am safe for thou art there,
Deliverance to bring.

More frequent when the brambles grow,
And gall the pilgrim's feet;
When on his head the lightning's flash,
And tempests roughly beat;
Thy feeble charge thou'lt not forsake,
Nor be destruction meet.

Whate'er befall—gloom, danger, pain—
 Conducted by thy hand,
 'Tis the right way thine Israel tread,
 To Canaan's promised land;
 There Jordan's parted stream pass'd o'er,
 On Zion's mount to stand.

And though the waters of the flood
 Be deep, and dark, and chill,
 I soon shall warm amid thy love,
 On that green, sunny hill;
 A city find which thou hast formed
 Each aching void to fill.

Bridport.

Nor does the pilgrim's barren way.
 All fit supplies prevent;
 A spring is in the desert fount,
 And manna round the tent;
 A pledge and taste of Eshcol's grapes,
 Are with earth's bitters blent!

Then, fraught with courage, let me press
 Onwards to reach my home,
 Nor e'er by sloth or toll be stopped,
 In devious paths ne'er roam;
 Till, all the journey o'er, unto
 My Father's house I come.

CHRISTIAN SEPARATION.

BY MRS. MACGOWAN.

Is in this world of grief and pain,
 We from our friends must sever;
 'Tis sweet to look beyond this scene,
 Where we shall meet for ever.

Though time and absence may estrange
 The hearts once knit together,
 Yet severed friends shall meet again,
 To part no more for ever.

Ningpo, Dec. 1845.

Where partings ne'er shall sink the heart,
 Where sorrow enters never;
 And sin no longer can defile,
 Those whom we love for ever.

Sweet thought! this earth is not our rest,
 When troubles crowd together;
 But one with Jesus we shall dwell,
 And reign with him for ever.

THE DEATH OF THE RIGHTEOUS.

BY THE REV. J. C. FAIRBAIRN.

When a good man leaves the earth,
 'Tis a grief to many;
 Tears seen and tears unseen are shed—
 Mourners there are many.

When a good man leaves the earth,
 Then his worth forth bloometh;
 His holy work of faith and love
 His memory perfumeth.

When a good man breathes his last,
 Hands in woe are wringing;
 But among the saints above
 There is joy and singing.

Hallelujah! praise the Lord!
 Bereaved ones, whence this sadness?
 Another ransomed soul in heaven!—
 Let grief be changed for gladness!

Weep not when a good man dies,
 But, with humble spirit,
 Pursue the faith and love whereby
 He glory doth inherit.

The good man's faith, and hope, and love,
 For a pattern borrow;
 Pursue the path he trod—it leads
 To where there is no sorrow.

REVIEWS.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE, B. D. of Saint John's College, Cambridge; D. D. of Washington College, Hartford, Connecticut, and of the University of Pennsylvania; Rector of the United Parishes of Saint Edmund the King and Martyr and Saint Nicholas Acons, Lombard Street; Prebendary of Saint Paul's. Ninth Edition, corrected and enlarged. Illustrated with Numerous Maps and Facsimiles of Biblical Manuscripts. London: 1846. Five Volumes, octavo. Price 63s., cloth.

Supplementary Pages to the Seventh and Eighth Editions of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE, B. D., &c., &c. London: Longman and Co. 1846. 8vo. pp. 42.

THERE was a time when the author, as he tells us, "had no friend to assist his studies, or remove his doubts, nor any means of procuring critical works." Some of our readers can sympathize with him, having been in similar circumstances. He had, however, an ardent desire for the acquisition of knowledge, and great industry,—qualities which are more valuable to a student than any external advantages. Divine providence placed in his hands a list of eminent foreign biblical critics, and thus directed him to sources of information of the kind for which he was earnestly seeking. He resolved to procure such of them as his limited means would allow. He did so; found satisfaction in their perusal, and laid before the public the result of his inquiries. He continued his investigations, and added to his book. He devoted himself to it with unceasing endeavours to render each subsequent edition more perfect than its predecessor; and now, at the end of forty-six years from the commencement of his researches, we have the result before us in five closely printed volumes, a noble monument of persevering diligence, and a publication from which a biblical student may gain more instruc-

tion and assistance than from any other single work in the English language.

With one or other of the editions many of our readers are familiar; but there are probably some who are not acquainted with their merits. We take the opportunity afforded by the publication of some further improvements, to give a general view of the work, partly with the hope of leading some heads of families to render it accessible to the objects of their parental care; partly for the sake of recommending it to young men as one of the best preparatives for the stormy times which we anticipate; but principally, under the persuasion that some Christians, attached to their pastor and anxious to strengthen his hands, will be induced to ascertain whether it is in his possession or not, and if it be not, to take such measures as circumstances may dictate, to secure to him a treasure which they may be quite sure will be acceptable, and which will be also indirectly beneficial to his hearers.

The design of the first volume is to vindicate the holy scriptures, as we possess them, from the objections of unbelievers of every class. The principal topics are, the possibility, probability, and necessity of a divine revelation,—the genuineness, authenticity, and uncorrupted preservation of the Old and New Testaments,—the credibility of their contents, as illustrated by history, coins, medals, and marbles,—and their divine authority as proved by miracles, prophecies, and the internal evidences of their inspiration.

The second volume is on the criticism and interpretation of scripture. Here a field for inquiry, less trodden and very fertile, is explored. After an introductory chapter on the Hebrew, Greek, and cognate languages, the critical history of the sacred text is laid open, and manuscripts, recensions, divisions, and ancient versions are treated of with much accuracy and erudition. Here the reader will learn how much there is to be gained and how little to be feared from the study of various readings of the text, the ways in which they originated, and the means by which the true

reading may be ascertained. Here there are some valuable sections on the quotations from the Old Testament in the New—a subject that is often exceedingly perplexing to an inquirer—in one of which the Hebrew of the Old Testament, the Greek of the Septuagint, and the quotation in the apostolic Greek, are given in parallel columns. These are subsequently classified, as exactly agreeing with the Hebrew, nearly agreeing with the Hebrew, differing from the Hebrew but agreeing with the Septuagint, agreeing in sense but not in words, &c., &c. The general principles of interpretation are then laid down; rules being given for ascertaining the meaning of words, and of their combinations; the use of metonymies, metaphors, allegories, parables, and other species of figurative language being explained, with the peculiarities of Hebrew poetry. Rules are given for the interpretation of types, prophecies, promises, and threatenings; and the seeming contradictions in historical passages, in chronology, in the fulfilment of prophecies, in doctrines, in morals, and the philosophical difficulties connected with them, are largely discussed.

A Summary of Biblical Geography and Antiquities occupies the third volume. An account of the climate, seasons, physical appearance, productions, and history of Palestine, is succeeded by dissertations on the forms of government that prevailed among the Jews in different ages, their criminal law, punishments, taxes, genealogies, treaties, and contracts, with both Jewish and Roman courts of judicature, modes of computing time, and military discipline. These are followed by comprehensive views of their sacred places, sacred persons, sacred things, sacred times and seasons, sacred obligations and duties,—every thing pertaining to their ritual, and to the corruptions that prevailed among them at different eras; and these by their domestic antiquities, in reference to dwellings, dress, marriage, children, servants, occupations, literature, science, commerce, amusements, diseases, treatment of the dead, and similar subjects. This portion of work is completed by copious indexes, chronological, historical, biographical, and geographical.

An analysis of the books of scripture nearly fills the fourth volume; each book, both of the Old Testament and

the New, being treated of separately. Then follow an index of the symbolical language of scripture, an index of matters contained in the first, second, and fourth volumes, and an index of the principal texts illustrated.

The preparation of the fifth volume must have cost the author a large expenditure both of time and money. It is an expansion of what in the early editions was a mere appendix to the second volume, consisting of bibliographical notices. If we say that above eighty of the most remarkable editions of the Greek Testament are critically described in it, and that information is given in like manner respecting polyglotts, Hebrew bibles, ancient versions, and modern versions in foreign languages, we shall give some notion, perhaps, of the great value of one of its departments. To this must be added, however, that there are descriptive catalogues of an immense number of lexicons, grammars, concordances, commentaries, introductions, and treatises on the sacred text, on the versions, on interpretation, on antiquities, and on almost every other subject connected with biblical literature. In many cases, the author gives his own opinion of these works: in others, he cites the opinions of respectable critics. A bibliographical index concludes the whole.

The edition of this work with which we are most familiar is the third, which we purchased in the year 1824, parting at the same time with the second, which was decidedly inferior to it. In an advertisement prefixed, the author then stated, that it was not his intention to print any further supplements or additions. We have, however, often regretted, when using it, that some sections were less ample than they should have been to correspond with others, and that the arrangement was not, in all cases, the best that could have been adopted. We gladly recognize in the copy now before us a great improvement in both respects. Intervening editions have exhibited progress towards completeness, but till now it could hardly be said to have been attained. The supplementary pages, now issued for the use of the possessors of the seventh and eighth editions, but incorporated in the ninth, contain much valuable matter on a subject in which we have often thought the work remarkably defective—the Apocrypha. A

great number of smaller additions have also been made in different sections.

Averse, as we are known to be, to the principles on which established churches are founded, and especially to some that are embodied in the church of England, there are two or three facts connected with this publication that we think it but fair to mention. The first is that the author, not having studied at any university or college, was admitted into the ministry in consequence of this production, soon after its first appearance, by Dr. Howley, then bishop of London; the second, that Dr. Howley, as archbishop of Canterbury, conferred on the learned and laborious author his present benefice; and the third, that the work itself is remarkably free from any traces of a sectarian spirit. Phraseology that we should not use, but which is current in the community to which the author belongs, occurs in some instances; but we do not remember any token of culpable partiality or a sinister purpose. On the contrary, Dr. Hartwell Horne has shown in these volumes an extensive acquaintance with the writings of learned men of other communities, a willingness on all suitable occasions to quote them, and, in his criticisms, a freedom from prejudice, which deserve to be noticed and honoured wherever they are found.

The Life of Joseph and the Last Years of Jacob. A Book for Youth and for Age.
By RALPH WARDLAW, D.D. Glasgow:
12mo. pp. xii. 413.

THE state of religious knowledge among mankind during the patriarchal age, is a topic of interesting inquiry. Though God was pleased to separate to his own service one particular family, and constitute them the depositaries of his revealed will, it does not hence follow that the rest of the world were left entirely destitute of divine truth. In the short account of Genesis there are evident traces of some remains of true religion among many of the ancient nations, and intimations are given of some eminent persons who were blessed with a revelation of the divine will. Amongst these may be enumerated Melchizedek in Canaan, Lot in Sodom, Abimelech in Gerar, Laban and Bethuel in Mesopotamia. And if the conjecture that Job lived within this period, and

dwelt in Arabia be just, it is perfectly clear that he and his friends acknowledged the spirituality of God and the righteousness of his providence. From several passages in that book it appears that revelations of the divine will were not at that time considered as uncommon among men.

The generality of mankind, however, were not disposed to make a proper use of that revelation which they enjoyed. Communications from God, therefore, were chiefly confined to Abraham and the favoured line of his posterity. With them God held frequent correspondence, and gave them promises, each more extensive than the preceding. He eminently blessed Isaac, and renewed to him the promise made to Abraham. He conversed with Jacob, engaged to be with him in all places whither he went, and repeated to him the promise of the land of Canaan, together with the grand promise, that in him and his seed should all the nations of the earth be blessed. God gave these patriarchs a portion of temporal blessings as the earnest of spiritual blessings. By immediate rewards he led them to expect future rewards. From the general hope which they had of future redemption, they must have been sensible that the blood of bulls and goats could not take away sin; and they must have known that their sacrifices, prayers, and praises could be accepted by God only as offered by faith. From the eleventh chapter of Hebrews we learn that they looked for a heavenly country, and understood the promises they embraced as including a promise of deliverance. They were firm believers in the promises of God. Under less clear discoveries of the divine will they embraced the same hope as Christians do. Their dependence was placed on the mercy of God promised through a future Deliverer, who, in the fulness of time, was to appear on the earth. Our dependence is placed on the same mercy promised through the same Redeemer, having been already manifested in the world; theirs by an appointed mode of worship suited to their expectation of his appearance, ours by a more simple and spiritual worship designed to elevate our hopes to blessings which are yet to be bestowed. The patriarchal faith had the same ultimate end with the Christian,—and that is the attainment of everlasting bliss.

To preserve and to perpetuate these elevated hopes which animated the pious patriarchs, God separated to himself the family of Jacob from all other nations, and in subserviency to this design, a most remarkable event took place in the divine conduct towards that family. God removed them into Egypt, at that period the most polished and the most celebrated nation of the earth. "It is hard to conceive," says the learned Jacob Bryant, "where they could have lived so sequestered, unless they had been removed into some desolate country, which yet would have been utterly inconsistent with the principal design of their separation. For as they were separated, not merely for their own sake, but also for the conveyance and propagation of true religion, it was therefore necessary, for the benefit of the world, that they should be seen, known, and observed by the several people around them. The land of Goshen was in every respect suited to this purpose—a land where they might live distinct by themselves and yet daily converse with the most enlightened part of the world—a land from which the shepherd kings and their subjects, that is, the Cushite shepherds, had been lately expelled, and therefore exceedingly well adapted for the reception of shepherds again." Jacob's beloved son Joseph was permitted to be carried into Egypt as a bond servant. A slave in a strange country must appear to human view a very unpromising instrument of success in a matter of such importance. But the lower his condition was at first, the better it served to illustrate the interposals of divine providence in the several stages of his advancement afterwards. For the hand of God is visible in every step, and his wonders enter into almost every transaction.

The history of Joseph is undoubtedly one of the most interesting narratives recorded in the word of God. It is, perhaps, unequalled for displaying the various workings of the human mind, and the providence of God in making use of them for the accomplishment of his own purposes. It shows us true piety, resisting the allurements of temptation and supporting the pressures of affliction. It teaches us that the faithful servants of the Most High will not be forsaken by the Almighty, and that whether they be in a prison or a palace God is sufficient for those who honour him. It is, as Dr. Wardlaw observes, adapted especially, though not exclusively, for the young. "What," says he, "is the period of life? what the caste of profession? what the class of character for which this narrative does not contain profitable material? Of it, as of the tree of Nebuchadnezzar's dream, it may be truly said, in it is meat for all."

The volume consists of thirteen expository lectures, and is eminently practical. It was no part of the author's design to enter upon points of critical curiosity, and from all such matters he carefully abstains even to a fault. His design was to bring out those lessons of wisdom and piety which the narrative embodies. This he has done with admirable ease and perspicuity. Every page is marked by wise observations, and inculcates some just sentiment or right principle. He has adopted the rational and common sense mode of interpretation, not finding typical analogies and mystical meanings where none were designed, but considering that the one legitimate object of all investigation of the scriptures is to find, and of all exposition of the scriptures to unfold, what the Holy Spirit of God intended in every portion of them to convey.

BRIEF NOTICES.

Cura Romana. Notes on the Epistle to the Romans, with a Revised Translation. By W. WALFORD, Prof. Emerit. Minister of the Congregational Church at the Old Meeting House in Uzbridge. London: 16mo. pp. viii. 268. Price 4s. 6d.

The address to the reader prefixed to this work is admirably adapted to prepossess him in

its favour. It announces that the undertaking originated in the author's conviction that, though he had attentively considered many of the most eminent commentaries on the epistle, he was far from understanding it; that he endeavoured, therefore, to lay aside his previous conceptions of its meaning, and investigate it independently; and that he has done so, avoiding in the meantime the inspection of all

expositions, and studying, in relation to the undertaking, only the Greek Testament, with occasional references to the Hebrew Bible, and the Septuagint. It is matter of congratulation both to himself and others, that proceeding in this course, his translation does not differ very materially from those which have established themselves in the good opinion of the Christian churches. He has, however, in our view, been eminently successful in bringing out a faithful and clear version of this invaluable portion of the inspired oracles. We have never before seen a translation that on the whole has pleased us so well. It is more close and perspicuous than that of Moses Stuart, to which it bears a nearer resemblance than to any other with which we are acquainted. In some cases, there would perhaps have been improvement, if the author had, after completing his task, compared the results of his own labour with those of some of the eminent men who have published theirs within the last few years: there might have been disadvantages, however, even in this. In the notes, those which are strictly expository have afforded us great pleasure; in those which are more discursive, we have sometimes thought that he was influenced by a systematic theology which he could not dismise from his memory, rather more than the apostle Paul would approve, if he were one of his readers. Nevertheless, the systematic theology itself is of a good kind, decidedly recognizing the sovereignty of divine grace in conjunction with the equity of the divine government, and equally remote from Arminian errors as from the hasty deductions which many writers have made from sounder principles. To both the learned and the unlearned among our readers we recommend the book very cordially.

Notes, Explanatory and Practical, on the Epistles of Paul to the Thessalonians, to Timothy, to Titus, and to Philemon. By ALBERT BARNES. Reprinted verbatim from the American Edition. London: 18mo. pp. 390. Price 3s.

The expository works of Mr. Barnes are among the most valuable importations that we have received from the United States since the Declaration of Independence. The present volume has the recommendation of relating to a portion of the apostolic writings on which fewer commentaries have been published than on most others. An advertisement is prefixed to it, also, by Mr. Cobbin, which mentions three facts that afford us pleasure and will interest many of our readers. The first is, that Mr. Barnes is now only in his forty-seventh year, so that we may hope that he will be permitted to extend the series of Notes on detached parts of scripture that he has commenced; the second, that Mr. Cobbin vouches for the faithfulness and completeness of the transcript from the American edition; and the third, that the publishers intend to reprint the whole of Mr. Barnes's biblical works in a uniform style. The good sense, evangelical spirit, and extensive acquaintance with the writings of other expositors, evinced by this author, render the design of publishing in this country a uniform edition of his productions, one deserving of prompt and decisive encouragement.

VOL. IX.—FOURTH SERIES.

*Elisha. From the German of Dr. F. W. KRUMMACHEN, Author of *Elijah the Tishbite*. Part III. Revised.* London: 12mo. pp. 238. Price 3s. Cloth.

Many of our readers, doubtless, are acquainted with the previous volumes of this work. The first was published by the Tract Society in 1838, and the second in 1845. The ingenuity that pervades the former portions is equally displayed in this, in which the latter part of the history of Elisha and his contemporaries is treated of in a manner exceedingly pleasing, novel, and instructive. It will be an excellent book for family perusal, not only illustrating one section of the inspired volume, but also tending to recommend the study of scripture history, in general, to its readers.

A Doctrinal, Experimental, and Practical Treatise on Effectual Calling. By JAMES FOOTE, A.M., Minister of the Free East Church, Aberdeen; Author of "*Lectures on Luke*," &c. Edinburgh: Johnstone. 24mo. pp. 208.

This is a regular and systematic treatise on Effectual Calling; that is, on the call of the gospel, which has the intended effect—the invitation, which is accepted. The author treats of the general nature of effectual calling—its author—its means—the particular view given of it in the shorter catechism as consisting in conviction, illumination, regeneration, faith—its chief properties—the privilege and duty of believers' making their calling and election sure—subjects of thought, the serious consideration of which should lead to the cordial and eager acceptance of the gospel call—and he concludes with addresses to different classes of persons, both of those who are effectually called, and of those who are not. These topics the author illustrates with clearness and enforces with vigour. He writes in plain but forcible language, and uses the words of truth and soberness, like a man in earnest, fully impressed with the importance of his subject and exceedingly desirous that his readers should reap real and lasting benefit from what he has written. He reasons and tenderly expostulates with them, placing before them the deepest and the most simple, the most awakening, and the most encouraging views of effectual calling. To the thoughtful and to the careless we cordially recommend this little volume, as well adapted to awaken the one, and to instruct and encourage the other.

Moral Heroism; or, The Trials and Triumphs of the Great and Good. By CLARA LUCAS BALFOUR. London: 18mo. pp. 368. Price 3s. 6d. Cloth.

The design of this work is excellent, and its execution admirable. All young persons ought to read it, and seniors may gain from it both pleasure and profit. It is intended to rectify the erroneous notions of heroism that have prevailed among mankind from the times of which Homer wrote to the date of the last Gazette. After an introductory conversation on valour and heroism, between a mother and her sons, originating in a visit to St. Paul's Cathedral, here are eleven

chapters containing well written biographical illustrations of genuine heroism as displayed in alleviating the miseries of others; removing ignorance and poverty; the conquest of self; planting colonies, making laws, and teaching Christianity; bearing poverty and practising self-culture under adverse circumstances; advancing the interests of science; enduring disappointment; suffering personal affliction; faithfully admonishing the great; and in the ordinary pursuits of life. The leading facts in the lives of Howard, Oberlin, Bunyan, Williams, Moffat, Linneus, Brindley, Davy, Clarkson, Baxter, and many other eminent persons, male and female, are brought in and rendered subservient to the author's purpose. Had the principles of this book been generally received, O how differently would the history of the human race have read, from the representations now made in faithful records! We cannot mend the past; but it is in our power to do something for the future.

The History of France. In Two Volumes. London: 18mo. pp. 468, 485. Price 5s. 6d. Cloth.

In no department of the Religious Tract Society's labours do we wish it success more cordially than in its endeavours to purify and reform general history. History, when written in the spirit of infidelity, Romanism, or mere formal protestantism, is a specious delusion, fraught with danger to the civil and religious welfare of mankind. Yet it is in one or other of these ways that it has usually been written during the last fourteen centuries, and that it is read and treasured up in the mind by most of our contemporaries. The history of France, in particular, has been generally perverted, like the arms of France, to the injury of mankind. Christian parents will do well to place these volumes, therefore, in the hands of youth, care having been taken to exclude from them every thing of a pernicious tendency, and to narrate the facts relating to the history of that powerful kingdom in such a manner as might conduce to their leaving a good impression on the heart.

The Believer's Mortification of Sin by the Spirit (First published in the year 1677). To which is added, an Essay on Hypocrisy. By ALEXANDER CARMICHAEL, V.D.M. With a Preface, by the Rev. W. K. TWEDDIE. Edinburgh: Kennedy. 12mo. pp. xii. 246.

It is a good sign in any community when there is a sufficient demand for such works as this to encourage their republication. The author was one of the many learned and devout ministers who suffered severe persecution for the truth's sake in Scotland, during the melancholy reign of the second Charles. Being banished eventually from his native land, he composed these treatises in exile. They evince the deep seriousness natural to men who were called to sacrifice every thing dear to them in this world for the sake of a good conscience towards God, and who were anxious that they and their friends, having done this, should not also, through self-deception, lose the world to come.

A Letter to his Holiness Pope Gregory XVI. By the Rev. HORACE BUSHNELL, D.D., United States. London: Ward and Co. 8vo. pp. 24.

Dr. Bushnell, who belongs to the Christian Alliance—a society organized three years ago in the United States, the object and aim of which are declared in its second article to be, “to promote religious freedom and to diffuse religious knowledge in Italy and other papal countries”—having recently visited Rome, has addressed to the pope some observations on what he has seen and heard there, which deserve general perusal. He protests against the dishonour done to religion by the kind of civil government the pope maintains in connexion with his spiritual office, comments upon the current opinions and worship sanctioned by the professed successor of Peter, proposes that the questions between Romanists and protestants should be submitted to the open trial of truth in the field of religious liberty, and suggests that, instead of calling upon the faithful to pray for the conversion of England, that they should be summoned to pray that the pope and all Christians may be guided into the truth, whatever it is, and then embrace each other in a durable fraternity. Protestants, the author assures him, will joyfully meet the summons, “and a spectacle shall be offered, at which the world, and possibly, other worlds may gaze—all the divided, clashing hosts of Christendom bowed together before God, asking for the truth that shall end their disagreements, and make them one for ever.” Of course, Dr. Bushnell must be aware that the pope would be renouncing the claims of his church to infallibility by acceding to this proposition; but the manner in which he puts it, and the facts he adduces, will produce a beneficial impression, we doubt not, on the minds of many readers both in Europe and America.

An Exposition of the Laws of Conference Methodism; as Enacted by the Conference in 1835; proving them to be Contrary to the Concessions granted in 1797: in a Letter, Explanatory, and Expostulatory to the Rev. William M. Bunting. Containing the True Reasons of the Author's Separation from the Conference Connexion; and a Defence of the Wesleyan Methodist Association. By the Rev. ROBERT ECKETT. London: Pearson. 8vo. pp. 64.

This pamphlet was occasioned by transactions at the Liverpool Conference on Christian Union, by which Mr. Eckett considered himself called upon to set his own character and the proceedings of his friends in a just light before other sections of the church. With this view, he has given an account of the rise of the Wesleyan Methodist Association, and the previous encroachments, as he deems them, of the ministers belonging to the conference, particularly in reference to the exclusion of members. His appeals are not so much to general principles as to the laws of Methodism, from which he gives copious extracts. To persons, like ourselves, prepossessed in favour of the liberty of the people, and hostile to clerical power, he will seem to have justice on his side; and if we are not competent to pronounce

judgment on the merits of the case, we can at all events certify that his tone is calm and moderate.

The Dressmaker. A Prize Essay. By the Rev. W. M'ILWAINE, Minister of St. George's, Belfast. London: Aylott and Jones. 8vo. pp. 46.

A prize of twenty guineas, offered by the Association for the Aid and Benefit of Dress-makers and Milliners, for the best essay "on the Moral and Physical Evils resulting from the present Long Hours of Work in the Dress-making and Millinery Business, and on the best Mode of Obviating the same," was awarded to the author of this pamphlet. Some of the facts recorded are very affecting; and the whole subject deserves the attention of ladies, who might, by a little self-denial and consideration, mitigate, if not prevent, the evils that now exist.

The School Hand-Book to the Holy Bible. By the Rev. INGRAM COBBIN, M. A. With Fifty Wood Engravings. London: Tegg. 24mo. pp. 23. Cloth, gilt.

A miniature biblical cyclopaedia, intended especially for sabbath schools, but adapted for the young generally, and indeed for all who have not access to larger and more costly works of the same nature.

Early Grace Illustrated in the Memoir of David Tod. With Introductory Note, &c. By the Rev. S. C. BAKER, B. A., Curate of St. Peter's, Colchester. Edinburgh: Kennedy. 24mo. pp. 109.

Another addition to the large number of interesting memoirs of pious youth, which never fail to secure the attention, and are well calculated to promote the benefit of children in our families and Sunday schools.

The Way to Health, to Beauty, and to Happiness. By R. WEAVER, Author of "Heaven," the "Complete View of Puseyism." London: Bartlett. 24mo. pp. 43.

The influence of that serenity of mind which is connected with vital religion, on the health of the body and the aspect of the countenance, briefly but impressively illustrated.

The Heavenly Home. By THOMAS WALLACE. London: 24mo. pp. 66. Price 9d.

This little book consists of four chapters on the subject of heaven, and based on the Saviour's interesting declaration, "In my Father's house are many mansions." It will be prized by those who, superior to the vicious habit of ever desiring something new, delight to solace themselves amidst the trials of the way by cherishing scriptural anticipations of the "rest" which "remains."

The Shrine of Sin. A Poem. By J. BRAMWELL. London: 16mo. pp. 47. Price 1s.

An allegorical representation of the progress of sin and of the influence of evil example. It possesses considerable merit.

Thirty-six Nonconformist Sonnets. By a Young Englishman. London: 12mo. pp. 48. Price 1s.

These sonnets indicate poetical talent and embody important truth. They will not fail to secure the admiration of all sonnet readers who value the principles of nonconformity and love to cherish the recollection of such facts as are associated with its history.

Songs for Wayfarers. By the Rev. J. C. FAIRBAIRN, Allanton. Edinburgh: Johnstone. 32mo. pp. 60.

In this small volume there are several pleasing pieces, one of which we have placed on a preceding page.

Recollections of Martha M——. London: 32mo. pp. 31. Price 1d, or 5s. per hundred.

A well written tract, affording great encouragement to visit persons who are drawing near to death but are unacquainted with the Saviour, and very suitable to be put into the hands of any who are in such circumstances, but are able to read or to listen to the reading of others.

Lectures on the Pilgrim's Progress and on the Life and Times of John Bunyan. By the Rev. GEORGE CHEEVER, D. D., of New York. Glasgow: pp. 326. Price 1s. 6d.

An edition at a lower price than any other we have seen that includes the whole of Dr. Cheever's popular lectures. It is uniform in size and appearance with the cheap edition of D'Aubigné.

RECENT PUBLICATIONS Approved.

The Voice of the Church One, under all the Successive Forms of Christianity. A Discourse, pronounced at the opening of the Theological School at Geneva. By J. H. MERLE D'AUBIGNÉ, D.D., Author of "History of the Reformation in the Sixteenth Century." With a Prefatory Note, by the Rev. ANDREW THOMSON, B.A. *Edinburgh: Innes.* 24mo. pp. 54.

Friendly International Addresses Recommended. A Brief Narrative of the Origin and Early Progress of an already Rapid Movement in the Cause of National Arbitration, Unfettered Commerce, and Universal Peace. *Manchester: 16mo. pp. 16.*

The Celestial Railroad. By NATHANIEL HAWTHORNE. Reprinted from the Baptist Magazine. Second Edition. *London: pp. 16. Price 1d.*

A Revived Ministry our only Hope for a Revived Church. By one of the Least among the Brethren. Second Edition. *London: 24mo. pp. 52. Price 6d.*

Scripture Female Biography, for the Use of Schools. By ELIZABETH. *London: Watson.* 32mo. pp. 16.

Bible Enigmas; being a Series of Questions from the Holy Scriptures, intended to Improve Young People in Scriptural Knowledge. By ELIZABETH. *London: 32mo. pp. 16. Price 1d.*

A Short Account of Little Walter Venning. Written by his Grandfather. Second Edition. *London: Hamilton and Co.* 32mo. pp. 32.

The Child's First Picture Book. *London: Steill.* 32mo. pp. 32.

Eclectic Review for April, 1846. *London: See.* pp. 128. Price 2s. 6d.

INTELLIGENCE.

AMERICA.

THE UNITED STATES AND OREGON.

A well informed correspondent at New York, writes as follows: we are sure that all our readers in this country reciprocate his peaceful desires:—

Allow me, as I have a moment's leisure before the closing of the mail, to say one word in regard to the recent developments at Washington. I shall not be surprised if the news which goes out by the Hibernia occasion a good deal of anxiety among the friends of peace on your side of the water. It is not, however, considered very alarming here. The president probably thought he owed it to himself and to the extreme party on the Oregon question, to be consistent with his message delivered at the opening of Congress, and so he sent the message of last week, uttering over again the same views. As for the debate which followed, and the great projection of steamers, frigates, &c., it amounts to nothing. I have seldom known so marked an event to excite so little feeling. At the same time, I may say I am not without solicitude. I have no doubt that the people of the United States would compromise on the basis of forty-nine degrees, and that should the administration fail to effect a compromise on that parallel, Great Britain being willing to make such a settlement, and a war to be the result, it would be vastly unpopular. On the other hand, should Great Britain insist on more, and a war ensue, it would rally to the war standard all parties among us, and prove a most terrible conflict. We are looking with much anxiety to know the views of the President as to a compromise on forty-nine degrees, and with equal anxiety to know the views of Her Majesty's government on the same point. The hopes of the friends of peace must have reference to these developments, and to effect a compromise on forty-nine degrees should be their great effort. The power of general opinion touching this matter should be brought to bear in all right ways upon both governments. May God direct the counsels of your rulers and of ours! A war between these two great nations, speaking the same tongue and worshipping the same Lord, is really too monstrous to be thought of. I never can believe that war must come till I hear the thunder of its artillery.

THE EVANGELICAL ALLIANCE.

The same correspondent says,—“ You may not be aware that the baptists of America are

not very deeply interested in the Proposed Evangelical Alliance. Smarting under the injustice of our treatment by the American Bible Society, they look with distrust upon any union with pædobaptists. The Rev. Mr. Stow of Boston is deeply interested in the Alliance, and has been strongly urged to attend. I think that the Rev. Mr. Church of Rochester, New York, will be present.”

CANADA BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society, at Montreal, was held, Feb. 5. The following is an abstract of the report presented on that occasion:—

Missionary Operations.

Your committee have enjoyed the privilege of rendering assistance to many churches which, but for the aid received by this society, would have been wholly or partially destitute of the regular ministration of the word and ordinances.

Among the stations to which their attention has been directed, Quebec occupies an important place. When Mr. Landon left that city at the opening of the navigation, having laboured there throughout the winter, greatly to the profit of the church, the pulpit was supplied by various ministers, chiefly from Montreal, till the month of October, when the arrival of the Rev. D. Marsh, formerly of Great Missenden, England, who came to this province under the auspices of the Baptist Missionary Society, enabled your committee to provide for the dispensation of the gospel in Quebec in a manner more satisfactory to their views and feelings. Mr. Marsh's ministry is highly acceptable to the congregation, which is steadily increasing; a bible class has been formed; and the prospects of usefulness are of a very encouraging character.

At Eaton, the Rev. A. Gillies continues to discharge the duties of the ministry with patient perseverance, and not entirely without evidences of blessing, although in common with many of his brethren, he deplors the dull and low state of religion in the churches. It is pleasing to hear that the prayer-meetings are well attended, and that the Sunday school and bible class prosper. Mr. Gillies takes occasional journeys into the neighbouring townships, where he has the opportunity of preaching the gospel to many who are not favoured with a stated ministry. The Rev. F. N. Jersey reports that the

stations under his care present some encouraging proofs of the benefits resulting from moral culture, while it cannot but be confessed that the amount of good accomplished falls short of the wishes and expectations of the people of God. In that neighbourhood the Millerite delusion has been productive of much mischief. The district occupied by this esteemed friend was so extensive, that it was considered advisable by the committee to comply with his repeated requests, and send him a coadjutor. Mr. Porterfield, whose studies at the college were finished in May last, was selected for this service. He has preached in St. Armands, Dunham, and Sutton, and exerted himself laudably in establishing Sunday schools and bible classes; while Mr. Jersey occupies Stanbridge, together with Lower Falls, Wallbridge's Corner, and other places, still exercising a general superintendence over the whole district.

Notwithstanding the reasons for depression to which the Rev. J. King feelingly alludes in his annual statement of his efforts during the year, recently received by the committee, it is gratifying to learn that the church of which he is pastor, meeting in the Rear of Chatham, has received an accession of thirteen members since the last annual meeting of the society.

The hopes of the committee have not been realised with regard to Bytown. The few friends meeting for worship there have purchased a lot, with a house upon it, intending to erect a chapel at some future time, but it has been deemed expedient to suspend for the present the operations of the society in that town, and Mr. Dick, to whose care the station had been committed, is now engaged at Petite Nation, chiefly in educational employment.

The Rev. Allan McLean preaches at Osna-bruck and Cornwall, besides several out-stations. At the last mentioned place considerable interest has been excited, and a new church formed. The Rev. F. Bosworth visited the station at the time of the formation of the church, and was much cheered by the manifest indications of the heavenly blessing. Eleven persons have been added to the church under Mr. McLean's care, and several others are under serious impressions.

Your committee refer with pleasure to the labours of the Rev. R. Boyd at Brockville. They are many and great. The results cannot be better narrated than in his own words:

"During the year, through the blessing of God, a few souls have professed to be brought to the knowledge of the truth. Five of these have been baptized and added to the church. We have begun a sabbath school, which promises to be very useful. Our congregation has been increasing during the year, so that the chapel is generally well filled. I have several country stations, where the

attendance is very good, and at some of which it is evident that the truth has been felt in its power. Our prayer-meetings have been of late well attended, and there is evidently an increase of liberality among the people, in regard to the support of the Lord's cause."

The church at Kingston is on the increase. In a letter lately received from the Rev. A. Lorimer, it is stated that ten members have been added to it within the last few months. A vestry has been erected behind the chapel at a cost of £70, which sum has been raised by the congregation. It is earnestly hoped that Mr. Lorimer's labours will be still more extensively blessed, and that his ministry will be fully appreciated by the inhabitants of Kingston.

Your committee are called upon to sympathize with the Rev. R. A. Fyfe of Toronto, who has to encounter difficulties peculiar to that station, and which would produce in many minds very disheartening effects. At the same time they rejoice that his labour is not in vain in the Lord. Souls have been converted under his ministry. The Sunday school, containing about 100 scholars, is going on well. The esteem and respect in which Mr. Fyfe is held by the Christians of other denominations in Toronto, cannot fail to encourage him. The committee fully concur in the sentiment expressed in Mr. Fyfe's last communication,—"By the good hand of God, and by patient waiting upon him, we shall prosper."

The Rev. N. Bosworth, F.R.A.S., is stationed at Paris. By the blessing of God on his efforts the congregation has considerably increased; an evening service, established last fall, is well attended; and a bible class has been formed, with which a prayer-meeting is connected, and which excites much interest among the young. The people intend to build a house for their pastor next spring.

The Niagara District next claims attention. When the corresponding secretaries visited Canada West last summer, they found that district in a state which appeared to them to require prompt and vigorous measures.

Having introduced Mr. Hewson to St. Catharines, where he is now settled, they engaged the services of the Rev. J. Vrooman and the Rev. A. Cleghorn. Mr. Vrooman supplies the church at Queenston, preaches at St. David's, and performs the duties of pastor of the coloured church at Niagara, who have expressed in strong language their gratitude for this arrangement. Mr. Cleghorn preaches at Drummondville, Chippewa, and the adjacent neighbourhood. His labours are well received: two persons have been baptized, and there is reason to believe that a baptist church will be soon formed in the first mentioned place. The congregation has so much increased that a chapel is much wanted, the room in which they meet being far too small

for their accommodation. The committee trust that this desirable object may ere long be realized. Mr. Hewson is favoured with pleasing prospects at St. Catherine's. Prayer-meetings have been established, two bible classes formed, eight persons admitted to the church, and a gratifying revival of active piety witnessed. May yet richer blessings be bestowed!

Assistance was rendered during the past year to Mr. W. Jackson, a coloured brother, who used his best endeavours to instruct the negroes resident in the Queen's Bush; the engagement with him ceased in October last.

Urgent applications for aid have been received from Oakland, Coburg, Brantford, Rawdon, and other places, but your committee have been prevented by want of funds, from complying with the requests presented to them. There are very many important stations in both parts of the province which ought to be occupied forthwith, if adequate funds could be provided. The expenditure of a few hundred pounds per annum in this object would be productive of incalculable benefits, by the blessing of God, to the waste places of Canada.

The Rev. J. Elliott, who has been assisted by your society in conducting missionary labours in the Oxford District during these last four years, has relinquished his engagement. From a review of his efforts, contained in a letter lately forwarded to your committee, the following extract is taken:—

"I have travelled upwards of seventeen thousand miles, I have tried to preach and to hold other meetings upwards of twelve hundred times, I have baptized eighty-seven persons upon a profession of their faith, and they all united with the several churches where they were baptized, and all of them, but three, as far as I know, maintain a consistent Christian character. At one of the out-stations where I laboured, a baptist church is now planted, which numbers between thirty and forty members, and I hope will do well. They have a licensed preacher from England who preaches to them, by the name of Curtis. My salary for the last four years will not exceed £60 a year, yet I have nothing to complain of on that ground; my wants have been supplied, and having food and raiment I ought to be therewith content."

Your committee have pleasure in reporting that the mission to the Tuscarora Indians, conducted by the Rev. W. H. Landon, assisted by the gratuitous services of Mr. B. H. Carryer, is in an encouraging state. A series of religious services held in the fall appear to have been accompanied with the divine blessing; one person has been baptized, and a class of inquirers has been formed, whose diligent and pious attention excites the best hopes.

But the enemies of truth are in full action. The foundation of an institution for the in-

struction of the children of the Indians on the industrial system, has been delayed from year to year in consequence of difficulties connected with the grant of a safe title to the land held by the missionary, and on which land it was proposed to erect the necessary buildings. In the fall of last year the six nations of Indians, in council assembled, were induced (by what means your committee will not now state) to request of the governor-general an additional reservation of 3000 acres of land for their own use, on which no white man should be allowed to settle. Their request was granted, when it appeared that the spot they were persuaded to fix upon included the land occupied by Mr. Landon, from which therefore he would be required to remove; while a similar lot adjoining Mr. Landon's, occupied by the Rev. Mr. Elliott, a clergyman of the church of England, and agent of the New England Company, was expressly excepted from the reservation, and allowed to remain in Mr. Elliott's possession. On receiving intelligence of this transaction, your committee immediately memorialized his excellency, Lord Metcalfe, praying that Mr. Landon's property might be also excepted from the reservation, in order that it might be employed for the purposes of the projected institution. His excellency directed the memorial to be transmitted to the council of the six nations, accompanied by a letter written by the civil secretary, expressing his excellency's opinion and desire that the request should be granted. The council assembled for the consideration of the matter in December last, and after lengthened debate negatived the application on the preposterous ground that the Indians had embraced the national religion of Great Britain, and that no persons of other religious persuasions should be allowed to occupy any portion of their territory; thus passing a sentence of exclusion on all denominations but one. Your committee are fully aware that the Indians would not of themselves have contemplated or devised such a measure, and that they were beguiled by the influence of white men, whose names are at present withheld; but they cannot refrain from expressing on this occasion their deep sense of the atrocity of a proceeding which is not only totally repugnant to the principles of the British constitution, but thoroughly anti-christian in its character and worthy of the darkest ages. The guilt of this act of persecution rests not on the Indians, but on their advisers and prompters. It is confidently hoped by your committee that his excellency, Lord Cathcart, who is made acquainted with all that has transpired, will direct such an arrangement to be entered into as shall frustrate the designs of the enemies of the mission, and prevent believing Indians belonging to our own and other denominations from being proscribed for their religion,

The College.

Since the last annual meeting, the educational advantages offered by your society have been enjoyed by twenty students. Three left the college in May last, namely, Messrs. Porterfield, Slaght, and Hewson. Mr. Porterfield, as has been already stated, is at St. Armands, and Mr. Hewson at St. Catharines; Mr. Slaght is preaching at Windham, Waterford, and the neighbourhood of those places, and has communicated interesting intelligence of the results of his labours. Mr. A. J. Gray, from Michigan, United States, was compelled to leave the institution, after a short residence, on account of a disease in his eyes. Sixteen students are now connected with the college, thirteen of whom are sustained by your society, in preparing for the exercise of the Christian ministry in this province.

The course of studies includes Latin, Greek, Hebrew, Syriac, theology, ecclesiastical history, logic, and natural and moral philosophy.

The students have conducted religious services in the St. Lawrence suburbs, and at the Cross, and have been favoured with tokens of success. A series of revival exercises held at the last mentioned place, at the close of the year, appears to have been blessed to several persons. The building occupied for these services is generally crowded with hearers on Lord's day evenings, and on Thursdays an interesting bible class meets for instruction. Besides these efforts, the students frequently visit the houses of the poor for the purpose of distributing tracts and conversing with the inhabitants.

The valuable donation of books presented by Joseph Fletcher, Esq., of London, arrived in safety last May. It consisted of 523 volumes, carefully selected, and comprising standard works of divinity, ecclesiastical history, and general literature. Accompanying these was a set of Archbishop Whately's works, in seventeen volumes, 8vo., and Sharon Turner's Sacred History of the World, presented by the respected authors. A few volumes have also been presented by other friends.

The winter lectures, chiefly on scientific subjects, and which are open to the public, are now in course of delivery on Tuesday evenings, in the library of the college.

It was mentioned in the last report that preparations were made for building the new college. It is satisfactory to add that the building is now covered in, and that the workmen are busily engaged in fixing the partitions, &c., preparatory to the plastering, which is postponed till the spring. The workmanship is regarded as highly creditable to the contractors, and visitors to Montreal acknowledge that the building is a great ornament to the city. The committee expect that it will be occupied immediately after the next summer vacation.

In order to defray the expense of this undertaking, a subscription has been opened in Montreal, and the sum subscribed (including a donation of £25 from the late governor-general) amounts to £645, most of which was made payable in three annual instalments. The funds in the hands of John Try, Esq., consisting of moneys collected for this purpose some time ago in the mother country, together with the deposits on the lots sold last year, and the proceeds of a mortgage in the property (£2500 sterling) effected in England, have been already appropriated. A considerable sum will be yet required to finish that part of the building which is designed for immediate occupation. The friends of the institution in every part of the province are earnestly entreated to render their liberal aid.

The Swiss Mission.

It is scarcely necessary to remind the members of the society that when Madame Feller and the Rev. L. Roussy came to this country in 1835, they were partly sustained by private funds and partly by Christian benevolence. During the years 1837 and 1838 their operations were carried on under the auspices of this society; some assistance was also received from the United States and from Scotland. In the autumn of the last mentioned year their connexion with the society was dissolved, the missionaries being then of opinion that they could labour more efficiently if they were independent of all religious parties. They continued to do so for nearly seven years, during which time they received numerous and valuable tokens of Christian regard from all denominations. The fostering care of the Foreign Evangelical Society rendered essential service to the cause. Pecuniary grants, varying from 550 to 1200 dollars, were received annually from that society. Besides this, the patronage of the society stimulated the zeal of Christians, and encouraged the formation of numerous ladies' associations, which raised considerable sums of money, and otherwise assisted the mission. Aid was also received from Switzerland, England, and Canada. The funds annually realized from all these sources gradually increased from 1800 to 5000 dollars, more than three-fourths of which were furnished by friends in the United States.

In the autumn of last year, proposals were made to enter into a more definite and permanent arrangement with the Foreign Evangelical Society. That arrangement, however, was not found practicable. After much deliberation and prayer, the missionaries came to the conclusion that their operations could no longer be conducted on the plan which had been pursued for several years past, and that a re-union with the English baptists was desirable. A deputation from the committee of this society visited Grande Ligne, in order to hold a conference with Madame Feller and

the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action.

The Swiss Missions of Grande Ligne are now re-united to the Canada Baptist Missionary Society, and placed under its superintendence. The management of their affairs is entrusted to a committee, consisting of four members of the committee of the society and from members of the missionary body connected with Grande Ligne. It is designated, "The Swiss Mission Committee." A separate account is kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund."

The "Swiss Mission Committee" is thus constituted :—

Grande Ligne.

MADAM FELLER.
REV. L. ROUSSEY.

REV. L. NORMANDEAU.
REV. DR. COTE.

Montreal.

REV. J. M. CRAMP, A.M.
REV. J. GIRDWOOD.

T. M. THOMPSON, Esq.
JOS. WENHAM, Esq.

Your committee are deeply conscious that they have undertaken a great work. Believing, however, that they were guided from above, they commit the cause, unhesitatingly, to the power and faithfulness of Him who can "supply all our need." At the same time, it is right and necessary to state that the most strenuous efforts will be required in order to provide for the support of the mission. It is confidently hoped that Christians of different denominations, both in the United States and in this province, will continue to sustain the object, and generously aid in the work—animated by the consideration that in warring with the papacy they tread in the steps of their spiritual forefathers, the Cathari and other "reformers before the reformation," who bore their testimony against antichrist during the darkness of the middle ages. Suitable representations have been forwarded to the English Baptist Missionary Society, with a view to excite an interest in Great Britain. By these means your committee trust that they shall obtain the requisite funds for carrying on this important undertaking, and even for enlarging their sphere of operations. In every direction there is a loud call for more extensive labour. The power of the priesthood is evidently on the decline in many parts of the province. Numbers of the French Canadian Roman Catholics read and prize the word of God. Faithful instructors are much needed. It may truly be affirmed, that the fields are "white unto the harvest."

Your committee have much pleasure in informing the members of the society, that on a recent visit to the United States, Madame Feller and Dr. Cote successfully appealed to

the liberality of Christians in that country, and collected for the object the sum of 1305 dollars. Though some who formerly aided them declined further co-operation, on account of their connexion with this society, others manifested the same warm-hearted friendship as before, and new friends, of various religious denominations, came forward to the help of the cause. The ladies of New York and Philadelphia in particular evinced deep interest in the object. The associations formed in these cities will doubtless render important aid. It is gratifying to be able to state that their example is already followed in Canada. Ladies' associations have been constituted in Montreal and Quebec, and promise good results. Their establishment throughout the province is earnestly to be desired.

ASIA.

THE FIVE OPEN PORTS OF CHINA.

A letter from Dr. Macgowan to Mr. Angus, dated Ningpo, Dec. 9, 1845, gives the following information respecting the ports which the Chinese treaty has rendered accessible, and their present supply of missionaries.

Canton is already occupied by the American Baptist, the London Society, and the American Board of Congregational Foreign Missions; but there is ample room for many more labourers from other societies, and the means for studying that dialect superior probably to that of any other place. It is as healthy as any of the open ports, but the prejudices of the populace against foreigners are so inveterate as to present a serious barrier to missionary labour among them.

Proceeding northward the next port is Amoy, which is occupied by two societies, the London and the American Board of Congregational Foreign Missions. This port has proved extremely inauspicious to foreigners generally for several years. The dialect is not easy to acquire; indeed, it is hardly possible for one who has not a good musical ear.

The next city is Tsuchon, in the same province as the former, the Takien, but the dialect is totally different. It is considered a healthy place, and is unquestionably the most important missionary port in China, although it has never been occupied. Should your missionaries arrive in the course of another year, they will probably find it as neglected as it is at present. The dialect is very difficult of acquisition to those who have not a nice perception of Sanscrit.

There are obstructions to the navigation of the river on which Tsuchon is situated which has hitherto prevented its becoming the seat of foreign trade. Some are of opinion that foreign vessels will eventually overcome these difficulties, and that it will become a port of extensive trade with England and America.

Should this not take place, it will be no less desirable as a missionary station, but the contrary. At Ningpo there are six missionaries from the American Presbyterian Board, beside myself and two native assistants. The baptist mission here has been recently increased by the arrival of the Rev. Mr. Hudson of your sister society, and Mr. Jarman is expected to join him the ensuing spring. The city is salubrious, the people friendly, and the dialect as easy of acquisition as any other in China. Should your men come here they will find ample room for labour, and receive a hearty welcome. The absence of foreign shipping is favourable to missionary operations, and its proximity to Japan gives the place additional importance in the event of those interesting islands being thrown open to foreign intercourse.

Lastly, there is Shanghai, two or three days' sail to the north of Ningpo, where there are missionaries from the English and American episcopal churches, and from the London Society. It is probable also that the American Baptist Board will occupy Shanghai, as the health of one of our missionaries hinders his labouring at the south, and at that port only is his dialect available. Enclosed is a list of articles which it would be well for the missionary to be provided with. Do not send less than three to a station. If they are destined for any port north of Hong Kong, they should be at Victoria by the middle of July; this, though not the most healthy season, is the best for navigating the China sea. Should they arrive much later they will have to make the most terrific sea voyage which can be made. None should attempt a passage up this coast against the north-east monsoon, except from necessity. Assure the brethren who may come to join us that I shall ever feel most happy in rendering them any assistance which my profession, or my longer residence in China may enable me to extend. I have desired our mission at Canton to procure and forward to you some recent works not procurable in England, which can be studied with profit by the missionaries on their long passage out. I trust the books will be received.

I have scarcely space to inform you that we have two chapels at this station, where our two assistants regularly preach the gospel to attentive hearers. Besides which at my hospital the gospel is preached to every patient. In this manner we are sowing the seed of the kingdom, trusting in the divine promise that we shall not labour in vain, nor spend our strength for nought. Mrs. Macgowan is giving instruction to two boarding scholars, boys, and is desirous of having more under her care. Miss Aldersey, a lady from your capital, has a girl's boarding school in this city, which she sustains mainly at her own expense, not being connected with any society.

THE GREAT CITIES OF CHINA.

Mr. Shuck, of whose visit to the United States our readers have been apprised, preached at New York on the 22nd of February, from the words, "Beginning at Jerusalem." Part of the account of his discourse which we find in the New York Recorder, illustrates "the adaptedness of large cities as points from which to disseminate the gospel of Christ," and applies the principle to the great cities of China in a manner which we shall gratify our friends by quoting.

"The text itself," said Mr. Shuck, "develops one of the marked contrasts between the religion with which you are blessed, and the religion with which the people are cursed among whom this is the eleventh year that I have ministered.

"*'Beginning at Jerusalem,'—a large city.* We are struck with the interesting fact that the gospel began its triumph there. Your pastor has just read a history of the event, which shows how truly Jesus loved his enemies. Why did he command his disciples to begin at Jerusalem? It was there that the Master had met with the greatest difficulties; where he had encountered the bitterest animosity, the most marked contumely, the most cruel buffetings and scoffings, the most inveterate hatred, and even death itself! '*Beginning at Jerusalem.*' Thus the text develops one of the fundamental principles of Christianity in contrast with heathenism. The love which the Christian heart is bound to cherish, requires pity and commiseration even for enemies. As though the Master had said, '*Plunge there into the midst of my opposers, and tell that rabble who clothed me with their filthy robes that I am ready to clothe them with the robe of righteousness, which will admit them through the gates into the city;—go there and tell the story of the cross, and draw tears from those eyes which flashed rage against me when I told them I was their friend;—go there and tell the executioner that the blood which he drew when he pierced my side with his spear, flowed to cleanse his guilty soul and prepare him for the service of God on earth, and to share the glory of God in heaven.*' Here, brethren, was the benevolence of the gospel. Confucius, the great Chinese philosopher, urges that a man should not live under the same roof with the murderer of his father. Mark the contrast; and yet the system of morals taught by Confucius is acknowledged to be the purest of human invention.

"But more particularly, the adaptedness of large cities as points from which the gospel may be disseminated appears from the variety of characters there found, and from the assembling there of the inhabitants of different countries.

"Thus in the scripture before referred to, it was mentioned that there were met together

Parthians, Medes, &c., &c. Some of these people received the truth, and we have historical evidence that by them the gospel was disseminated in the nations to which they belonged. Now your brother and sister Devan occupy a place in the largest city of the world open to missionary efforts. It is the emporium of the eighteen provinces of China. It has its mercantile establishments in all those provinces, and in the districts into which they are divided, and has probably five hundred of these establishments, besides those in the city itself. We have had calling at our house gentlemen from various provinces—from even the most extreme parts of the empire—who have received our books, listened to our message, and with the mouth have pronounced it good, showing us the longer that we live there the great adaptedness of the city of Canton as a point from which to disseminate the gospel of Christ. Indeed, the principle is not lost sight of by any religion in the world. 'Beginning at Jerusalem.' It is unnecessary for me to dwell upon those hallowed and powerful emotions which the Jews cherished towards that great city, which it is supposed contained in the time of Christ about the present population of the city of Canton. The fact is familiar to you all. At the name of Jerusalem every Jewish heart burned and swelled with peculiar emotions. The Saviour adapted himself to this feeling—prejudice if you like, but an innocent one—and determined that from that point should the gospel go forth throughout the world. And thence it did go forth, for in the very week in which the convention was held mentioned in the second chapter of the Acts, all Jerusalem was filled with the doctrines of the cross, and from that point the gospel commenced its march and soon Samaria received the word, and filthy Corinth was purified, and proud philosophical Athens submitted to the gospel, and every where idol temples were deserted, and at the prospect of the overthrow of idolatry the streets of Ephesus thundered with the echo of 'Great is Diana of the Ephesians.' I need not refer to the attachment of the Mohammedans to Mecca, or of the Roman Catholics to Rome. There is not a priest of that persuasion in China (and there are ninety of them) whose heart is not linked with Rome and St. Peter. Nor to the Nauvoo of the Mormons, who for lack of such a point built and populated that city; nor to the fact that the Millerites selected large cities for their gatherings in expectation of the end of the world. Indeed, we might trace the histories of all forms of religion, and we shall find that they have always selected large cities whence to disseminate their doctrines.

"Now, it is an interesting fact—and facts it is my object to deal in—that that portion of the great country of China (containing three hundred millions of souls)—that portion

which we have occupied and which has been opened to foreign intercourse consists chiefly of large cities. Shang-hae contains about 300,000 population; Ningpo, where Dr. Macgowan is efficiently labouring, 200,000; Amoy, 150,000; Foo-choo-fou, 600,000; while the city of Canton has a larger population than the cities of New York, Providence, New Orleans, Boston, Cincinnati, Charleston, Washington, Richmond, and St. Louis; for if, as it is supposed, they contain 982,000, Canton contains one million. And the same facts, greatly modified, will apply to Canton as applied to Jerusalem, and as apply to other large cities as places adapted for points from which the gospel may radiate throughout the country. And in addition to the mercantile establishments already spoken of, the inhabitants of Canton have a taste for public buildings, and have about one hundred different exchanges, some of them beautiful and expensive buildings. These are not mercantile establishments, but places where the people from the country meet together and discuss such subjects as suggest themselves, and have theatrical exhibitions. The latter, of course, we cannot approve, but the fact remains that the people there congregate, and this is favourable to our object. All we expect at the off-start is to get the ears of the people. We do not expect to find in China anything else than theatres and shows, and temples dedicated to abominable idolatry.

"Now let us see what facilities we have in this great city for disseminating the gospel.

"You travel in this country with great facility by means of your rail-roads. But what would be the rails, or the engines, or the carriages, without some propelling power? You might just as well have the carts used in China drawn by a single ox. Your facilities of travel arise from the fact that you have discovered, and do apply the propelling impulse. So in Canton; they have great facilities for sending forth the knowledge of the truth—greater even than would be found in Peking,—for it is the emporium of commerce. You would scarcely believe it, but it has been supposed and stated that at twelve hours' notice the inhabitants could raise one hundred millions of round dollars. What a propelling power connected with baptist missions ought to exist, then, in Canton! You brethren, have there somewhat of this power, good as far as it goes. You have lights there in the midst of that valley of darkness. But all lights are circumscribed, and have their boundaries. There is brother Roberts, who is doing good; but he is alone. Brother and sister Devan are alone. It is true that a young lady has just reached there from Edinburgh belong to one of the baptist churches in that city, but she of course knows nothing of the language. There, then, are only two brethren, in some respects in doubtful health, and two feeble sisters—and these

are all the propelling impulse which American baptists have in the city of Canton. Just suppose that all the baptist ministers and members with the exception of thirty members and two ministers, were taken from all these cities, what propelling power would there remain in the cities of the United States for the advance of the cause of Christ? That is just the position of the great city of Canton."

BURMAH.

A letter from Mr. Kincaid of Arracan, to Dr. Cone of New York, contains the following intelligence:—"I have just received letters from Burmah informing me that the King of Ava is dethroned, after putting to death nearly all the officers of his court. Prince Mek-a-ra, my old friend, is appointed Regent. The Lord has done it! All Burmah will be open! Read the second psalm! How strikingly clear and explicit! We shall need bibles for all Burmah. I must be in Ava."

NEW CHURCH.

EDINBURGH.

On Lord's day, Dec. 28, 1845, the Merchant's Hall, Hunter Square, Edinburgh, was opened as a place of worship in connexion with the baptist denomination, when sermons were preached by Mr. James Blair, evangelist of the Baptist Union of Scotland; and Mr. Francis Johnston, formerly of Cupar. Ever since there has been a steady increase of the congregation. In the evenings the place has been filled; and during the last few weeks, crowded. On Lord's day morning, March 1, two persons were immersed in the water of Leith, in presence of about two or three hundred persons, and a discourse preached on baptism by Mr. Johnston. A number of friends, desirous of increasing efforts by the baptists on behalf of Christ's kingdom in this city, as well as in other parts of the land, resolved to unite in church-fellowship for this purpose. Accordingly, on Lord's day, March 15, a church of twenty-one persons was formed and Mr. Johnston recognized as pastor. In the forenoon a discourse was delivered on the Spiritual Nature of Christ's Kingdom; and in the afternoon the church was formed, when Mr. Thomson of Perth gave each member the righthand of fellowship, presented the recognition prayer, and preached from 1 Peter i. 22. Afterwards the church partook of the Lord's supper. In the evening, Mr. Thomson again preached. Five of this new church are young men studying with Mr. Johnston for the work of the ministry.

ORDINATIONS.

FISHPONDS, NEAR BRISTOL.

A service for the purpose of recognizing Mr. G. B. Thomas, late of the baptist college,

Bristol, as pastor of the baptist church and congregation meeting in the above village, was held on Wednesday morning, March 4, in the Wesleyan chapel, Fishponds, which was kindly lent for the occasion. The Revs. J. Glanville of Kingswood, Winter, J. E. Giles, Lucy, Haynes, F. W. Gotch, M.A., of Bristol, and T. Thomas, late of Hereford, Mr. G. B. Thomas's father, were present and took part in the service. A sermon to the church and congregation was preached on the following Lord's day evening by Mr. Gotch. An attempt is about to be made to erect a new chapel and school-rooms in this populous neighbourhood, the present accommodations being far too small for the requirements of the people.

HUNTINGDON.

On Wednesday, March 11, the public recognition of the Rev. J. H. Millard, B.A., of Stepney College, and of the London University, to the pastorate of Union Chapel in this town, took place. The various services were conducted by the Revs. D. E. Ford of Manchester, J. P. Mursell of Leicester, J. Millard of Lymington, Dr. Davies of Stepney College, and W. Wright of Huntingdon.

WATERLOO ROAD.

Services in connexion with the settlement of Mr. John Branch as pastor of the baptist church in Waterloo Road, were held on the 10th of April. Mr. Hinton delivered an introductory discourse; Mr. Ainslie addressed the minister; and Dr. Cox preached to the people. The devotional services were conducted by Dr. Murch, Messrs. Pritchard, O. Clarke, and J. Smith.

WELLS, SOMERSET.

The church and friends of the baptist cause in this city having cordially invited the Rev. W. Evans, late of Minchinhampton, Gloucestershire, to the pastoral office, he has accepted the invitation and commenced his labours there the second Lord's day in April.

DERBY.

Dr. Perry, late of Reading, has accepted the pastorate of the particular baptist church, Agard Street, Derby.

RECENT DEATHS.

MRS. KILNER PEARSON.

Eleven years since, a brief memoir of the late Rev. K. Pearson was offered to the public in the pages of the Baptist Magazine. The present has reference to his once beloved partner, and afterwards sorrowing widow, the late Mrs. Kilner Pearson, whose recent removal from a sphere of most useful and

willing service at Nassau, New Providence, Bahamas, has wakened sorrow of no common intensity in many English and in many West Indian hearts. Mrs. Pearson's maiden name was Wilson. She was born in London in the year 1806, and early quitted the parental roof to enter a family related to her own, and in the bosom of which she received the first and best elements of her education—the deep influences of high moral and religious truth; associated with truly parental kindness from its head, and the sweet fellowship of sisterly love from its younger members. When she quitted the home of her adoption, with a view to the complement of her education, she was placed in an establishment near town, where she became an attendant on the ministry of the late Dr. Newman of Old Ford. Her religious principles and convictions here acquired form and maturity, and having given to the subject of baptism that conscientious attention which eminently marked her every mental inquiry, she received the rite from the hands of him who was to her henceforward a not less faithful and attached, then revered and beloved pastor. In the chapel at Old Ford, her after husband and herself met for the first time at their first communion, and thus commenced an intimacy which led to their happy union in the spring of 1830. The only abatement of her happiness on its consummation arose from the fact of her husband being the master of a West Indian merchant vessel, the prospect of frequent separation was very painful, and his vocation was little in harmony with her heart's silent ambition; for the associations and teachings of her second home had kindled so much of missionary zeal and love, that, as she confessed, her secret supplication had often been, "Let me also go; and let my feet travel even beyond those distant and mist-covered hills!" It was, therefore, a joyful day to her when her husband, having relinquished the command of the "William" and made brief preparation for missionary labour, she stood again by his side in the chapel at Old Ford, receiving with trembling, yet grateful humility, the parting counsel and tender benediction of their revered pastor on the evening of their solemn devotion and public designation for their proposed sphere of labour in the Bahamas. In the autumn of 1833 they set sail for New York, and after a brief stay in that city, proceeded to New Providence. Filled with love to their heavenly Master and their fellow-beings, singularly happy in their mutual attachment and oneness of aim and effort, they were truly fellow-labourers in the western vineyard. But Mr. Pearson's season of permitted service was very short; his sun went down whilst it was yet day with him, and the close of the year 1834 found Mrs. Pearson a widow on one of the out-islands, with her little babe, an infant of ten months. A few

weeks after, this "infant soul" was added to the myriads above, and her remains laid by those of her father. The bereaved wife and mother, acting under the advice of friends, returned to her native land in the spring of 1835, with greatly impaired health and strength. These being somewhat recruited, she engaged in the work of education at Camberwell, where she joined the church under the pastoral care of Dr. Steane. Cordially attached both to the pastor and its members, she laboured according to her strength and opportunity in the Sunday school and District Visiting Society, whilst she ever retained a lively affection for the church at Bow, to which she was first united, and among some of whose members she numbered her most intimate and her kindest friends. In the meantime she looked wistfully towards the scene of her happy and useful sojourn abroad, and longed again to lift up "the lamp of life" before the face of the African. She was willing, for this, to return empty and alone, and having received from the mission family at Nassau most pressing invitations, and having gained the consent of the society, in the summer of 1842 she took a most affectionate and last farewell of her relations and friends, and sailed for New Providence. Unhindered and unencumbered by family and domestic cares, she now gave herself wholly to the work she loved, labouring in season and out of season; especially in connexion with the young, in their daily, their sabbath, and their infant schools. The children of the mission-family also became to her as her own, and she was their fond instructress and friend. The limits of this brief sketch forbid more than a mere glance at her various labours, or numerous extracts from her correspondence might be given. One must suffice. A letter dated Nov. 11, 1844, contains the following notices of her missionary engagements:—"More than two years have rolled away since a lonely widow I crossed the mighty deep, and reached this place. And I have had the test of sickness and other trials, as to my willingness to retain my exiled position; but after all, I can say I am more satisfied with it than ever; I am employed from 'sunny morn to dewy eve' in one way or another, and I realize that the path of duty is the path of pleasure, solid peace, and happiness; and that if we have but the fulfilment of Moses' promise, 'Certainly I will be with thee,' it is enough. It makes more than ample amends for every roughness and trial met with on the way. Mrs. Capern is recruited and able again to engage in the sabbath-school and her Monday afternoon's class, a very important one. Notwithstanding all that is said in opposition to class-meetings, I think churches in these parts would soon present a painful picture were it not for the faithful discharge of the leaders' duties. I

highly approve of them. There seems, at the present time, a revival of zeal and vigour in the church, more care for poor wandering souls, reverence for the house of God, and a spirit of prayer. Really, dear, had you seen our sabbath-school yesterday, you would have felt pleased. My dear missionary sister, Mrs. Mycroft, is the superintendent, and she has done a great deal towards the improvement of the school. We have a good attendance, and the children and teachers orderly. My class is the adult, and about fifteen or sixteen mothers of families, some spelling every word in the verse, yet persevering. One good old woman, Mrs. Moss, the widow of an aged deacon, formerly living at Turk's Island, is quite an example; she rises at dawn, dresses herself in the neatest manner, and is sitting at school long before the commencement; and many a long hymn does she learn by having it read over to her. How you would like to talk with this sensible, aged Christian! She knew George Washington, and lived in the family of one of the moving men of that day; yet, humble as a little child, she comes to spell out the words of eternal life. We have a youth in the house educating for a native teacher, whose heart is set on returning to his fatherland and leading his poor countrymen to the knowledge of the only Saviour. Both he and Sam itinerate on the sabbath days to the sub-stations, and are useful youths. They are my pupils for about two hours every day, excepting Saturday. Not that I would presume to teach lads, were it not for the numerous interruptions and many calls of duty Mr. Capern has. The boys are docile and very attentive. Joseph bids fair for a school-master. Sam, our noble Sam, is not quite so advanced, but he takes great pains. I like teaching them very much, it is such direct missionary work. Sam's uncle was a king in Congo; but, poor fellow! he was kidnapped, and by circuitous routes the men-stealers reached the horrid slave-ship in safety. This afternoon was the juvenile bible class, and several of the children brought their coppers to drop into the missionary box for Africa. You have often heard me speak of Mrs. Williams, my nurse, who at our first meeting greeted me as a mother. Well, she now lies on a bed of sickness; she is very old, and so altered, she does not look like the active Amazonian I knew her ten years ago. Yet she is as affectionate as ever, and is strong in the faith, resting on the merits of her all-sufficient Saviour. When we had the gale last October her house shook dreadfully. The dear woman committed her soul to Christ, not knowing whether or not she and an adopted boy would not be buried amongst the ruins of their trembling abode. However, the widow's boy kept her in safety, as he did us upon that dreadful night. Most melancholy wrecks took place in that gale off

these dangerous islands, and many lives have been lost."

In the month of November yellow fever visited Nassau, and many became its victims—six in the mission family. With her usual and affectionate assiduity, and in utter self-forgetfulness, Mrs. Pearson exerted herself on the behalf of the suffering. Her previous health had been very delicate, and the fever found in her weakened frame no adequate power of resistance to its fearful ravages. All that the most unrelenting attention and the kindest medical skill and care could do, was accomplished on her behalf. Foraking brethren and sisters for her Lord's sake, and for the love of his name, she had found them again, according to his own promise. And her dying bed was encircled by the tender ministries of untiring love. Her reason suffered no obscuration, and her testimony to the faithfulness of him whom she served was deliberate and clear. Her constitutional timidity and diffidence, her trembling humility, did not forsake her under circumstances most calculated to induce their fullest force; but in well-doing she had committed the keeping of her soul to the hand of a faithful and benignant Father, and she trusted that he would mercifully regard that which she had so committed to him. The readers of the Baptist Magazine will have become familiar with the affecting account of her latest hours and subsequent committal to the tomb. Very pleasant to the surviving relations and friends were the many testimonies of genuine grief and love which gathered themselves about her grave. And when that grief shall have been hushed; when the little children shall cease to water the rose-bushes they planted around it; and even on its tablet-stone the record of her name shall have waxed dim, the blessed seed she scattered in faith and love shall bear fruit; the benignant influence she diffused shall sanctify and elevate unnumbered minds, who shall, in the results of eternity, become to the once trembling and retiring missionary a source of everlasting gratitude and joy; a crown of rich, imperishable, and ever-brightening glory.

Say not, "she rests beneath the ground:"
The little dust that earth may claim,
Only its natural home has found,
Returning unto dust again.

But she is where the angels are,
With them to God her spirit lives,
Rejoicing evermore, and far
From earth and sin pure worship gives.

Perfect in love she triumphs o'er
The infirmity of human fear;
The pain of life she feels no more,
She sighs no sigh, she weeps no tears.

Oh, like to Christ, and one with him,
We track thy glory as we may;
But could not bear, our vision dim,
The light of thy unclouded day.

The burning stars are glorious all,
But deeper must thy glory be,
When on thy soul those accents fall,
"Surely thou didst it unto me!"

These outcast children thou hast sought,
Poor wanderers from their home and Lord;
These, to my fold celestial brought,
Are "thine exceeding great reward."

MRS. NEWMAN.

Within the short space of ten months the baptist church at Bow has lost by death ten valuable members, of whom the first who went to her rest and reward was Mrs. Elizabeth Newman, relict of the late Dr. Newman; and though accidental circumstances have prevented an earlier communication of the following account, yet it is hoped that it will not be the less acceptable. The late Mrs. Newman was born in the year 1777; and, to the joy of her pious parents, the earnest of *eminent* piety was evinced in *early* piety. For when she had entered her twelfth year, she seems to have come to the most important decision that mortals can make. In short, in a minute on the church-books dated March 16, 1792, her religious experience is referred to as of "these three years past." She was subsequently baptized at Maze Pond meeting house, by the Rev. William Button; and, on the "ordinance day" in April, 1792, was received into the baptist church at Bow by their pastor the Rev. John Knott. In January, 1793, the late Dr. Newman first began his useful labours at Bow: and at length, under the auspices of divine providence, it was his happiness to find in Mrs. Newman one thus spoken of in Prov. xxxi. 12, "She will do him good and not evil all the days of her life." It was the privilege of the writer, as assisting in tuition, to witness the correct views and truly useful efforts of these two eminent Christians when placed at the head of a respectable boarding school. It was never forgotten by them, that, with an unceasing reliance on God, one object of education is "to restore the ruins of the fall." Happily too, their efforts were greatly encouraged. But brevity forbids enlargement on this subject, as well as the introduction of other interesting topics. In 1824, Mrs. Newman's constitution, by no means athletic, received a shock from which it never recovered. The impress of death had evidently been made, though twenty-one years elapsed before the extinction of life. Our great High Priest, though God over all, possesses an experimental fitness acquired in this world, as may be gathered from Heb. iv. 15; and it does not seem too much to suppose that the saints in another world will review their sorrows in this, and that those sorrows will then, by vivid contrast, very materially sweeten bliss. Including this view, the afflictions of the

saints not only work for good in time, but in two aspects, at least, work good for all eternity. If, as stated in the parable, one servant with one pound and gaining five, is placed over five cities, while another with one pound and gaining ten, is placed over ten cities, it is evident that, as far as afflictions conduce to an additional improvement of our talents, they make us possessors of more glory and honour throughout eternity. We may perceive, too, that God, as a God of means, may afflict most, and most mysteriously, where he intends most sweetness subsequently. "Ye have heard," says James, "of the patience of Job, and have seen the end of the Lord." With what delight, then, must heaven be regarded by the subject of this memoir when beholding herself in all the vigour of immortal youth, and safe landed where impaired health is never known. The recollection of prostrated strength on earth, and all its train for twenty-one long years, seems well calculated to give an exquisite sweetness to its contrast in the heavenly world. In 1835, about the eleventh year of her affliction, Mrs. Newman thus writes:—"Finished the twelfth reading of the Old and New Testament within the last ten years. On my recovering a little, I immediately began to read the scriptures regularly; and I have found abundant cause for thankfulness that I did so. They have afforded me a never-failing source of consolation, reproof, and edification. It is when peculiar trial in affliction prevents such regular perusal that we are best able to form the best estimate of their value. Then if, like the bee, we have gathered the honey of the sacred volume in more favourable circumstances; in our winter of adversity we live upon its sweets. Whether in the day time or in the night season, it yields a never-failing supply. I have found far more in the scriptures than I could have supposed them to contain, and would recommend a diligent and prayerful reading of them." At the conclusion of the thirteenth reading of the sacred scriptures, Mrs. Newman says, "I never saw so much of their value as in the last reading. What looms they are who neglect searching the scriptures!" In all the documents preserved are beheld the breathings of a heart devoted to God. "Oh!" says she, "how good have I found it to trust in thee, to wait patiently for thee, both in providence and grace, to wait for thee as those that watch for the morning. When all other refuges fail, thou art the same Almighty friend. The more thou art trusted and confided in, the more does thy veracity appear in fulfilling those great and precious promises on which thy children rest." On another occasion she thus expresses the current of her thoughts:—"Had some delightful thoughts at an early hour this morning on what I had been meditating on yesterday, of the amazing love of Christ to

his church, and of the happiness the soul must feel on entering into the other world and finding all its spiritual enemies dead on these shores of mortality, and to see Jesus and be like him. For we shall see him as he is." That happiness she now doubtless understands. For her life and conversation were each a gospel; and the last day alone will disclose to what extent she has made the widow's heart sing for joy, and how, in various ways, she has ministered to the necessities of the saints, and thus has done what will be accounted by the Saviour as a ministration to himself. With regard to the close of life, Mrs. Newman had at last but a short intimation; but that was all she needed. She had long been in that waiting posture which prepared her to welcome the command, "Come up hither;" and thus, with a few observations of a believer ripe for glory, she exchanged earth for heaven on the morning of the Lord's day, April the 13th, 1845. "Precious in the sight of the Lord is the death of his saints."

MRS. PRICE.

On Sunday, March 8th, in the 85th year of her age, died Mrs. Price, the widow of the late Rev. Thomas Price, who for many years was pastor of the baptist church at Yeovil. This most excellent woman was born at Horley, in Gloucestershire, in the year 1761, where her parents attended the ministry of the late Benjamin Francis, to whose labours, together with the instructions of a pious mother, she attributed her first religious impressions. At about eighteen years of age, the work of grace, it seems, was begun in her soul, and soon after, removing with her friends to Bristol, she was baptized with nine others, at the Pithay meeting-house, by the Rev. John Tommas. In 1785 she married her late husband, and in 1793 removed with him to Yeovil, where she resided twenty-six years. In 1817, Mr. Price died in the midst of his usefulness as a minister, and to the deep regret of a church which was flourishing under his labours. By this severe stroke, our departed friend was left a widow with seven children, several of whom are now in connexion with the Christian church, and one, the Rev. Joseph Price, is pastor of the baptist church at Montacute. In 1819, Mrs. Price removed from Yeovil to Crewkerne, and was one of the first six who, in 1820, were formed into a church here. Since that period she has always been a cordial friend of the cause, and supported it to the utmost of her means. The language of the pious bard in reference to the sanctuary and its ordinances were often quoted by her:

"There my best friends, my kindred dwell,
There God my Saviour reigns."

Her Christian character was unimpeachable,

and few have maintained a religious profession for nearly seventy years, with greater consistency. Her views of divine truth were clear, and she was permitted to enjoy much of the divine presence in her soul. Nearly through life she was subject to many doubts and fears, but within a twelvemonth of her death they were mercifully removed, and she would take up the language of the apostle, "I know whom I have believed," &c. As her end drew nigh, she would say, "He is faithful who hath promised." "His truth is everlasting." "I have no hope but in him." "I can be of no further use here, and am ready to go, when, and how he pleases." To her minister, on one occasion, she said, putting an emphasis on certain words, "What a mercy in the end to have an *everlasting Father to hang upon.*" The last words she was heard to utter were "Glory, glory, a little heaven," when her emancipated spirit took its flight to the realms of "perfect day," to be for ever with the Lord. Thus was fulfilled in her the language to the patriarch, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in due season." Her death was improved the following sabbath evening by her pastor, from the words she herself had chosen, "Thou shalt call his name Jesus, for he shall save his people from their sins."

MRS. E. JONES.

Died, April 18, at Cardigan, Mrs. Elizabeth Jones, in her thirty-ninth year, widow of the late Mr. John Jones, druggist. She was the youngest daughter of the late Rev. Titus Lewis, baptist minister, Carmarthen. She embraced religion when very young, and maintained her profession unsullied to the end. By pureness of principle, amiableness of disposition, and thorough devotedness to the cause of religion, she proved herself a genuine disciple and faithful follower of the Lord Jesus. The Sunday school was a sphere of action in which she delighted to work. She attended to the important duties of these excellent institutions with punctuality, diligence, and with evident pleasure; and she had the satisfaction to find that her exertions were blessed by Almighty God to the children under her care; for many of them have joined the Christian church, professing on their admission that their religious impressions were produced by her solemn and affectionate instructions. She was liberal to religion, scattered her gifts among the poor, and kindly entertained, under her hospitable roof, the ambassadors of the cross. For years past has her constitution seemed to be breaking up, and through the winter she was gradually sinking. The death of her husband, which took place last March, added strength to her disease, which ultimately terminated her career. In all her sorrows, disappointments,

and pain, she calmly fostered the spirit of resignation to the will of the Lord, knowing that he would make all things work together for her good.

MISCELLANEA.

GLASTONBURY.

On the 10th of April the baptist church and congregation at Street, near Glastonbury, commemorated the twentieth anniversary of the settlement of Mr. Little by having a tea-meeting, when nearly one hundred persons were present. In the evening a public meeting was held, when the minister gave an historical sketch of the progress of the church since his connexion with it. When he commenced his ministry nineteen members composed the church. Since that time forty-five have been added by baptism, and eight received from other churches, and four as communicants, making seventy-six in the whole. Of these, twelve are removed by death, eight are removed to different parts of

the world, and forty-eight remain in the church. The church is in peace, and God is answering prayer in converting sinners.

GUERNSEY.

On Easter Tuesday a social tea-party was held at the baptist chapel, Wesley Road, Guernsey, when Mr. Spurgeon reviewed the progress which has been made during the time (nearly four years) he has been the pastor of this church. In the course of the evening one of the deacons, in the name of the church and congregation, presented him with "Stackhouse's History of the Bible," in two volumes, bearing the following inscription:—

Presented to the
Rev. SAMUEL SPURGEON,
baptist minister,
by the friends of his church,
Wesley Road,
as a token of their esteem and gratitude
for the constant and affectionate
interest he has taken in their
spiritual welfare.

CORRESPONDENCE.

ON THE PASTORATE OF MISSION CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have just seen, in your number for October last, a letter which appears under this heading; and in the hope that a few remarks upon it from India may be of some use, I sit down at once to make the statements which the writer of that letter appears desirous of eliciting.

In the general argument of Mr. Green I entirely concur; and, as far as I know, every baptist missionary in India does. To speak only of myself, I acknowledge that it is quite true that "the native churches can never come to their independence, to an equality of privilege with ourselves, to the full liberty of the gospel, until they choose and support their own pastors, and manage their own affairs." No principle can be more correct than this; and I for one have taken great pains to impress it upon the native Christians of this country: nor have I stood alone in doing so.

The writer then puts two questions, to which I am desirous of replying; but I take the liberty of inverting the order in which they stand.

The first question is, "Have native brethren been urged to give themselves to the work, as the way in which the churches are to be supplied?" To this I unhesitatingly reply, Yes, they have, and are being urged;

and I may refer to Shujaat-Ali as a bright example, and to Jacob of Khan as one of whom much may be hoped—not to speak of many instances of a similar nature which are recorded in the periodical accounts. Shujaat-Ali knows nothing of English, and Jacob not much, although the little he does know, by enabling him to read English books, has been of very great use to him. This will show that we do not even make a high standard of education a *sine quâ non*. I could mention other instances to the point.

The second question is, "Have they been taught their right and capability of choosing for themselves and from themselves?" Here I may say, They have been taught that it is their duty to become capable of exercising this right. But I honestly believe that most of our churches (I am speaking of the native churches exclusively) are not yet capable of exercising it for the following reasons:—

1. They are too poor to support their own pastors. Our native converts, at least the great majority of them, say nineteen out of every twenty, belong to the agricultural classes. Those of them who are day-labourers can, if they remain in their native villages, earn, say fourpence a day during three months in the year; but during the remaining nine months they only earn about half that amount. Some, it is true, are rather better off than that, but not much. They have very little at best, and the zemindars,

to whom the rent of the land is farmed out by government, and each of whom considers himself to be, and virtually is, the owner of the land, for the rent of which he is responsible to the government,—these men take good care that the people (called ryots) who hold land under them, shall have no money to spare. The zemindary system is a system of oppression, not so tangible, nor so revolting as the system of West India slavery was, but not much less grinding. One collateral cause of this is the wretched system of rural police prevalent throughout India, a system which fosters more crime and tyranny than it punishes or prevents.

The Christians who live in towns earn more, but as living is much more expensive in a town than in a village, they are not better off, generally speaking, than those in the villages. The system of caste is a barrier next to insuperable in the way of their learning any trade. No native master would teach them a trade, as it would be against his caste; and, unfortunately, among our converts there are scarcely any trades-people. No European scarcely would be at the trouble of teaching them a trade; he would be too great a loser by it, for besides the time he would have to spend, he would probably lose the greater number of his native workmen, and so ruin himself.

Add to this, that native converts, when they embrace Christianity, generally are deprived of all their property by their relations or superiors; and that to seek redress would be more expensive than to bear the loss. And subsequent to their conversion, they are generally deprived of all friendly and neighbourly aid, except where they live among Christians.

These circumstances render it almost impossible for them to do more in the way of pecuniary contribution than giving a trifle at the Lord's supper, which duty I have never seen neglected by one. To support their own pastor is at present quite out of the question, and will probably continue impossible until either a considerable number of persons from the middle classes embrace Christianity, or until the converts are sufficiently numerous to prevent their being ground down to the dust by the zemindars and the police.

This at once shows, that supposing they have native pastors they could not support them themselves: the missionary society would still be obliged to support them. But if so, how are the churches capable of exercising their right of choosing for themselves and from themselves? They must feel that they could at best only choose those whom the society would be willing to support; they must feel that the society has a right to support only those whom it considers fit to be pastors. Notwithstanding this difficulty, I can conscientiously say that the wishes of the churches are always consulted.

2. A second difficulty is, that the supply of persons fit to be pastors is very small. The qualifications of a pastor are described in clear outlines in the word of God; by these we must be guided. Now, the persons who possess those qualifications are extremely rare. Some, who would otherwise be fit, have ungodly wives; some are deficient in judgment; some in aptness to teach. Those who possess most knowledge are often deficient in the more important qualities. It is very difficult to find suitable characters among persons who every day in their lives have to struggle with poverty. They must be engaged in bodily labour, and therefore their minds remain uncultivated. Take them to a school and instruct them; the result is very uncertain: knowledge may be imparted to them by man, but piety cannot. And if after a vain trial they return to their former sphere, they are no longer contented with their humble lot. If the missionary could reside in their villages, much of this difficulty might be obviated; but most of these villages are so unhealthy that no European could reside there without incurring, in a most presumptuous way, the danger of losing his life or utterly ruining his health.

3. A third difficulty is, the smallness of the churches, combined with inveterate native habits. I do not allude to idolatrous practices, but to national characteristics. Take one, the spirit of party. All persons related to each other form a close united party, having a marked head. It will take two or three ages to eradicate this habit. And how does it operate? If a native pastor exercises discipline, the whole party, one of whose members has been, say excluded, will feel aggrieved, and the poor pastor, probably belonging to the other party, will have to encounter constant underhand opposition; if he belongs to the same party, he will be so annoyed in various ways, by insinuations of treachery, by acts of unkindness of a minor character, that he will feel equally miserable. This is very unlovely, but characteristic habits so strong are not easily eradicated. If the churches were large, this would be a trifling difficulty. It may be understood by supposing a church in England so small that it may be said to consist of members belonging to three or four families or circles of family connexions. If the pastor of such a church himself belongs to one of these families, and he has to exercise discipline, how long will he be independent? But no comparison which England can supply forms a full parallel; for there is no caste in England such as there is in India. Caste does not exist among Christians in India; but those who were brought up under the influence of caste can scarcely ever divest themselves of the feelings which it induces.

4. Another difficulty is the want of Christian intelligence. A man born blind cannot,

if his eyes are opened, learn the use of them in a day. So a Hindoo, born in darkness and surrounded by darkness, when he becomes converted, is like the man who saw men walking as trees. He may hold and appreciate the fundamental doctrines; but it takes him many years to learn how to apply them to the details of life. To show what I mean, I shall refer to marriage. It is a disgrace, a shocking disgrace, to any girl in this country, to remain unmarried, say at the age of fifteen. To tell a converted young girl, or the converted parents of a girl, that she must remain unmarried till she can find a pious partner, is like telling an English young lady that she must walk about the town without her upper garments. Yet their duty respecting marriage is constantly urged; and is acknowledged to be a duty until the parties addressed are personally concerned in the matter; when it is next to impossible to convince them that it is not their duty to prevent their daughter from being disgraced.

With regard to young men the difficulty is greater still. They all are not only under the same prejudice as to disgrace, but they also think that to be unmarried is to throw one's self at once into the arms of licentiousness. There is probably not one Hindoo who believes that an unmarried man can be a chaste man. Now this is only one example, which will show how difficult it must be for natives to apply the precepts of the bible to daily life, and consequently to the details of discipline.

From these and similar reasons I draw the inference, that our native churches, for the most part, are not yet capable of choosing or supporting their own pastors. But I am convinced that they will not always remain in this infantile state; and I can assure the readers of your magazine, that every effort is made by the missionaries to increase their spiritual strength and maturity, and every practicable method that can be devised is adopted to teach them their duties and their rights in this respect. In a few years several churches may, we hope, attain a state of comparative manhood. Every year witnesses that some progress is being made both in the feeling of independence and in the liberality of our native churches. I feel convinced that if Mr. Green himself were on the spot and familiar with all the circumstances in which we are placed, he would acknowledge that we are doing about as much as is practicable to accomplish the object he has at heart.

I conclude by calling your attention to the interesting fact that the circular letter prepared by brother G. Pearce for the association of our churches in Bengal, bears precisely upon this very subject. He had written it before your October number reached this country; but I only heard it after the preceding pages had been penned. I would request you, when it reaches your shores, to insert it in the magazine.

I have been obliged to write this in great haste, and am therefore not able to give it the finish which an article in your periodical ought to have. If you think it desirable, I would request you to supply the deficiency.

Yours in Christ,

J. WENGER.

Calcutta, Jan. 5, 1846.

BAPTIST CITY MISSIONARIES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Having been favoured with several communications on the subject of my letter inserted in the magazine of February, I beg your kind permission to allow me to place the substance of these for the benevolent consideration of your readers.

I have much pleasure in saying, that those from whom I have received communications concur generally in warm sympathy for the objects and labours of the London City Mission, and express their affectionate esteem for the committee and officers of that institution. That while cordially uniting in the efforts of the London City Mission, a strong conviction is entertained that large districts and vast masses of the population of London are still destitute of spiritual cultivation, and that from the position and circumstances of the churches of our denomination it is desirable that we should adopt measures to promote the welfare of these unoccupied localities.

A gentleman most justly esteemed among us writes thus:—"I cannot perceive that this movement will be any interference with the manifestation of our love and union towards all our Christian brethren. Our efforts have hitherto been directed to the formation of new churches and chapels; but is it not desirable to make a vigorous effort to enlarge our existing congregations and schools, and by a holy agency, to arouse the careless and indifferent in connexion with those views of divine truth which we believe to be in harmony with revelation, and thus serve to counteract the prevailing errors of the times?"

The same truly estimable friend further says, "Allow me to suggest the possibility of effecting your important design through the instrumentality of the association. I feel persuaded, if a plan could be suitably arranged for employing four missionaries in London, a considerable interest would be created, and sufficient funds would be supplied to maintain them by our denomination." In another letter the same excellent person remarks, "I should like all the baptist churches in each of the four divisions of London to be supplied to each missionary, while prosecuting his general labours, one part of his efforts should be to introduce to congregations persons willing to hear the gospel, as well as to direct children to the schools connected with the chapels. Such a denominational effort would, with my view

not interfere with all my cher-
es for the most enlarged Christian

been proposed, if nothing more
suggested, that should it appear
to the officers and brethren of the
Baptist Association, the following
plan might possibly be found
the work proposed.

a sub-treasurer, secretary, and
be appointed at the annual meet-
association, to whom should be
the entire direction of this effort,
gement of the districts, the ex-
and appointment of missionaries,
general superintendence of their
together with the collection and
tion of all funds, to be applied
partment of the labours of the

at this sub-committee shall hold
at least once in each month for
ction of business, and report their
a to the quarterly meetings of the

subscriptions, donations, and col-
e solicited for the furtherance of
object.

each missionary be placed under
ision of a select committee of the
d churches connected with his dis-
shall communicate monthly with
sub-committee.

each missionary be expected to
weekly report of his labours to the
sub-committee, and that extracts
reports, if suitable, shall be pub-
Baptist Magazine.

a report be given at the annual
of the association, with the audited
at which time the officers and sub-
shall be re-elected.

my dear brother, is the outline sug-
am anxious to make it public
brethren, more competent than
ay kindly turn their attention to
re and offer such other suggestions
experience may supply; more espe-
my hands are so full that at
can devote but little time towards
ut the work, should it be deemed
to make a beginning.

question of funds will doubtless
ne minds of your readers, I have
sure in transcribing the remarks of
an well qualified to express an
the subject. He says, "I feel a
suggestion that many of our liberal
ould come forward and assist with
aid. I will do all in my power in
ment."

so deeply for the spiritual destitution
ge district referred to in my former
t if the church under my charge
what relieved from the claims now
on it, I should feel it our duty to

attempt the support of a missionary, in con-
nexion with my own beloved friends, to carry
to these perishing multitudes the words of
eternal life.

In conclusion, let me solicit the counsels
and prayers of my beloved brethren, that the
Lord may himself open and prepare the way
for a united and vigorous effort to promote a
more abundant furtherance of his own cause
in London and its suburbs.

I am, my dear brother,

Most affectionately yours,

OWEN CLARKE.

2, *Vernon Square, Pentonville,*
March 14, 1846.

EDITORIAL POSTSCRIPT.

It may prevent unnecessary trouble to
booksellers to say that the Baptist Magazine
for March and April is out of print. A few
copies are reserved by the publishers to enable
them to make up complete sets for subscribers
who may wish to begin the year, but for three
or four weeks they have deemed it necessary
to decline furnishing the March number, and
for several days past the April number,
except in connexion with the numbers for
January and February.

The conviction has been forced upon us
that the bill now before parliament, entitled,
An Act for securing the Administration of
Charitable Trusts in England and Wales, is
one that ought to be strenuously opposed.
There are, it appears, 70,000 charities in the
country under £50 per annum each, and
many of them grossly mismanaged and per-
verted. It is the professed object of the bill
to consign these to the control of three com-
missioners, that the property may be applied
to legitimate purposes; but the manner in
which this is to be done is so objectionable
that the advantages of the measure will by no
means compensate for the mischief it will
occasion. We should, therefore, rejoice to
see it entirely rejected, even independently of
its bearings on dissenting interests. Legal
advice of a high character, however, assures us
that it will give to the three irresponsible
commissioners authority over all our chapels,
and school-houses, and property of every
kind that is held in trust; and there is too
much reason to believe that it will interfere
with many or all of our charitable institutions,
even those that are supported exclusively by
voluntary contributions. Some of our princi-
pal societies, missionary societies, for example,
are petitioning for exemption, and certainly
they are justly entitled to it; though indispo-
sition to admit any exemptions, except for
the Universities of Oxford and Cambridge is,
in high quarters, very strong. The opinion
seems to be gaining ground, however, that the
prayer of petitioners ought to be that the
bill be not suffered to pass into a law.

When the Baptist Missionary Society determined to establish an agency in Fernando Po, it was perfectly well known that, according to the rules by which the princes of the earth have parcelled it out among them, that island belonged to the crown of Spain. Hopes were at that time entertained, however, that the British government would purchase it; but these were frustrated by a determination of the Spanish Cortes that it should not be sold. About three years ago, it was visited by a Spanish commander, and Captain Becroft, an Englishman, was constituted governor. We regret to have to state that recently the authority of Spain, which had been little more than nominal, has been actively exercised, and that in a manner most detrimental to the religious welfare of the inhabitants. A Spanish consul-general landed at the close of last year, issued a formal proclamation in the name of his royal mistress, and ordered the departure of all the missionaries, unless they would engage to abstain from the communication of religious instruction. The avowed reason of this was that the laws of Spain did not permit any other religion than the Roman catholic either in the mother country or its colonies. Our brethren had repeated interviews with him, in which he treated them with great courtesy; yet assuring them that his instructions were peremptory; that they must abstain immediately from all ministrations, and depart within a year. Of course our brethren could not consent to promise silence, and remonstrated against the intolerance evinced; but his appeal to the constitution of Spain, and his instructions from "Her Most Catholic Majesty," it was impossible to gainsay. At the last interview, before his departure, after many acknowledgments of their usefulness, and expressions of personal esteem, he made some concessions to their wishes, and those of the people, greater than before. A year is to be allowed them to dispose of the mission property and remove. Two coloured schoolmasters may remain and teach; and Mr. Sturgeon may, during the year, exercise his ministry at Clarence, preaching, baptizing, and burying as heretofore. A few Spanish soldiers and two priests were left on the island. What God's providence may do with the Spanish government and its projects before the expiration of the year we know not. The missionaries, in general, will doubtless deem it their duty to disperse themselves in different parts of the adjacent continent. It may be wise to retain Fernando Po as a kind of *sanatorium*, even if it should be impossible to carry forward open and active missionary operations there; but, at all events, the prayers of Christian friends should be offered both for our brethren there and for the committee at home, that adequate wisdom may be imparted to them, and that the course which, after due deliberation, they may think it right

to take, may have the approbation and blessing of the Almighty.

Mr. Evans of Calcutta arrived in London, April 20, in a very debilitated state. We earnestly hope that the air of his native land, with the total suspension of every kind of labour, may be rendered instrumental to his recovery.

Mr. Burchell, who arrived from Jamaica a few weeks ago, has been seriously, and indeed dangerously ill; but it affords us pleasure to be able to add, that his health is improving.

The health of Mr. Woolley of Gurney's Mount, Jamaica, is so materially impaired, that he considers it necessary to leave the island. He is about to remove to America, with the intention, we understand, of remaining there.

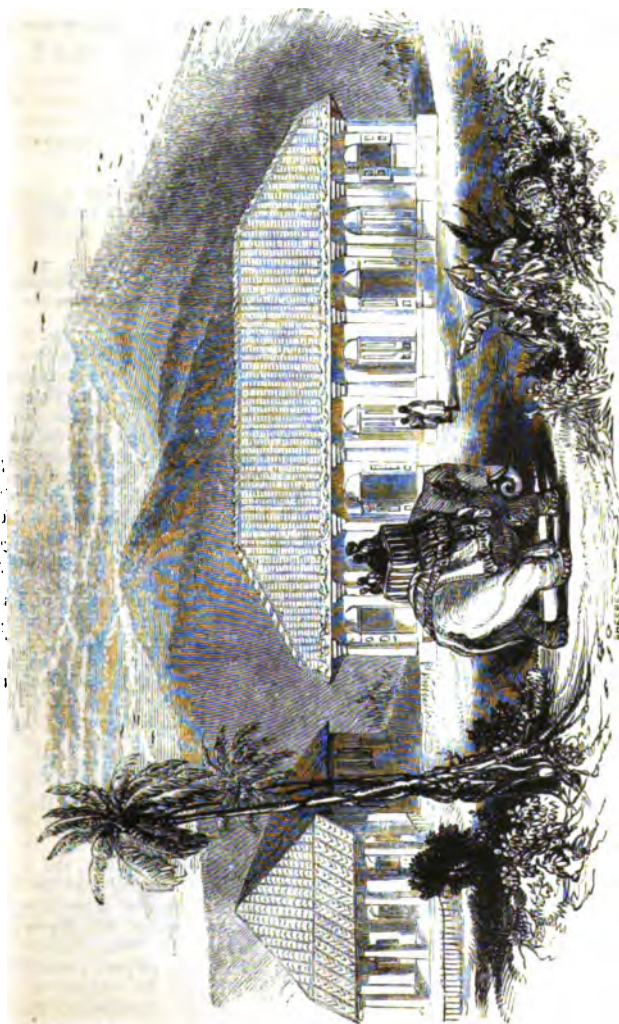
We are informed that the first volume of the publications of the Hanserd Knollys society is now ready for subscribers. It contains several old and scarce tracts on Freedom of Conscience. The council could not have selected a more suitable subject with which to begin its career.

A very awkward error occurs in the list of scriptures for Family Reading in April. The concluding verses of the third chapter of the Epistle to the Galatians and the commencement of the fourth chapter, should have been assigned to April 4; but they were accidentally omitted in copying from the original draft, and the section next in order being substituted, the omission of that portion has thrown out of their proper places all the sections of the New Testament part of the course for the ensuing week. The fault originated with the editor himself, and that he should not have detected it, in reading the sheet for press, is only to be accounted for by the proneness of the attention to flag in such circumstances, with which none can sympathize who have not some experience in that kind of labour. He regrets the omission of the section the more as it is the most important section in the whole epistle; one that he would much rather advise his friends to read once a week than occasion them to omit in its regular course. Gal. iii. 19—29, and iv. 1—11.

BIBLE READING FOR JUNE.

- June 1, Judges x., xi. 1—11.
 2,xi. 12—40, xii. 1—7.
 3,xiii.
 4,xiv.
 5,xv.
-
- June 1, 2 Cor. x.
 2,xi.
 3,xii.
 4,xiii.
 5, Romans i. 1—25.

THE MISSIONARY HERALD.



MISSION HOUSE AND CHAPEL, KANDY, CEYLON.

ABSTRACT FROM THE ANNUAL REPORT.

In closing the duties of a year of unusual anxiety, by furnishing to the friends and supporters of the Baptist Missionary Society a brief account of its labours and position, the Committee record their devout thankfulness to the Giver of all grace for having sustained and cheered them in their course, and for giving his own cause, both favour in the eyes of his people and a very encouraging measure of success among the heathen.

It is but seldom that a year passes by without their having to mourn over the loss of some faithful honoured labourers, who have left the scene of their toil for the world of their reward; their patience under the one, and their honours in the other, being alike gifts of grace. The year that is now closing, however, has been in this respect peculiarly calamitous. There has been stroke upon stroke; each stroke smiting down a leader of a host. William Yates and William Knibb have both fallen, and though not before their work was done, yet at a time when to all appearance they could be ill-spared, and while we were hoping for labours and success not unworthy of their past achievements. The former died at sea on July the 3rd, 1845, and the latter at Kettering, Jamaica, on November the 15th. The Committee have also to deplore the loss of Mrs. Kilner Pearson, of Nassau, and Mrs. Evans, of Calcutta. They were taken away amid the tears of many hundreds in Nassau and Calcutta, and have been highly honoured and eminently useful in the foreign field. When to this list is added the name of the Rev. W. W. Evans, who has been compelled by ill-health to relinquish his post in Calcutta, and return for a season to this country, and the name of the Rev. M. W. Flanders, who under the influence of protracted fever has given up mission labour in Hayti; and of the Rev. Thomas Burchell, who, though no longer agent of the Society, is yet the pastor of a large church in Jamaica, formed under the Society's fostering care, and dear to all for his works' sake,—it will be admitted that the year has been in this respect one of peculiar trial. The age and health of several of our brethren in India are also such as lead us to fear that these trials are but too likely to return. It is clear that we must be prepared by self-sacrifice and faith to send to the high places of the field more soldiers of the cross, who shall occupy the posts of those who have fallen, and be ready to carry on our Master's cause against the mighty.

On the other hand, the Committee have to report that their missionary brethren have been strengthened by the arrival of Rev. D. and Mrs. Marsh at Quebec; Rev. C. B. and Mrs. Lewis, and Rev. J. and Mrs. Allen in

Ceylon: of Rev. J. and Mrs. Belize: of Rev. J. and Mrs. Law. Mr. and Mrs. Francies and Mr. Flanders have also been sent to H. Mr. and Mrs. Flanders have since. The Committee have also accepted an assistant missionary, Mr. Danner, an agent of the London Missionary Society, Mirzapore.

Since the formation of the Society have been sent out and accepted missionaries, nearly one half of whom were committed still to aid the cause of the foreign lands.

INDIA.

In surveying the various fields of the Society's labours, India, where mercy commenced, claims first. The Committee begin as usual with the following:

Translators... Rev. John Wenger, Rev. J. mas, Rev. C. C. Aratoon.
Depository... Rev. James Thomas.

In referring to the important work of literal translation, the Committee are constrained to speak of the great loss in the death of the Rev. Dr. Yates, a long and intimate acquaintance with the best original languages, and with the best commentators; an equally intimate acquaintance with the Sanscrit, Bengali, as well as the Arabic, Persian, and other Eastern languages; combined with a sound judgment, and long experience, constituted him a translator of great eminence.

In *Sanscrit*, the prophecies of Isaiah have been printed. The last pages were proof once by Dr. Yates, two or three months before he left India, and were on examination found to be sufficiently correct to allow of their being printed off.

Proverbs has also been put to press. At the time of Dr. Yates's departure, it was found that besides Genesis, the Proverbs, and Isaiah, all of which had been printed, the following parts of the Pentateuch had been prepared in manuscript: the remainder of the Pentateuch, Judges, the Song of Solomon, and the Psalms. The missionaries then agreed that they had long been engaged in preparing a draft of the version, should prove successful, and that Mr. Wenger should be employed in the language, prepare himself, and publishing the whole. The work has been pursued. Meanwhile, should it be found necessary to reprint the whole, or those portions of the

published, such reprints will be made under Mr. Wenger's superintendence.

In *Bengali* the whole bible has at length issued from the press. When Dr. Yates left, the revision of the New Testament had advanced as far as the fourth chapter of Galatians. His illness, however, prevented him from going very carefully through the last ten chapters which he revised. The remaining portion was revised by Mr. Wenger.

Of the entire bible there have been printed, in quarto 500, and in octavo, 2500 copies, and of the New Testament, uniform with it, 1500 copies. Another edition of the New Testament, containing only the revised text, and consisting of 2000 copies of the Gospels and Acts, and 3000 of the entire Testament, has just been completed. A third edition, similar to the last, but in a smaller type, has advanced to the end of 1st Corinthians. Of this also 3000 copies of the Gospels and Acts have been struck off.

In *Hindustani* there have been printed in the Arabic character :—

Gospels and Acts	1500 copies.
Acts alone	4000

And in the Persian character :—

Gospels and Acts	1600
Separate Gospels	8000

In *Hindi*, no portion of the bible has been printed during the year; but as the depository now contains scarcely any Scriptures in this language, Mr. Leslie will shortly commence a revision of the Hindi Testament, and superintend the publication of a second edition.

In all there have issued from the press during the year :—

In Sanscrit	2,500 volumes.
In Bengali	12,500
In Hindustani	15,000
Total	30,000

The distribution has greatly exceeded this number; while about as many more are now in the press. There have been distributed about 54,000 volumes, containing smaller or larger portions of the word of God.

The funds by which these operations in printing and distributing the Scriptures are supported, are derived principally from the Bible Translation Society, partly also from the American and Foreign Bible Society, and partly from the contributions of friends in India.

Of the general state of the mission in India, the Committee are thankful to be able to speak much more favourably than in previous years. The visible results are more abundant, and all testimony concurs in showing that there is a great work in progress, which, though at present beneath the surface, will ere long show itself in the overthrow of the heathen superstition, and in the increased prevalence of the truth. In some districts

there is a most remarkable spirit of inquiry, while in all the power of the heathen priesthood is on the wane. The proposed alteration of the Hindoo laws of inheritance, which is to have the effect of protecting all the natives of India in the profession of any religious opinions; the diffusion of general education, and the increased facilities of intercourse between distant parties of that vast continent, cannot but be favourable to the interests of religious truth. All these signs of progress are compatible no doubt with gross infidelity. Education and social improvement, and the neglect of old customs are not conversion. But it is difficult not to regard them as preparatory to it. If the valleys are exalted, and the mountains made low, and the rough places made plain, is it not that the glory of the Lord may be revealed, and that all flesh may see it together?

At the same time, the actual results of our efforts are unusually encouraging. In the neighbourhood of Agra, and in the districts of Barisal and Jessore, about one hundred and thirty natives have been baptized. Including Ceylon, the total number of additions to the churches in India from the native and the European population, is 231; a larger number than the annals of our Indian churches have ever yet recorded. To Him whose grace has called them from darkness unto light, be all the praise. The total number of members (including the church at Serampore, which is now supplied by Mr. Denham) is 1648; being an increase of 234. The number of schools is 101, being an increase (including ten schools connected with Serampore) of twenty-three, containing in all 3979 children.

Another evidence of the progress of our Indian churches, and of the hold which Christian truth is obtaining over the community at large, is the amount contributed to meet the expenses of Auxiliary Missionary societies connected with the different stations. Mr. Thomas estimates that all the native members of our Indian churches do not possess together five hundred pounds. The operation of the Hindoo laws of inheritance is one cause of this poverty; the explanation suggested by the apostle, "not many wise, not many noble are called," is another. And yet the contributions received for schools, translations, and general missionary operations in India, have amounted to upwards of £1200. This sum does not include the contributions of churches, as such, towards the support of their pastors, and the incidental expenses connected with their worship, and which have amounted to about £1200 more. The contributions towards the auxiliary societies are of course included in the receipts of the parent society, though the amount is rather the representative of missionary labour than any aid to our funds. The contributions of churches are not included; particulars being sent home for information only. This distinction the Com-

mittee have kept up from the first, and it may serve to explain the comparatively small amount received from foreign stations. The aim of the Committee has been to induce the churches, as their first duty, to support their pastors; and as their second, to contribute to the funds of the mission.

It is an affecting proof of the weakness of our Indian mission, and of the success with which God has favoured us, that in continental India there are but eleven missionaries who were sent out by the Society; while there are nineteen European and East Indian missionaries and pastors, who were accepted in India, two ordained native pastors, and about fifty native preachers, supported by auxiliary societies and the parent society. But eleven whom we sent survive; and yet for these God has given us more than seventy.

In strengthening the stations in India, the Committee regret that but little has been done during the year. Two brethren have been sent to Ceylon; but in Continental India there are still vast and populous districts unoccupied, or occupied only by a single missionary. In an affecting communication recently received from the brethren in India, it is said that the population of Calcutta and its vicinity is as large as that of Jamaica; that the only missionaries in three districts, containing each a million of people, are those of our Society. Each of these brethren is alone, one man to a million, and after thirty years of labour, and anxiety, not without many seals of their ministry, is forbidden to see a fellow-labourer or successor, to enter upon his work, and under the great Shepherd, guard the fold he has been the means of gathering from among the heathen. May not the Committee hope that another year will wipe away this grievous reproach?

The question of a Tutor for Serampore has received the repeated consideration of the Committee during the year. The lamented death of the Rev. J. Mack, who died suddenly of cholera, on the thirtieth of April, 1845, has made a material change in the position of the church, and of missionary labour at that station. Mr. Marshman wrote on behalf of the church to Calcutta, asking our brethren to occupy the station permanently, and offering to settle on terms as satisfactory to the Committee as they were honourable to Mr. Marshman, the only question connected with Serampore which remained unsettled. He offered to purchase the premises which he had occupied so long, and to place the chapel in trust for the use of the church. The Committee acceded with much pleasure to his proposal, and Mr. Denham is stationed for the present at Serampore, as tutor, and as co-minister with the Rev. John Robinson, who, though not officially connected with the Society, is enabled to give very valuable aid in this important sphere. Serampore is in itself a station of great promise.

Large and populous districts in its immediate vicinity are visited by the missionaries, and all the expenses, beyond Mr. Denham's salary, are met by an auxiliary society and the liberality of friends at the station itself. Endured as it is to our body by many and rich historical associations, the Committee have much satisfaction in including it once more in their annual report.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station
formed.

1801. CALCUTTA—James Thomas, C. C. Aratoon, John Wenger, W. W. Evans, Andrew Leslie, Shunjaat Ali.
Female Missionaries—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Leslie.
Native Preacher—Shem.
1838. INTALLY.—George Pearce, Ram Krishna.
Female Missionary—Mrs. Pearce.
Native Preachers—Three Students of the Native Christian Institution.
1820. HAURAH AND SALKIYA.—Thomas Morgan and Mrs. Morgan.
Native Preacher—Ganga Narayan.
1824. NARSINGDACHOKA, and five neighbouring villages.—J. C. Page, W. Thomas.
Five Native Preachers.]
1830. LAKHYANTIPUR, and five neighbouring villages.
G. Pearce, F. De Monte.
Four Native Preachers.
1830. KHARI.—Jacob. Two Native Preachers.
1845. MALAYAPUR.—G. Pearce. One Native Preacher.

Nine Stations.—Eleven Sub-stations.—Eleven Missionaries.—Seven Female Missionaries.—Seventeen Native Preachers.

PREACHING TO THE HEATHEN AND MUHAMMADANS.

In Calcutta the gospel of Christ has been preached to the heathen by Messrs. Leslie, Page, and Wenger, and also by Messrs. W. Thomas and De Monte. Six Native brethren have been engaged in the same work. It may be asserted with safety, that except during the rainy season, there have been very few week-days on which the gospel has not been preached in one, if not in several of the markets and public streets.

At Haurah, the Rev. T. Morgan has continued, as in former years, to preach the word of life, both at the station and in the villages of the neighbourhood.

In the vicinity of Lakhyantipur and Narsingdachoche, and partially also in that of Khari, the gospel has likewise been proclaimed week after week in the markets.

Besides these regular and stationary labours several excursions have been made during the year, with a view to spread the gospel, partly by Mr. Page, partly by some of our native brethren. On one of these occasions, Mr. Page traversed the district of Baraset, and went as far as Jessore, preaching the gospel daily in the villages on his way. Mr. Aratoon also, being compelled by ill-health to go on

has amidst much bodily suffering engaged in proclaiming the gospel in places. And our native brethren on different occasions, gone out forays to preach the gospel either in the or at melás.

connected with these preaching is the distribution of Scriptures and in this city the opportunities of doing ably are not now so frequent as supposed from the multitude of its is; but in the country places that visited, many persons have been and supplied, who are likely to books and to give them an attentive

CHURCHES IN AND NEAR CALCUTTA.

Church in Circular Road—English.*

.....Rev. A. Leslie.
Church defrays its expenditure from its own

Church has during the year received of several members. The congregation assembles on the sabbath has increased considerably, and upon the prospects of the church are cheerful—sabbath-school and an interesting have been continued throughout and a brief Hindustani service in the vestry on sabbath afternoons. Number of members at the close of the year 1845 was 77.

Church in Lal Bazar—Mixed.

Pastor.....Rev. J. Thomas.
Church defrays its expenses from its own

Thomas has continued to be the acting pastor of this church, and to conduct most of the services held on the sabbath mornings. Sabbath evening services are conducted by ministers; and those in the week by Messrs. Leslie and Page. Mr. Page of Serampore also has laid under deep obligations by supplying on one Lord's day in every month. The unsettled circumstances of the church have produced a decrease in the attendance on worship, and also a slight diminution in the number of members, which at the close of the year was 121.

Attendance at the schools 290

Church in Kalinga—Native.

.....Rev. J. Wenger.
The pastor's salary is derived from the Parent Society; other expenses are mainly defrayed by itself.

Church, and the congregation continue to be small.

Designations English, Native, Mixed, refer to the languages in which divine worship is con-

This church now numbers thirty members, several of whom are absent from Calcutta. Their conduct has been consistent.

4.—Church at Intally—Native.

PastorRev. G. Pearce.
Assistant Pastor.....Ram Krishna.
Three Native Preachers.

The current expenses of this and the four following stations, together with the salaries of eight native assistants, are mainly paid by the auxiliary society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of five native preachers.

This church has through the blessing of God continued to prosper and to increase. It now numbers forty-four members; and the sabbath congregation, including the pupils of both the male and female departments of the Native Christian Institution, generally averages 100 persons.

5.—Church at Narsingdachoko—Native.

Pastors { Rev. J. C. Page.
..... W. Thomas.
Several Native Preachers.

This church, which during the previous year had suffered severely from the insidious attacks of popery, has during the past year enjoyed peace and prosperity, and received a slight increase of members, the whole number being now forty-seven.

6.—Church at Malayapur.

About 20 miles south of Calcutta.

PastorRev. G. Pearce.
Native PreacherKashinath Bar.

This is a church formed during the past year. A nominally Christian community, small in number, had been receiving religious instruction for two or three years past. This instruction was blessed to some who felt it to be their duty to forsake sin and profess the Lord by baptism. Accordingly seven of them were towards the end of June baptized by Mr. Pearce, at Intally, and formed into a church. They have been exposed to much opposition and persecution from their neighbours, but the Lord has enabled them to stand firm. The number of members is at present seven. There is also a school attended by about fifty boys.

7.—Church at Lakhyantipur.

About 36 miles south of Calcutta.

PastorsRev. G. Pearce, Mr. F. De Monte.
Three Native Preachers.

The church has during the year, upon the whole, enjoyed peace and prosperity, except towards the close, when the fall of one of the native assistants occasioned much sorrow. It now numbers eighty members.

A pakká chapel has been erected during the year, at an expense of about 2,800 rupees,

which sum was obtained partly from the Jubilee Fund of the Parent Society, and partly from special donations made to this object by friends in India.

8.—Church at Khari.

About 50 miles south of Calcutta.

PastorsRev. G. Pearce, Jacob Mandal.
Native PreacherKalachand.

This church has during the past year enjoyed more tranquillity than formerly. One of its chief enemies has lately died under circumstances very impressive. The number of members is now thirty-six.

9.—Church at Haurah.

PastorRev. T. Morgan.
Native PreacherGanganarayan.

The English portion of the church has received an addition of four members by baptism; including the native members, the number now is twenty-nine. About 1000 rupees have been contributed by the people, most of whom are very poor.

The past year was emphatically a year of peace and rest; harmony has prevailed, and much liberality been manifested.

Mr. and Mrs. Morgan have under their charge four schools. One called the Jubilee school, in which English is taught, is frequented by both boys and girls. Two of its pupils were baptized during the year.

The nine churches in and near Calcutta, now enumerated, contain 471 members, of whom forty-three were baptized during the past year, showing an increase of forty-one during the year.

EDUCATIONAL INSTITUTIONS IN CALCUTTA.

1.—The Benevolent Institution

Has during the past year sustained the loss of two of its trustees, the Rev. J. D. Ellis and the Rev. Dr. Yates. Their places have been supplied by J. C. Marshman, Esq., and Rev. W. H. Denham. The number of scholars in attendance continues to be about 200 in the boys' school, and 70 in the girls' school, daily. These pupils belong to all the different religious communities in Calcutta; but the great majority of them are "indigent Christian children." A plain education, with religious instruction, has been given to them all. A private examination was held on the 19th December, which has been very favourably noticed by the public press. "Already," says the *Bengal Hurkaru*, "the school has achieved a vast amount of good; and it is a great object to maintain the means of perpetuating its usefulness."

2. The Native Institution.

The Native Institution at Intally, of which Mr. Pearce has the superintendence, is fre-

quented by about ninety boys, mostly Hindus, who receive a plain English education, of which Christianity, as revealed in the sacred scriptures, is the basis. Mr. Chill, the head master, is supported by the Parent Society, whilst the current expenses have been defrayed by the Ladies' Auxiliary Missionary Society.

3.—The Native Christian Institution.

Of this institution we have received a very gratifying Report from Mr. Pearce. There are at present twelve young men who are now employed either as preachers or teachers in mission schools, who are not only indebted to it for almost all the knowledge which they possess, but several of them for their conversion to God. Two also are ordained ministers of the gospel.

At his various stations, Mr. Pearce has also impressed upon the people the importance of their aiding the gospel by their contributions. They receive, at most, about four-pence a day each, and yet one church has given £19. The additions to all the churches under Mr. Pearce's care is twenty-six.

The female department of the Native Christian Institution or Boarding School, which at the date of our last Report was in a very low condition, has been revived. It is now located at Intally, and superintended by Mrs. Pearce and Miss Packer. The number of native Christian girls, during the year, has been about twenty.

Contributions for the schools, especially for the support of children in the Native Christian Institution, will be very acceptable, and are much needed.

The total number of day-schools in Calcutta is eighteen, and of children attending them, 1067.

II. OPERATIONS IN OTHER PARTS OF INDIA.

1.—SERAMPORE.

Rev. W. H. Denham, Rev. J. Robinson.

A full account of this station will be found in the *Missionary Herald* for Nov. 1845. Nine persons have been baptized during the year; the total number of members being ninety-seven. There are also eight schools, with 809 children. The college is attended by 120 young persons.

2.—KATWA (CUTWA.)

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

MissionaryRev. W. Carey.

Mr. Carey has continued to labour among the heathen, with the aid of two native preachers. The church has undergone no

changes during the year, and numbers forty-seven members.

3.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragbur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the twenty-fourth degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

Missionary Rev. J. Williamson.
Native Preachers.....Sonatan and Haradan.

Through the blessing of God, says Mr. Williamson, my poor labours are not altogether in vain; few persons have now been restored to communion, and two more have been added to the church by baptism since last year. An auxiliary society has been lately formed at this station, in aid of the Parent Society. Almost all our native Christians have become subscribers, and we expect a few subscriptions or donations from the European residents of the station and district.

Our schools are attended by about seventy pupils.

4.—DINAJPUR AND SADAMAHL.

Commenced in 1805.

Dinajpur, the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population about 20,000.

Missionary Rev. H. Smylie.
Native Preacher Peter.

Mr. Smylie continues his labours at these stations without interruption. Many have offered themselves for church-membership, but as they appear careless and indifferent, they have not been accepted.

The church at Dinajpur has had much to contend with. Seven have been excluded.

The church at Sadamaahl now numbers seven members, and has a native preacher.

5.—JESSORE.

Commenced in 1800.

This district, in the southern quarter of Bengal, is estimated at 5000 square miles. The inhabitants were reckoned, in 1801, at 1,200,000, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the missionary, lies about 160 miles north-east from Calcutta.

Missionary Rev. J. Parry.

Aided by eleven Native Preachers.

The reports from this station continue encouraging. The result of the past year's labours exhibits an increase of twenty-eight members. The gospel has been preached, schools superintended, and tracts and scriptures distributed by myself and assistants, in about 120 villages, and thirty markets, and three melas. The total number of members is 151, and of scholars 300.

6.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary.....Rev. S. Bareiro.
Native Preachers....Blahwanath and Gorachand.
Sub-station.....Shagardil.

The report of Mr. Bareiro's labours for the last year abounds with encouragement. Thirty-two persons have been baptized. There are about 200 more of whose conversion to God the strongest hopes are entertained.

7.—DHAKAH (DACCA).

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the bank of the Buri Ganga, or Old Ganges. It is about 190 miles north-east from Calcutta. Its population in 1801 was stated at above 200,000, but it has since been estimated as high as 300,000; there being, as has been ascertained, about 90,000 houses.

Missionaries { Rev. W. Robinson,
Rev. O. Leonard.
Native Preachers...Chand, Ramjiban, Jaynarayan.

The story of our direct and palpable success, says Mr. Robinson, is, I am sorry to say, very soon told. Three persons have been baptized; two of them the wives of two of our native preachers, and the other, a young man who has been brought up a Romanist. This is all; but even this is an improvement, a change for the better; for during several preceding years we had not to tell of even one baptized.

The general appearance of things at Dacca is not such as to lead us to expect any great immediate success. The prospect is one of labour and severe contest. A Romanist bishop is about to make Dacca his head quarters.

Mr. Leonard is now laid aside; he has laboured long and diligently, but his labours are ended; he is only waiting to enter into his rest.

8.—CHITTAGONG.

Commenced in 1812.

The district, 120 miles long, by an average of twenty-five in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and there the missionaries reside. It is eight miles from the sea, on the western bank of the Karnaphutty river, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughas. The Muhammadans exceed the Hindus in the proportion of three to two.

Missionaries ... Rev. J. Johannes, Rev. J. C. Fink.
Native Preachers...Ganga Narayan, Bhagawan, Miniram, Dangya.

The labours of our brethren at this station are encouraging, though they have to contend with both heathenism and popery. Eight persons have been baptized, and the total number of members is forty.

9.—MONGHIR.

Commenced in 1816.

A celebrated town and fortress in the province of Bahar, district of Boglipur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants is about 30,000.

Missionaries.....Rev. J. Lawrence.
Rev. J. Parsons.
Native TeachersNayansukh, Haridas, Sudin.

At Monghir our brethren have had to mourn that no additions have been made to their number during the year. There is reason to hope, however, that some will be added to them ere long.

10.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gunduck river, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is Azimahabad.

MissionaryRev. H. Beddy.
Native Preachers...Magdumbaksh, Bihari.

During the past year missionary work has been carried on in the same manner as heretofore. In-door and out-door preaching has been attended to as usual, and the word has been listened to with apparent attention. Mr. Heinig has left for Benares for the benefit of his health. The total number of members is twenty-three.

11.—BENARES, CHUNAR.

Commenced in 1817.

This ancient seat of Brahminical learning, or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000: but during the idolatrous festivals the concourse is almost beyond calculation. Eight thousand houses are said to be occupied by brahmans, who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

Missionaries.....Rev. W. Smith, Rev. G. Small.

Through the help afforded this station by the presence of Mr. Small, the work of our brethren has been considerably increased during the year. Schools which Mr. Smith had been compelled to give up have been reopened, and others added to them. Schools have been commenced in the Bengali district of Benares, in the Chanhatta bazaar, for those speaking the Hindi, and in the cantonment. In preaching to the natives Mr. Smith has been constantly engaged, and Mr. Small has made a commencement.

At Chunar a large and interesting sabbath school has been conducted by the pious and zealous school-master of the station, Sergeant Wilks. The average attendance of boys and girls has been forty. Suitable books are sent, and occasionally given to the children; and on alternate Saturday evenings they all meet to hear an address from their much loved teacher. Pleasing instances of early piety might be adduced, the result of his labours under God.

The church at Benares consists of sixteen members, six of whom are native, the rest European. That at Chunar, of which school Sergeant Wilks has acted as pastor during the year, is also composed of sixteen members.

One member was added to the Chunar church by baptism during the year, and another on new year's day of the present year. At Benares there was also one addition by baptism, a grand-daughter of Mr. Smith, at the early age of thirteen.

The schools under the care of our brethren, and which are maintained at a cost of about £70 or £80 a year, greatly need the aid of English friends.

13.—ALLAHABAD.

Commenced in 1814.

This ancient city, the capital of the province, is situated at the confluence of the Jumna with the Ganges, about 500 miles W.N.W. from Calcutta. At the junction of these two rivers, so awfully celebrated for the destruction of human life, vast crowds both of Hindus

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there is no other English girls' school in Kandy. The press has been almost incessantly employed, partly in mission work and partly in work for the public.

"At Matelle there has been a girls' school during ten months of the year, but from the small number of children who latterly attended, it was thought advisable to give it up. A boys' school also, in addition to the one which has been in operation several years, was opened a short distance from Matelle, but after two months the master died of cholera, and another cannot yet be obtained. A Tamil school has also been in operation the whole year, and the schoolmaster (who was baptized last year) is engaged out of school hours in distributing tracts and exhorting his neighbours. Moreover, on Saturday and Sunday he visits neighbouring coffee estates, and preaches to the Coolies, for which work he is very well adapted.

"Connected with the Utuan Kandy station there are four schools, which are tolerably well attended. The native assistant regularly visits them, and preaches in the school bungalows. The one most recently established is at Mollegoddy, an ancient seat of royalty, and to its support the funds supplied by the friends at Meeting House Alley, Portsea, are appropriated.

"The labours of the missionary on the Coffee Plantations have been unremitting; and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

"Two recent acts of the Legislative Council will do much to remove the obstacles to the reception of Christianity by many of the natives. Slavery in Ceylon is now abolished. The number of slaves it is true was not great, but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other act is one which has not yet come into operation. By it the connexion which has hitherto subsisted between the British government and Buddhism is to cease. All Buddhist property—lands, temples, relics—which have hitherto been in the custody of government, will now be given over to trustees appointed from among the priesthood and laity, to manage the entire concerns of their own religion. The priests are most dissatisfied and alarmed. (They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion.)"

The number of members connected with Kandy is forty-eight; and of scholars, in ten schools, 207. Rev. James Allen, late of Alcester, having been accepted as a missionary, reached Ceylon early in the present year, and is now located at Kandy.

Colombo.—At Colombo, Mr. Davies has been most laboriously occupied with the various duties of his station. The churches,

the schools, the auxiliary, and the academy, have made demands upon his strength which have proved more than it could bear. He is now suffering in consequence, and has been obliged to leave Colombo for the highland of the interior of the island. The arrival of Rev. C. B. Lewis, who will take charge of the academy, and share the other responsibilities of the station, will therefore be a most seasonable relief. Mr. Davies has devoted a considerable portion of his time to the improvement of the schools and of the academy; the fruit of which, it is hoped, will appear in future years.

"In the Colombo district," says Mr. Davies, "we have fourteen principal stations, in which about three public services have been held every week; ten sub-stations, in which the word has been preached about once every week; 132 villages have been visited about once a month, and 100 more occasionally, or about twice a year. The population of these villages varies from ten to 100 souls, except in the Matura district. When a congregation can be collected in them it averages about thirteen or fourteen persons, except when Europeans preach. The native assistants generally go from house to house.

"Last year fifty-nine persons were baptized, and four were excluded; ten have died, and two have withdrawn. We have now sixty candidates, some of whom are hopeful characters.

"We have three Sabbath Schools, one English and two Singhalese, and ninety children; thirty-four day schools, three English and the rest Singhalese, and about 873 children. The English schools are in a prosperous state. Of the existing defects and desirable improvements of the others I have written often.

"We have distributed during the year 3292 tracts, 500 were in English, and from the Religious Tract Society at home; 100 in Portuguese, from the Wesleyan Press, Colombo; 400 in Tamil, from the American mission press, Jaffna; the remainder in Singhalese, 240 from the Wesleyan Press, and 2052 from our own mission press, Kandy. Two hundred and eighty-seven copies of the New Testament have been distributed, chiefly to schools, six in Tamil from Jaffna, the rest in Singhalese, from the Wesleyan and Church mission presses."

The contributions to the auxiliary in Ceylon have amounted during the year to £396, including special donations, to the amount of £120, towards the erection of mission premises at Kandy.

Contributions of £8 a year from schools or juvenile auxiliaries for the support of schools in Ceylon, will be very acceptable. The example of New Park Street, London, and of Meeting House Alley, Portsea, might be followed with great advantage.

AFRICA.

FERNANDO PO, CLARENCE.—John and Mrs. Clarke, G. K. Prince, M.D., and Mrs. Prince, Thomas and Mrs. Sturgeon, Thomas and Mrs. Thompson, Captain Milburne.

Teachers—Mr. and Mrs. Norman, J. W. Christian, P. Nicolls, Misses Stewart and Viton.

REBOLA.—**Teachers**—Mr. and Mrs. Bundy.

BAMBIA, &c.—**Teachers**—Mr. and Mrs. Ennis.

BASHFU.—**Teachers**—Mr. and Mrs. Gallipore.

BARNWALLA.—**Teachers**—Mr. and Mrs. Trusty.

BIMBIA.—Joseph and Mrs. Merrick, W. Newbegin, (Surgeon) and Mrs. Newbegin.

Teachers—Mr. and Mrs. Duckets, Mr. and Mrs. Fuller.

CAMEROON, OLD CALABAR.—Alfred and Mrs. Baker.

Four Stations—Five Sub-stations—Eight Missionaries—Nine Teachers—Sixteen Female Missionaries and Teachers.

The labours of our brethren in Africa had proceeded up to the commencement of 1846 without interruption, except from sickness. Though all our brethren have suffered more or less, we have still to record the special interposition of God in preserving their lives. Two of the children of our brethren have been removed by death, and one of the settlers; but they themselves are still enabled to carry on their work with much diligence, and in the midst of much encouragement. The arrival of the Dove with her precious freight, after a brief and prosperous voyage, filled the hearts of our brethren with joy. She has been occupied during the whole year in visiting the various stations, and has contributed most materially to the health of our missionaries and the general prosperity of the mission. As a sailing-vessel, she has answered the expectations of all our friends, and though our brethren are still anxious to have a steamer, they express a hope that the "Dove" will remain at all events till the end of her second year of service. The Committee are thankful in being able to report that most of the sum required for the support of the Dove, has been obtained by our young friends, and that there is every reason to hope the whole will be obtained in a month or two.

Accounts received during the year speak favourably of the labours and influence of the friends who have been brought from Jamaica. Several of them are stationed in Fernando Po, and others at Bimbia. At Bimbia, our brother Merrick has been occupied during the year with his translations, his preaching, and visits to the interior. None have been as yet baptized, but there are several inquirers, and there is much to encourage our brother in the attentiveness of the people, and in their anxiety to hear the message he has to deliver. He is now able to preach in both the Isubu and Dewalla or Cameroons tongues.

The progress of the mission at Cameroons has been greatly impeded by the death of the old king, and divisions amongst his people as to his successor. Mr. Baker, however, and Dr. Prince have visited the tribes on the bank

of the river, and preached the gospel to many hundreds of the natives. In most instances, the people heard for the first time the glad tidings of eternal life.

In fulfilment of a promise made in 1841, by Mr. Clarke and Dr. Prince, and frequently repeated since, a station was formed last year at King Eyamba's Town, Old Calabar. The house and school-room, which has been erected for the teacher, was taken possession of by Mr. Clarke and J. W. Christian early in October, with the intention that several of our brethren should occupy it six weeks each, and so avoid the risk which a continuous residence in such a district might incur. All the accounts represent the moral condition of the people as most degraded. They seem given over to "abominable idolatries." The locality is one of the most unhealthy our missionaries have yet visited. "They will require more courage" (as Commander Gootch expressed it), "than those who stand before the cannon's mouth." Out of a small number of white visitors, 128 have died there within the last thirteen months.

The dangers of our brethren are still further increased by the growing prevalence in this district of the slave-trade; several vessels employed in this iniquitous traffic having been seen in the vicinity of Fernando Po. May these difficulties and dangers induce us the more to bear our brethren and their cause on our hearts before God. After all, "the Lord of Hosts is with us, the God of Jacob is our refuge."

At CLARENCE, Mr. Sturgeon has laboured during the year with much encouragement, while the members of the church under his care have visited several of the neighbouring towns. Sixteen persons have been baptized, and the church now contains eighty-four members. The progress of our mission at this station, however, may be best seen from the following table, which gives a view of the state of the town in 1842 and 1845:—

Feb. 1842.	Aug. 1845.
13 Members in the church	79
80 Inquirers	210
120 Attending Sunday-school	380
30 Attending Day-school	100
180 Attending public worship	450
18 Who could read the Scriptures	144
12 Who could write	41

It is a gratifying proof of the general esteem in which Mr. Sturgeon and the labours of our brethren are held, that captains and others visiting Clarence, have contributed, with the church, in two years, upwards of £250 towards the erection of a new chapel.

Mr. Clarke, and those of our brethren whose names are not introduced in connection with any particular station, have been engaged during the year in the general work of the mission at Clarence and on the Continent.

Since the above account was written, intelligence of a very painful kind has reached

the Committee, in reference to the station of the Society at Clarence. All our brethren have been ordered by the Spanish authorities to leave Fernando Po; twelve months being allowed them to dispose of the property of the Society. Two Romish priests have also been left at Clarence. As the whole of this intelligence, and the steps necessary to be taken in consequence of it, are still under the grave consideration of the Committee, they deem it undesirable at present to add more. Their friends may rely upon their giving the subject the utmost attention, and they entreat the prayers of the churches that this attempt may turn out even to the furtherance of the gospel and the good of Africa.

WEST INDIES.

I.—JAMAICA.

The stated labours of the Society during the last year have been confined to the partial support of the Calabar Institution. In the early part of the year, the financial difficulties of the churches created a fear that they would not be able to meet the expense of supporting the students. The last reports, however, were more favourable, and though the death of our brother, William Knibb, will be a sad blow to the Institution, especially in the present state of the island, it is hoped that the zealous labours of the tutor, Mr. Tinson, may be crowned with success, and the necessary funds supplied. The number of students is ten, and Mr. Tinson speaks highly of their piety and general qualifications. Mr. Tinson has been laid aside during part of the year by illness, but is now able to resume his duties.

It will be seen from the balance-sheet that in addition to the grant to Jamaica, there are a few payments to our brethren in Jamaica. These were to meet bills which had been accepted prior to the last annual meeting, and before the grant was contemplated. They were drawn to relieve cases of extreme personal distress. The grant will of course preclude all such cases in future years.

Though the churches in Jamaica are no longer connected with the Society, it will be expected that a brief statement of their present condition will be given in the annual report. Both in additions to the churches, and in the important work of education, the returns are less satisfactory than in previous years. In connexion with the Western Union, which comprises two-thirds of the churches in the island, 947 have been baptized, the clear increase being 986. The total number of members is 21,162, and of inquirers, 3502. The additions to all the churches are about 1250, and the number of members about 34,000: not a material increase over the numbers reported last year.

Several of the day-schools have, for want of funds, been closed; and the attendance at most of the schools has diminished. The

total number of scholars on the books is about 4000. On the other hand, there are in the Western Union alone, 9471 children in attendance at Sunday-schools, taught by 603 teachers. It affords the Committee pleasure to state that an appeal forwarded from the Western Union, and addressed to the Educational Committee of the Society of Friends, has been responded to by a grant of £500. From the south side of the island, where education and religious teaching are not less necessary, no comprehensive accounts have been received.

II.—BAHAMA ISLANDS.

Eleven Stations, and about Thirty-five Sub-stations—Three Missionaries—Eight Teachers and Preachers—One hundred unpaid Teachers and Helpers.

The labours of our brethren in the Bahamas have been continued through the year without interruption. The successful defence of the poor members at Exuma in 1844 has secured for our missionaries increased affection and respect from the authorities and the people. Three hundred persons have been baptized; the total number of members being 2648.

One sign of the healthy state of the churches is the amount of their contributions towards the maintenance of the gospel among them. Though the islands are exceedingly poor, they have contributed towards the repairing of chapels and other local objects, £362 9s. 6d., and towards their Auxiliary Missionary Society, £44 10s. This is a larger sum than has been contributed in any preceding year.

These contributions, and the general progress of the churches, are to be ascribed in no small degree to the division of the work among our brethren. Mr. Capern continuing to act as pastor at Nassau, and Mr. Rycroft having undertaken the arduous and self-denying work connected with the out-islands. Mr. Littlewood still labours at Grand Cay.

While our brethren generally have suffered much from sickness during the year, they have also been called to deplore the death of Mrs. Pearson. She died on the 13th Nov. and her remains were attended to the grave by many hundred of sincere mourners.

In his frequent visits to the out-islands, Mr. Rycroft has often had to acknowledge the kindness and attention of the people. The dangers and toils connected with his voyages have all the consolation which the hearty appreciation of his services can supply.

Of his labours at Grand Cay, Mr. Littlewood writes with much satisfaction:—

"In the church we have had less to try our faith and patience this year than in the preceding. For months in succession we have had no cause to inquire into the misconduct of any member, hence our exclusions comparatively are but few. The baptismal pool

times been disturbed by willing seventy-four having voluntarily, and intelligently thus followed the Him who said, 'Thus it becometh all righteousness.'

Evening, Saturday excepted, I am with my people. Our bible meeting by thirty or forty young people, only bring written answers to use, which I am proud to state have creditable to them. The candidism are met by myself once

On the first Monday evening of we hold a missionary prayer-meeting which is succeeded by similar meetings on Wednesday evening in our individual which we have sixteen, and each a collector is expected to make this occasion in that department. We formed an auxiliary mission, and has been the result of the first effort. We have about thirty Our hope is that each one will at £1 sterling."

III.—TRINIDAD.

Two Missionaries—Two Female Teachers—Two Teachers.

of our brethren Cowen and latter of whom reached Trinidad end of 1845, have been continued without interruption than that temporary illness. They have greatly from attacks of fever, are now recovered. Mrs. Cowen ill that it is feared she may be to return for a season to this

writes Mr. Cowen, "wear a glooming aspect than they did twelve in many respects, but yet harvest yet appeared, the ripe fruit does in the clusters. We have more can be performed without risk, but when we look up and take courage." has, for the present, taken charge at Port of Spain, and Mr. Cowen some time in visiting the interior. to the churches is but small, the of members being fifty-two.

ence of the embarrassed state of funds, one or two of the teachers dismissed, and one of the most schools closed. Through the the Society of Friends, whose Committee have resolved to year for two years to this object, it is expected, re-opened. Mr. confidently hopes for the most important results from the increase of education among this benighted

HAYTI.

the last year the contemplated mission has been commenced amid very

encouraging prospects. Mr. Francis landed at Jacmel towards the close of 1845, and was most courteously received by the authorities, who admitted all the bibles and school materials free of duty. A station has been formed at Jacmel, and a school opened under the care of Miss Harris, who accompanied Mr. and Mrs. Francis from France. The town contains a population of about 10,000 inhabitants, and the surrounding district of about 60,000 more; the whole without any protestant teachers or schools.

AMERICA.

HONDURAS—BELIZE.

One Station—Three Sub-stations—Three Missionaries—Five Native Teachers.

The station at Honduras has been strengthened during the year by the arrival of Mr. and Mrs. Kingdon. Mr. Kingdon's work will be the preparation of versions of the sacred scriptures in the various Indian languages spoken in the interior. He has already made considerable progress in the Maya and the Spanish.

Mr. Kingdon and Mr. Buttfield have commenced a new station at Belize, and have obtained from merchants residing there upwards of £50 towards the fitting up of a chapel. Sunday-schools are also established, and both our brethren spend considerable time in visiting the native and Spanish workmen residing in that locality. Arrangements have also been made to establish a mission among the "gangs" of mahogany cutters who reside in the interior several months of the year, and are entirely destitute of religious instruction. It is expected that considerable help will be obtained for this mission from mercantile firms engaged in the trade.

The church under Mr. Henderson's care has had fifteen added to it during the year, and seven restored; on the other hand, eleven have been excluded. The total number of members is 130; of day-schools three, with an attendance of 183 children.

During the year the attention of the Committee has been called more than once to the importance of the work of biblical translations in connexion with the interior of the South American continent. The priests are fast losing their influence with families and the people at large. Bible distribution has been supported by the Yucatan authorities, and Mr. Crowe (some time in the service of the Society) has carried the sacred volume to Guatimala, the common people receiving it gladly. Spaniards, Charibs, Mosquito men, regularly visit Belize on business. Many are settled there, and all are ready to carry or send the scriptures into the interior. All that seems wanting is satisfactory translations and a large supply.

CANADA.

Twelve Stations—Twelve Ministers, educated or aided—Fifty-six baptized—599 members.

The labours of the Baptist Missionary Society in Canada are very various, and on the whole, encouraging. They aid in training a ministry in Canada itself by supporting the tutor. They send out labourers, and they contribute through the Canada Baptist Missionary Society towards the support of several missionaries and evangelists who are occupied in preaching the gospel to our fellow-subjects in those provinces.

Since the last annual meeting, twenty students have enjoyed the educational advantages of the institution. Three have recently settled in different posts of usefulness: Mr. Hewson, at St. Catherine's; Mr. Porterfield, at St. Amands; and Mr. Slaught, at Windham, &c. The students are all occupied, too, in conducting religious services in Montreal, and in tract distribution. The new collegiate building is now nearly completed, and seems likely to prove of great service to the institution generally. Though not built at the cost of the Society, this notice cannot fail to gratify our friends.

The stations which have been in any way aided by the Society during the year, are the following. To QUEBEC the Rev. D. Marsh has gone from this country. His ministry seems to be highly acceptable, and the prospects of usefulness are very encouraging. At OSNABRUCK and CORNWALL, Mr. McLean continues his labours. At BROCKVILLE, Mr. Boyd has baptized eleven persons. The church at KINGSTON, under the care of Mr. Lorimer, increases. At TORONTO, Mr. Fyfe has had to contend with serious difficulties, but his labour is not in vain. At ST. CATHERINES, Mr. Hewson is labouring with much zeal. At BEREK and SALEM a flourishing church of French Canadians has been established, numbering thirty-eight members. There is also a school with thirty-eight children, and at each place a colporteur resides. These stations have been aided by money given for that purpose by the late Rev. T. Boyce. At TUSCARORA, Mr. Landon's labours have been continued during the year, assisted by the gratuitous services of Mr. Carryer. One person has been baptized; the total number of members being ninety. There are also thirteen inquirers. Through the machinations of some interested parties, Mr. Landon has been deprived of the ground he occupied, and on which he was about to erect a large school for the children of the Tuscaroras. It is expected, however, that this object will shortly be accomplished. The additions to the churches aided by the Society have amounted to fifty-six; the total number of members being 599. The grants of the Society to these stations are from year to year. Other stations are indebted for the education of their pastors to the Society.

In addition to these fields of labour, there are several others aided or entirely supported by the Canadian Baptist Missionary Society. Among the most important are Paris, the Niagara district, and the stations known as the Grande Ligne Mission. These last are among the French Canadians. There are in all six important stations; sixteen young men are under training as colporteurs, schoolmasters, or pastors; about 200 children in six schools; two churches and pastors, with about 200 members; ten teachers and colporteurs. On various considerations, this mission is a most important one, and though the Committee have not felt at liberty to make any grant to it from the funds of the Society, they will very willingly transmit any contributions that may be given expressly for this object.

EUROPE.

FRANCE.

MORLAIX. Rev. J. Jenkins, J. Jones.
Mrs. Jenkins, Mrs. Jones.

The missionary labours of our brethren at Morlaix have been somewhat interrupted during the early part of the year by the anxiety and toil of collecting for the chapel recently erected in that place. Mr. Jenkins visited several parts of France and England, and has obtained within thirty pounds of the amount required to meet the entire expense. Donations to enable him to pay off this deficiency will be very acceptable.

If, however, collecting for the chapel has caused a little interruption, this disadvantage is amply compensated by the publicity of the building, and the increased congregations which now attend the ministry of our brethren. Judging from the opposition which their labours excite, it is plain that their cause is making advances, and that ere long we may look for matured fruit. At the opening of the chapel there was an attendance of upwards of two hundred persons. Various pastors connected with the reformed church took part in the services. Three persons have been baptized during the year.

The labours of Mr. Jones in tract distributing and other evangelical efforts have been continued.

Mr. Jenkins has made considerable progress with his improved version of the New Testament in the Breton.

He writes very urgently in reference to the importance of having two or three colporteurs who may distribute tracts and Testaments, and enter into familiar religious conversation with the people. When it is considered that there are 500,000 persons who speak only Breton, and but three protestant ministers among them all, may we not hope that friends will be found willing to give £40 or £50 a year for the support of each of the labourers who are so much required in this field?

ME PROCEEDINGS.

FUNDS.

Committee are sorry to report that the with a considerable balance against

The Committee make this announcement with regret. They deem it very important that the income and expenditure of the Society should as nearly as possible agree. The Committee have not been wanting in carefulness or economy. It may be said in the first place, that it is very difficult to ascertain, with anything like accuracy, the income of the Society will be. It is not decided till the very end of the year. More than this, it is difficult to foresee what vacant stations will be supplied, what missionaries will be sent, what illness may visit the families of our brethren. The last two years have been peculiarly trying in all these respects. India, Jamaica, Africa, have each sent in accounts, many hundred pounds each, and together some thousands. It appears an exorbitant amount, but when remembered that each new missionary costs on the average upwards of £50 and upwards have been inserted in the Appendix. The Committee greatly deplore it, but that by prudence on their own part and increased effort on the part of their friends may be found practicable to avoid in future years.

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The source of income which claims the attention of the Committee, is the legacies bequeathed to the Society by old and attached friends. The following have been received:—

Mr. D.D., by Rev. G.	900	0	0
Mr. J. Kettle, Esq.	46	7	3
Mr. J. Cozens (in part)	37	5	4
Ms. of Carmarthen	10	0	0
Ms. of Carmarthen	19	19	0
Esq., Dereham	10	0	0
Ms. by Mr. T. Fox	22	10	0
Wallingford	10	0	0

The receipts of the Society for missionary purposes have amounted to £22,586 4s. 10d., and £4002 16s. 3d. is for special objects, £33 8s. 7d. for the general fund; increase in the total of £2593 13s. 5d. The receipts of the last year, and in the total of £2242 18s. 5d. It is but a small increase. The receipts from auxiliaries with foreign stations are larger than those from the grants from the Bible Society have amounted to £2117 including £511 7s. 3d. from the British and Foreign Bible Society. On

the other hand the expenditure has amounted to £25,191 2s. 8d., being an excess above the receipts of £2604 17s. 10d. This sum, added to the amount due by the Society on the 1st April, 1845, £2398 9s. 8d., makes a total of £5003 7s. 6d. now due.

In addition to the amounts acknowledged above, there has been received towards the grant of £6000 to Jamaica the sum of £3712 13s. 11d. To meet the whole amount the sum of £2587 6s. 1d. is still required. To obtain this grant was the object of the last visit to this country of our friend and fellow-labourer William Knibb.

JUBILEE FUND.

As the entire amount contributed for the Jubilee Fund is now exhausted, the Committee have deemed it desirable to print a complete statement of the receipts and expenditure. It will be found in the Appendix to the Report.

SUMMARY.

The total number of members added to the churches during the past year is 1866, the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day-schools is 152, of children taught in day-schools 9306, and of children taught in the sabbath-schools 11,155. The total receipts for all purposes are £26,298 18s. 9d.

CHINA.

The Committee regret that during the year they have not felt in a position to commence operations in China. Men and funds are still wanting. The important fields of labour in that vast country are now open, and recent intelligence, leads the Committee to believe that there is every prospect of an abundant harvest. A long period, it is hoped, will not elapse before some whom God has evidently chosen and qualified offer, are accepted, and sent forth. The millions of China are perishing; whom shall we send, and who will go for us? Let our prayer be that neither the men nor the funds may be any longer withheld.

AGENCY AND AUXILIARIES.

The Committee continue to give their best attention to the formation of effective juvenile and auxiliary societies. As an experiment the services of the Rev. John Jackson, of Taunton have been secured for a limited period. He will devote himself to the formation and superintendence of auxiliaries in the west of England. It may not be amiss to state that the time of Mr. Saffery, Mr. Jackson, and Mr. Price, is devoted to the formation

tion of new societies, and the strengthening of those already formed. They are not to be regarded as local secretaries, nor yet as ordinary deputations. The arrangement of meetings, and of deputations to attend them, it is hoped, the secretaries of local societies will continue to make. No agency can supply the place of the voluntary efforts of our brethren in their respective localities on behalf of the Society. Mr. Carey also continues to serve the Society, devoting his time to the ordinary work of a deputation.

The progress of Juvenile Auxiliaries is encouraging. As a proof of what may be done by our young friends, it may be stated that three auxiliaries have engaged to support three teachers in Africa, and that their contributions have amounted to nearly £300. From Lambeth £145 have been received, from Canterbury upwards of £100, and from Bacup £40. Other cases equally encouraging might be named; but these are sufficient, it is hoped, to induce our friends generally to encourage these juvenile efforts.

The sale of the Juvenile Missionary Herald has reached 45,000 a month. The sale of an additional 15,000 would enable the Committee still further to improve the work, and would aid the Society.

CONCLUSION.

In reviewing the proceedings of the year, the Committee find that there is ground for encouragement and humiliation. The feeling of sympathy which is spread through the church for the miseries of the heathen world is deepening; the spirit of affection and regard for those we shall never see till we see them in the kingdom of God is more widely diffused. The hopes of the church are excited. God is on his march of mercy. The foot falls too softly for the men of the world to hear, but the spiritual man hears it, and hails its progress. On the other hand, never was the prayer more appropriate, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of

men." Never was the destitution of our stations more lamentable, or their wants more urgent. Towns in India as large as Manchester, each the centre of an important district, have but a single missionary. Ceylon, two-thirds the size of Ireland, has for many years had but two missionaries, though God has given to the churches under their care five hundred members. The whole of India, a country nine times as large as Great Britain, and with six times the population, has but thirty pastors and missionaries; not a larger number than are now labouring in Lancashire. Encouraging as our contributions are, we have not yet received one penny a week from each of the members of our churches; those who subscribe more liberally seldom give for all our stations more than they give to a single urgent case of home destitution. One single temple of Kales in Calcutta is maintained at an annual cost of ten times the amount of our receipts. Facts such as these are humbling and searching. They would exclude all boasting, even if, when we had done our utmost, there were room for it. They lead us to question our sincerity and faith, to acknowledge our unprofitableness. May they send us to the throne of grace, to pray that the fruit of the handful of corn upon the tops of the mountains, the offerings of our poorest churches, may shake like Lebanon; and that those of our cities may flourish like grass of the earth. Such a prayer, if proved by the consistency of our conduct sincere, will be the means, as it will be the earnest and first fruits, of more extensive success. The visions of the Apocalypse, which end with the kingdoms of this world becoming the kingdoms of our Lord and his Christ, begin with the offering on the golden censer, and amidst the odours of the incense, of the prayers of all saints. Fervent, united prayer is plainly connected with that glorious consummation. "Ye that make mention of the Lord, therefore, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney, and others. In EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

AN URGENT APPEAL.

ALL doubts about the existence of severe suffering and want in Ireland must now be removed from the minds of all those who have read the recent accounts from that country. The statement that there was a tolerable supply of food, up to a recent period, was, in some degree, correct; but the reason of it was not inquired after. Through fear of the disease affecting the potatoes which seemed to be sound, those who had any, brought them to market, and forced a sale. Yet, while there seemed to be a fair supply, the price rapidly rose, until, last month, it was double what is usual in ordinary seasons. Besides, to those who knew any thing of the state of things there, it was plain that the pressure would not really come until some where about the present time.

And how is it now? Why, riots have already taken place. Food is obliged to be guarded by an armed police. To remove it from place to place, as an article of commerce, requires a military escort. Sad, indeed, is the prospect for the next three months. In many districts there will be nothing short of famine.

The subordinate agents of our Society belong to that class who are involved in the calamity. They naturally look to Christian friends to help them. Mr. Hamilton, of Ballina, writes, "The people remember what was done for them years ago, in similar circumstances, with deep gratitude; and they say, 'Surely, kind friends who helped us then, will not be forgetting us now!'" Mr. Berry tells us, "that a feeling of deep gloom overshadows the poor people, owing to the almost universal distress." Mr. Bentley informs the treasurer, in regard to one of our evening readers, whose time is only partially given to the work, and who has a salary of £10 per annum, "that his potatoes are all rotted;" and with respect to the other reader located in the district, his case is no better; "he begs a loan of £1 till the end of the quarter, hoping thereby to struggle through." Mr. Watson sums up his application by beseeching the secretary "to make another appeal in behalf of the poor but faithful agents of the Society, or else they must really starve."

We feel persuaded that our friends will not suffer this calamity to reach the poor readers, without endeavouring to help them. Already some few have done so. It needs only that the facts be stated, in order to secure the required aid. This persuasion has encouraged us to make the present appeal. It is quite clear, that the case is very pressing and urgent. And it is equally clear, that the ordinary income of the Society cannot sustain this new demand. Whatever help is needed must be special, and in addition to the usual contributions.

Had we space, we could record many interesting facts, showing, that not only the remembrance of former aid, so generously vouchsafed, still remains in the grateful recollections of the peasantry who tasted the bounty; but the *moral*

influence of it continues, and this is most important, after all. The present is not, perhaps, so dreadful a calamity as that was; but it is sufficiently extensive to awaken the tenderest sympathy, and requires immediate and liberal assistance. Christian friends, let not our earnest appeal on behalf of your suffering fellow-disciples in Ireland be made in vain. We entreat you, do what you intend to do at once!

Since the preceding remarks were written, the Secretary has received a letter from a friend in Liverpool, throwing out a valuable suggestion for meeting the wants of our distressed brethren in Ireland. We cannot forbear extracting a part of this communication; and we hope the hints thrown out will be followed up at once.

"We had a sermon last night enjoining the Christian duty of remembering those that are in adversity, as being ourselves also in the body. We have been informed of the troubles of our brethren in Fernando Po, but not of the troubles of our brethren in Ireland. Would it not be well to suggest the desirableness of a collection at the Lord's table immediately? Many in this way would cheerfully contribute a little who do not see newspapers or magazines, and who could not send any thing by post."

Pastors and deacons, we pray you ponder this proposal. One church in Cambridgeshire, without any request from us, but of their own accord, has done so. We entreat you to do your best to induce the churches with which you are connected to do the same. Surely at no time can you do it better than when you are permitted to commemorate the love of the Saviour. Remember his words: "*Inasmuch as ye have done it to one of the least of these, ye have done it unto me.*"

THOMAS DUFFY's monthly report contains many interesting facts. A few only can be introduced here. But they will show how increasingly useful the readers are, and how peculiarly adapted such agency is to the present condition of the people.

IMPORTANCE OF THE READERS KNOWING THE IRISH LANGUAGE.

The native Irish love their own language; and the man whom they know can speak it, they will force to read for them. Despite of all threats, they will pay marked attention to such a person, and will not only invite him to their own houses, but they come to him, to hear the word of God.

Passing by a deal-yard last week, one of the men said, "Oh, here is the man who can read and write Irish! let us call him in." I complied; and, having gone in, he said, "Have you got the book about you which speaks of the man who came to Jesus by night, and to whom he said, 'Ye must be born again?'" I opened to the passage, and read and explained it to them. I was about to go away, when they said, "You shall not go yet; read for us that which you said ought properly to be called the Lord's prayer." I then read the seventeenth chapter of John, and all listened with deep attention.

STRIKING APPLICATION OF A SOLEMN TRUTH.

A family to whom I had given a bible, seemed to be reading it regularly. On one occasion the wife paid particular attention

whilst her husband was reading to her. On his coming to those words, "What shall it profit a man, if he gain the whole world, and lose his own soul?" she said, "Now, Jemmy; do you think that's true?" "To be sure it is; for if the soul is lost, the body, God help us, is lost too." "Well, Jemmy, how often have you, on the slightest occasion, called on God to damn my poor soul to all eternity! And yet, you see, that Jesus Christ declares it to be worth the world, and all that it contains." Thus we see, that those Romanists who have the scriptures are beginning to think about what they read, and to apply it.

THE BEST TEMPERANCE SOCIETY.

I asked an intelligent man who reads the scriptures, the other day, why the Temperance Society did not walk this Easter Monday. He replied: "It is thought that it was because there had been so many pledge-breakers lately. And I hope Sir Robert Peel will not take off the duties on rum and brandy, or else it will be worse. Besides, we want cheap food, and plenty of work, ten thousand times more than cheap liquor. Oh!"—holding up his testament,—“Give me such a temperance society as I see recommended here, and that's the one for me!”

My visits are steadily about thirty-six weekly. I have given out many copies of the scriptures, of which I have always had a liberal supply from my late beloved superintendent, Mr. Gould, whose departure I much lament.

JOHN TALBOT continues to labour diligently, and, as it would appear from his reports, confirmed by his superintendent, Mr. Berry, with increasing acceptableness to the people. It will be seen from what follows, that our readers avail themselves of passing events to assist them in diffusing the truth as it is in Jesus.

TEACHING THE TRUTH BY CALAMITY.

I have endeavoured lately to direct the people to consider such important scriptures as Luke xi. and Matt. vii.; and, speaking to them in the spirit of love, they listen with attention. As the poor of this country are now so distressed for want of provision, I sometimes say to them: "Suppose if your children were crying with hunger, and you had no food to give them; and in the morning you awoke and found plenty of bread around you, would you wait for any person to say to you, 'Come and give them to eat?' " Immediately they reply, "No; we would not." I then tell them of their state, and of the gracious promises of God's word, and the free offers of the bread of life.

A REMARKABLE CHANGE.

A few years ago the sight of a testament was disgusting to the Romanists of this neighbourhood; but, as you saw the last time you were here, I can hardly keep a testament for myself. They are taken as soon as I get them. The people are becoming quite different from what they were. Sometimes they say, if I were in a strange place I might pass for a priest. *Unless I were speaking to you, I could not tell you how the people are preaching Christ one to another.*

THOMAS COOKE, one of the Connaught readers, has forwarded the most heart-cheering intelligence as to the progress of the truth in his district. The following specimens will illustrate the nature of the tidings.

SOULS INQUIRING.

The young man mentioned in both my former letters as likely to come out from Romanism, made an application last Lord's day for baptism and fellowship. There are *eight other Romanists* who have been inquiring for the last half-year. They are now convinced, from God's word, of the scripturalness of our principles.

BIBLE READING.

I gave a copy of the scriptures and some tracts to a young man lately, who came a

long distance for them, and he was thankful that he was not disappointed. Two years ago the parents of this young man were so prejudiced, that they would not stop in a house where the scriptures would be read. This day another young man, a relation of the former, came to get a bible. I gave him one, and some tracts on "False Teachers," on "Prayer," and one entitled "Why should I fear?" I have distributed this month, *fourteen bibles, one testament, and about fifty tracts.*

PAT. BRENNAN, whose letters have always been filled with remarkable proofs of the gradual spread of truth, wherever our agencies are planted, communicates facts, in his March report, not less delightful than those of past times.

THE SPIRIT OF INQUIRY NOT TO BE RE-PRESSED.

A few days ago I gave a tract to a young man who lives near. The priest found out that this person was reading them. He came and asked him, why he read such things. The young man replied, he did not see any harm in doing so; and there were a good many things which the people were allowed to read that were injurious both to soul and body. The priest left him in a rage, threatening him with being called in the chapel, if he persisted.

The young man came to my house the same evening, and told me of this. I read several portions of the word of God for him, to show him it was his duty to study the scriptures. Before he left he asked for a bible, which I gave him. He comes regularly every day; and every one in my family is trying to show him the difference between popery and Christianity. He is about to emigrate to America; but before he goes, I pray that the Lord will open his eyes to see the truth as it is in Jesus.

JOHN MONAGHAN supplies facts which contribute to confirm the statement that light is spreading, even in the darkest districts.

THE WORD OF GOD QUICK AND POWERFUL.

I lately visited a Romanist, who is a man of some considerable intelligence and reading, but much prejudiced against the scriptures. Controversy is his delight. After we had argued some matters, he asked me with some earnestness, "How do you expect salvation?" I read those scriptures which show our depraved state, that our own righteousness cannot justify, and that we can only be accepted before God by the righteousness of Christ. I also read, as a further illustration of these

truths, Mr. Bates's tract, "The Sinner stripped of his own Righteousness." My opponent and all present listened with deep attention. Some whose eyes had before glowed with anger and fury, were now calm. The man again spoke; but not to debate and quarrel, but to cry out to God for pardon.

When I was coming away, two of those who were present all this time, requested me to leave the tract; and four others, who had come in subsequently, and heard it when read a second time, made a similar request. I was glad that I had it in my power to supply them all.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Tewkesbury, by Miss Jones	2	5	0	Liverpool—			
Newport, I. W., Wavell, R., Esq., don. ...	1	0	0	Subscriptions, by Mr. Davis	69	9	8
Wotton-under-Edge, by Miss Perrin	2	0	0	Collection at Pembroke Chapel	20	10	6
Upton-on-Severn, collection	1	10	0	Tea party at Soho Chapel	2	0	0
Birmingham, collection and subscriptions	56	5	9	Plymouth, by Mr. Nicholson	10	0	7
Tring, subscriptions	2	2	0	Shiffnal, A. P.	0	10	0
Olney, do.....	5	0	0	Sheepwash, Mrs. Guest	2	10	0
Hitchin, do.....	2	10	0	Cowling Hill, Rev. N. Walton	0	10	0
Dublin	27	6	8	Manchester, Union Chapel.....	15	0	0
Cork	20	18	6	Lowth, by Misses Traves and Beeton	8	13	0
Ballina	4	1	0	Kettering Auxiliary.....	4	0	0
Carrickfergus	2	0	0	Watford, Miss King	1	0	0
Belfast	23	18	6	Bourton, subscriptions.....	2	0	0
Parson's Town	6	5	0	Berkhamstead, Mr. Baldwin	1	0	0
Mullingar, S. G.....	2	0	0	Cottentham, 1st ch., collection at Lord's			
Rahue and Ferbane	4	7	6	table for poor readers	1	10	0
Moate and Athlone	5	0	0	Trowbridge, S. Salter, Esq., for do.	5	0	0
Oxford, J. G.	5	0	0	Margate, Mr. Giles	1	1	0
Haddenham, the church	1	0	0	Kislingbury, collection	2	7	6
Coventry, collections and subscriptions ...	12	14	6	Moulton	3	0	0
Northampton—				Hackleton, subscriptions	3	0	0
Subscriptions	2	0	0	Woolwich, by Mr. Wates	3	13	8
Legacy, Mr. Farrin, by Mr. Bompass ...	10	0	0	Falmouth, by Miss Oslar.....	2	13	10
Market St., collection, and Mrs. Cooke's				London—			
missionary box	3	0	9	Mr. and Mrs. Peto	20	0	0
Chislewick, Mrs. George.....	1	0	0	Misses Austin	0	10	0
Buckingham, Mrs. Priestley	2	2	0	New Park Street	32	12	1
Bedford, by Mr. King	10	0	0	Hackney, Mare Street	4	10	0
Nenagh.....	5	12	3	Camberwell, by a member	1	17	6
Windsor, by Mr. Lillycrop	1	0	0	Brixton Hill	7	17	6
Dorchester, Mr. Biggs	3	0	0	Eagle Street	17	7	6
Burwash, Mr. Noakes	3	0	0	Blackheath, friends	1	4	0
Bristol, by Miss Phillips and Mrs. Gould	4	1	2	Keppel Street.....	14	8	11
Ingham, subscriptions, by Mr. Silcock.....	6	7	0	Walworth, by Miss Watson	3	18	0
Bonhill, few poor friends to the cause of				Hammersmith, by Miss Otridge	2	2	0
truth, by Nell Barr	1	11	0	Do. one-third	12	1	10
London—				Blandford Street	14	0	0
Providence Chapel	3	0	0	Spencer Place	6	11	10
Annual subscriptions	26	4	0	Mr. Watson, (for debt)	5	0	0
				G. K. T., by Rev. S. J. Davis	0	10	0

Thanks to our Pershore friends for their annual parcel by Mrs. Ridsen. Two other parcels have come to hand, but where from the Secretary does not know. It would prevent mistake, if those kind friends who send such gifts, would apprise him, and also of their destination, if the donors wish them to be sent to any particular district.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE

BAPTIST MAGAZINE.

JUNE, 1846.

DESERTIONS FROM THE ROMAN CAMP.

THE conflict between the church of Christ and the antichristian confederacy is becoming more and more energetic, and the operations of the belligerent parties are conducted on an increasingly extensive scale. The church of Christ having roused itself to fulfil the duties of its vocation, by carrying the gospel to heathen lands, the false church, true to its principles and policy, is erecting its standard in every district in which Christianity has gained any triumphs. The activity and partial successes of Romanism have given rise to an opinion that it is increasing in power and likely to gain the universal ascendancy to which it aspires; an opinion which it maintains zealously, and which some of its injudicious opponents unite with it in proclaiming. The accessions recently made to its professed adherents from nominal protestants in this country, though they amount to little more than an avowal of devotedness to its interests by men who were always with it in heart, have given currency to the supposition; and its manifestations of its uniform character in Tahiti, Fernando Po, and other missionary stations, will

probably be thought to confirm it. A more enlarged acquaintance with the position of contending parties might, however, show that it is losing far more at home than it is gaining at a distance; that its hold on the minds of many who have been accustomed to wear its badges and submit to its authority is declining, and that actual desertions from its ranks more than counter-balance the acquisitions that it is making where its true character is comparatively unknown.

Thousands of our fellow-men in Germany have recently discovered that they and their fathers have been deceived, betrayed, and enslaved, by those whom they regarded as their guides to heaven; that their confidential advisers have been making merchandise of their souls, and that the spiritual power professedly exercised on their behalf was a delusion. They have found that the refuges in which they trusted can afford them no security, that the advocates to whom they prayed are not entitled to speak for them in the court of heaven, and that mouldering bones and tattered garments have no power to relieve their

spiritual wants. They are struggling for relief from mental bondage; they have renounced allegiance to the tyrannical system of which they were victims; they have learned that their oppressor was not their rightful sovereign but a usurper, and they have determined to be free. It is true that their enlightenment is but partial. Some of their leaders appear to be devoid of evangelical sentiments and purposes. Errors as dangerous to their everlasting welfare as those which they have discarded may ensnare them. Rationalism and infidelity beset their path. Yet we have reason to rejoice in the movement. Their false hopes being surrendered, a chief obstacle to their reception of the gospel is removed; and they cease to be supporters of Rome.

John Czersky, the Roman catholic pastor of Schneidemühl, a small town in the circle of Posen in Prussian Poland, with a considerable part of his congregation, in October, 1844, withdrew from connexion with Rome, and formed a distinct community. His reasons for this were derived from his own private convictions and growing acquaintance with the word of God, and not occasioned by any public events. Though he is a man of retiring habits, not adapted to be the leader of a popular movement, the step taken by him and his people was followed quickly by many others, and, in the course of a little more than a year, the party included three hundred congregations. The formation of churches was at first conducted with little concert, and several distinct confessions of faith were drawn up and published; but afterwards, the hope of obtaining from the state permission to marry, to administer what are called sacraments, and to bury the dead, induced them to endeavour to merge their confessions into a common one, an attempt which has been found difficult and embarrassing. Czerski has,

however, given his views, at some length, in a letter addressed to the committee of the Free Church of Scotland, in which he says, "We have separated from the Roman church because doctrines of men there are higher esteemed than the laws of God, and because, consequently, in that church God is worshipped in vain—doctrines being taught there which are none but the commandments of men, according to Christ's words in Mark vii. 7. We have separated from a body that, in the spirit of the Pharisees, boasts of holiness, and in self-righteousness looks down with contempt upon those who cannot approve of these ways. We have forsaken the earthly god, but not in order to wander without a guide, but rather to cling more closely to our God in heaven—to take hold of his fatherly hand, and not to let it go through our whole life, and to be guided by his laws. We have abandoned the pretended viceroy of Christ, not in order to separate from Christ, but rather to get nearer to him, and to acknowledge him as the only Head of his church, and to be consecrated by the Holy Ghost whom he has left to the world—that Eternal One whom he has left on the earth in his place. How could we separate from Christ, since we know and confess, with Peter, that he has the words of eternal life—since we know that he is a liar who denies that Jesus is the Christ—that he is antichrist who denies the Father and the Son—since we know that he who denies the Son has not the Father? I must, however, with grief confess that the reform which was begun by me has not everywhere been followed out in the spirit of true Christianity, but that many false prophets have arisen, who endeavour to exchange some doctrines of men for *other* doctrines of men—who, trusting in their weak understanding, endeavour to establish doctrines which do not agree with the

truth revealed by our Lord Jesus Christ, the Son of the living God. Neither is it possible that they could agree: for the flesh is ever opposed to the Spirit, and the human understanding, darkened by the atmosphere of the earth, is always opposed to the wisdom of God. However, I have at once separated from these nominal Christians, and have openly expressed my disapprobation of their unchristian doctrines. I have separated from Rongé's party—from Rongé himself, who himself strives to be God, and endeavours to deprive the Lord Jesus of his glory. I know that these infatuated men, like unto the fallen angels, shall be thrown down from the height of their pride. Many other congregations have with me separated from the so-called Leipsic Concilium; and we adopt, as the rule of our faith, the holy scripture in all its bearings, and the doctrines contained therein, as divine revelations to which our understanding *must* be subject. Jesus Christ is our all. He is the Son of the living God; he has revealed the will of the Father to us; he has filled the chasm between earth and heaven which has been caused by sin; he has reconciled mankind to God; he has redeemed us by his precious blood on the cross, and has sanctified us through the Holy Ghost; he is the only Mediator between God and man; before him every creature must bow in the dust, for he is the only begotten of the Father. On account of this my candid confession, I am persecuted from all sides; not only by the Roman church, but also by Rongé's party, who deny Christ, and who attempt to raise the human understanding to be an object of worship. But I am not surprised at this persecution, for Christ has predicted to all his true followers that they should be persecuted for his name's sake. If they have persecuted Christ, how should they not persecute his followers? 'The

disciple is not above his master, nor the servant above his Lord.' But you, beloved brethren, in a far country, I request, assist us with your earnest prayers, that God may give us grace to care for his kingdom with all our strength. Do not withdraw your kind hand, for we are now orphans, and forsaken, and are only supported by our trust in God. We believe that this God of love will awaken the hearts of our brethren, and that they will assist us in our need, and will unite their exertions with ours for the spreading of the kingdom of God upon earth."

John Rongé was a Roman catholic priest at Grottkau in Silesia, when, in 1844, the despotic proceedings of the Jesuits and ultramontane faction drew from him sharp remonstrances, on account of which he was suspended and deprived of his cure. He then repaired to Laurahütte, a mining district in Upper Silesia, about half a mile from the Russian frontier, where he supported himself by instructing the children of a magistrate. The Roman catholic bishop of Treves, at this time, earnestly desiring money for the repairs and decoration of his cathedral, issued a notice to all the faithful, that the holy relic—the very coat without seam worn by the blessed Saviour—would be exhibited for the space of six weeks; and promising "a full remission of sins in all future time to all believers who should go on pilgrimage to see it, sincerely confess and repent of their sins, or at least have a firm intention to do so, and, moreover, contribute with a liberal hand to the suitable decoration of the cathedral at Treves." On the first day of the exhibition the roads leading to the city were crowded with vehicles of every kind; the gaily decorated steamers on the Moselle were thronged with pilgrims from the Rhine and the adjacent cities; the pilgrims, preceded by bands of music, flags, and banners, ad-

vanced in procession, headed by their priests, towards the cathedral; pontifical high mass was celebrated, and an oration on the ceremonial delivered. The "holy coat" was then elevated in front of the illuminated altar. It was enshrined in a rich gold frame, having a glass front, and was visible from every part of the nave. As soon as the pilgrims entered the cathedral a signal was given, upon which they prostrated themselves before the relic, and worshipped it, singing a hymn beginning with the words, "Holy Coat, pray for us!" Many cried out, "O Holy Coat, we pray to thee!" They then hastened forward towards the object of their adoration, and, having cast their offerings into the basons placed before the shrine and received the benediction of the priest, they departed by an opposite door, to make room for fresh throngs of expectant worshippers.

An indignant, manly protest against these abominations was published by Rongé while the relic was at the summit of its fame, and Treves glorying in its triumphs. It produced throughout Germany an extraordinary sensation. It was copied into every newspaper, and read eagerly by both protestants and Romanists. At Leipsig alone an edition of 50,000 was sold during the first fortnight. The bishop applied to the pope for instructions, and in pursuance of the directions of his holiness, Rongé was excommunicated. Rongé immediately issued a circular letter to the inferior clergy, calling upon them to throw off the shackles of Rome, and to co-operate unanimously in the formation of a new Christian community. "What remains to you," said he, "after you have been robbed of the freedom of reason, of will, and of the affections? Arise and banish superstition, this bane of all free agency, of all free virtue; break the chains of the slavery of conscience, of religious pupillage; con-

tend for the welfare of your fellow-citizens, and the people will be delivered, and you yourselves emancipated.

"We lose our places; our bread.' 'Well, gain an honest livelihood without hypocrisy; become the teachers of your people. We must separate from the pope. What have we to do with this foreigner, this Italian priest, whose yoke weighs down our country? Become German priests; true ministers of religion. 'But the power of Rome is on the increase; she cannot fall.' Vain illusion! It is time that the people should know that the greater part of conversions which make so much noise are the purchases of the Jesuits; that band of pirates in the service of the Roman hierarchy who are themselves paid with the money which they have extorted from the people in the shape of rosaries, indulgences, and prayers."

To this appeal there was an extensive response. Several men of superior learning joined in the movement, in which also large portions of the laity concurred. In March, 1845, a general assembly was held at Leipsig, at which deputies appeared from a great number of towns and cities, and what is called the German Catholic Church was formed.

The views of religious truth entertained by Rongé and many of those who act with him are apparently very defective, and there is too much reason to fear that their love of freedom from the tyranny of man is not accompanied with due subjection to the authority of the written word. Their emancipation from the yoke of Rome places them, however, in a condition to read and study the sacred volume, and there is among them enough of principle, apparently, to enable them to sustain many privations and sufferings. A document has recently been drawn up in Vienna and forwarded to the district governors in Bohemia, Galicia, Austria

Styria, and Moravia, supposed to be the result of instructions from Rome, which formally proscribes them. It declares that "the so-called German catholics being a sect no ways recognized in the Austrian dominions, are an illegal association, and have no claims to free residence within the same;" that the Austrian ambassadors in foreign countries have received instructions on no account to give passports to any foreigners belonging to this sect, with the design of their entering the Austrian territory, and should any such make good their entrance there, without a passport, they are instantly to be sent out of the country;" that "any Austrian who is a member of the said sect, living in another country, and desirous of returning to his native land, can only obtain permission to do so by forsaking the said sect, and entering into some other religious denomination, tolerated in Austria;" that "all foreigners belonging to this sect now residing in the Austrian dominions are to be immediately sent out of the country;" that "natives who have joined, or may desire to join this sect, have the choice of forsaking it, or emigrating, and that without delay;" and that, "although

the police courts are entrusted with watching over all religious offences and disorders, and empowered to punish every contravention of the laws in these respects with prompt severity, still the clergy are peculiarly called by their office to guard against the rise, as well as the progress, of the sect in question; and the ordinaries are directed, by confidential communication of these regulations, to stir up their subordinate clergy to due zeal in this respect."

Though it is questionable whether some of the leaders in this extensive movement are sowing the precious seed without which there will be no valuable crop, it is evident that they are turning up the soil and destroying the weeds. Now is the time to furnish them with seed corn. The Religious Tract Society is preparing some publications for their use, and a separate subscription is commenced for the purpose of sending among them some suitable specimens of English evangelical theology. This is well; and it behoves the churches of this country to offer fervent prayer that at this crisis the God of heaven may regard them in mercy, preserve them from injurious mistakes, and guide them into the truth as it is in Jesus.

THE DAY OF REST.

BY THE REV. ARCHIBALD MACLAY, D.D.

THERE is a great improvement in the moral condition of Louisiana within a few years past; and if the state were favoured with a few more gospel ministers and missionaries of the cross who would faithfully devote their entire time and attention to the work of the Lord, a still deeper religious and moral influence would be felt and exhibited.—It is to be lamented that the French

planters generally, during the season of making sugar, have been accustomed to work seven days in the week, and do not allow themselves, their servants, and cattle to rest on that day which God in mercy has appointed as a day of rest for man and beast. But to man God designed that the day of rest should not be a day of mere cessation from labour, but be employed for sacred and

religious purposes, and faithfully be consecrated in public and in private to the service and glory of him who died for our sins and rose again for our justification. It is still more to be lamented that some American planters who have settled among the French have adopted the course of working seven days in the week during the period of making sugar; that is, during the time when the cane is gathered in, and manufactured into sugar. There are other American planters, I am happy to say, not only Christians, but men of the world, who set a noble example in the midst of the corruption with which they are surrounded, of resting from all unnecessary labour on the Lord's day; and it has been

tested beyond the possibility of a doubt that those who do so make more sugar in proportion to the number of hands they employ, than those who work seven days in the week. Besides, those who labour during the seven days of the week and pay no attention to the day of sacred rest, become so completely fatigued and jaded with continued labour that they are incapable of accomplishing as much in seven days as they would accomplish in six, provided they rested on the first day of the week. The divine appointment of one day in seven as a day of rest for man and beast, is wise and merciful, and it never can be violated, except in cases of absolute necessity, without incurring the frown of the Almighty.

A BENEVOLENT FROLIC.

A YOUNG man in an American college took a walk one evening with a professor who was commonly called the student's friend. As they proceeded, they saw some old shoes lying near their path belonging to a poor man who was at work in the field, and who had nearly finished his day's labour. "Let us play the man a trick," said the student, "we will hide his shoes, and concealing ourselves behind those bushes, watch to see his perplexity when he cannot find them." "My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. You are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so. They placed themselves behind the bushes and awaited the result. The labourer soon finished his work and came across the

field to the place where he had left part of his apparel. While he was putting on his coat, he slipped a foot into one of his shoes, but feeling something hard in it, he stooped down, and found the dollar. Astonishment was depicted on his countenance. He gazed on the piece of money, turned it over, examined it carefully, looked round, but could see no one. At length he put the coin into his pocket, and proceeded to put on the other shoe; but how great was his surprise when he found the other dollar! His feelings now overcame him. He fell on his knees, looked up to heaven, and uttered aloud fervent thanksgivings, referring to his sick and helpless wife, and children without bread, whom this timely assistance from an unknown hand would save from perishing.

Tears filled the eyes of his frolicsome benefactor. "Dearest sir," said he to the professor, "you have taught me a lesson that I shall never forget. I feel

of the words which I never
understood, 'It is more blessed
man to receive.' "

How many ways has our Father
of relieving his afflicted children that
they could never anticipate !

FAMILY BIBLE READING FOR JUNE.

PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
First quarter.....	2nd day.....5h 30m morning.		
Full moon.....	9th day.....3h 36m afternoon.		
Last quarter.....	16th day.....6h 38m morning.		
New moon.....	23rd day.....5h 48m afternoon.		
Judges x., xi. 1—11 .....2 Cor. x.		h m	h m
xi. 12—40, xii. 1—7.....xi.		3 50	8 6
xiii.....xii.		3 49	8 7
xiv.....xiii.		3 49	8 8
xv.....Romans i. 1—25.		3 48	8 9
xvi.....ii.		3 47	8 10
Psalms.		3 47	8 11
Judges xvii.....Romans iii.		3 46	8 11
xviii.....iv.		3 46	8 12
Ruth i.....v.		3 45	8 13
ii.....vi.		3 45	8 14
iv.....vii. 1—20.		3 45	8 14
1 Sam. i. & ii. 1—11 .....vii. 21—25, viii. 1—11.		3 45	8 15
Psalms.		3 44	8 15
1 Sam. ii. 12—17, 27—36 & iii. Romans viii. 12—39.		3 44	8 16
iv. & v. 1—7 .....ix.		3 44	8 16
vi. & vii. 1—12.....x.		3 44	8 17
vii. 13—17, & viii.....xi.		3 44	8 17
ix. 1—24.....xii.		3 44	8 18
ix. 25—27 & x.....xiii.		3 44	8 18
Psalms.		3 44	8 18
1 Sam. xi., xii.....Romans xiv.		3 45	8 18
xiii.....xv.		3 45	8 19
xiv. 1—46.....xvi.		3 45	8 19
xv.....Acts xx. 3—38.		3 46	8 19
xvi.....xxi. 1—17.		3 46	8 19
xvii.....xxi. 17—40.		3 46	8 19
Psalms.		3 47	8 19
1 Sam. xviii.....Acts xxi. 40, xxii. 1—29.		3 47	8 18
xix.....xxii. 30 & xxiii.		3 48	8 18

the apostle Paul wrote the
epistle to the Corinthians, he
re have seen, in Macedonia, on
to Greece, where, as we learn
twentieth chapter of the Acts,
three months. In those three
in the house of Gaius, in

Corinth, it is almost certain that he
composed that epistle to the Romans
which is one of the choicest gifts that
we have received from any inspired
pen. Facts incidentally mentioned
in the epistle itself lead to this conclu-
sion. It could not have been written

much earlier than this, for it was after Timothy had become his "work-fellow," and after he had formed his acquaintance with Priscilla and Aquila, who were now residing at Rome. It could not have been written much later than this, for he had never been at Rome, though he had often wished to see it, and the history enables us to trace him from Greece to Judea, whence he was sent to Rome, a prisoner. It was, as the fifteenth chapter tells us, when he was going to Jerusalem with a contribution from Macedonia and Greece, and such a contribution he was carrying on this occasion. It was written from a city where Erastus was chamberlain, and the name of Erastus is elsewhere connected with Corinth. It was written when Gaius was his host, and Gaius was one of the few persons he had baptized at Corinth in his previous visit.

The fact that the apostle had never been at Rome when he wrote this letter, gives it a peculiarity which adds greatly to its value. In most of his epistles he refers to instructions which he had given verbally, and implies the acquaintance of the persons he addressed with principles which he had taught them. But in this, he begins at the beginning, lays the foundation before he rears the superstructure, and presents his readers with a compendium of Christianity. This is, in consequence, the most systematic and comprehensive view of his doctrine with which we are favoured; and, as to the arrangement of the topics, as well as the infallibility of its communications, it is the best Body of Divinity extant.

In reading this epistle, it is desirable also to keep in mind the circumstances of the persons to whom it was addressed. Rome was an immense city, containing at this time, it is believed, three millions

of people; and the centre of the civilized world, to which there was a continued influx of visitors from all nations. Its Jewish inhabitants were very numerous; Pompey having carried from Judea, above a century before, vast numbers of captives, who, though sold as slaves, were found to be so troublesome to their masters, through their adherence to their peculiar customs, that they were at length set free, and had a suburb of the city assigned for their residence. Some of these, and some of the gentiles, had received the gospel and acknowledged Jesus as their Lord. "Strangers of Rome" were among those present on the day of Pentecost when the Spirit was given; some of whom probably returned and published to others the things they had seen and heard at Jerusalem. Among the residents in the city were some that were in Christ before Paul, as he observes in the sixteenth chapter, some who had been his fellow-prisoners, and were "of note among the apostles." Whether there were any churches in the city, in our sense of the expression, is not evident; the only church mentioned in the letter was a church in the house of Priscilla and Aquila, and this the persons whom the apostle addressed were exhorted to greet. The superscription is, "To all that be in Rome, beloved of God, called to be saints;" and it appears certain, from the fourteenth chapter, that they were not all in fellowship with each other. It is probable that as the gospel had been brought to this vast city, at different times, and by different persons, there were diversities of opinion among them, though they all rejoiced in Christ as their Saviour, and desired to serve him. There is no reference to bishops or deacons, or to any comprehensive church.

THE SPIRITUAL TEMPLE.

^{so} And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.—1st KINGS vi. 7; see also, chap. v. 7—18.

And whither came these goodly stones 'twas Israel's pride to raise,
The glory of the former house, the joy of ancient days;
In purity and strength erect, in radiant splendour bright,
Sparkling with golden beams of noon, or silver smiles of night?

From coasts the stately cedar crowns each noble slab was brought,
In Lebanon's deep quarries hewn, and on its mountains wrought:
There rung the hammer's heavy stroke among the echoing rocks,
There chased the chisel's keen sharp edge the rude unshapen blocks.

Thence polished, perfected, complete, each fitted to its place,
For lofty coping, massive wall, or deep imbedded base,
They bore them o'er the waves that rolled their billowy swell between
The shores of Tyre's imperial pride and Judah's hills of green.

With gradual toil the work went on, through days, and months, and years,
Beneath the summer's laughing sun and winter's frozen tears;
And thus in majesty sublime and noiseless pomp it rose,—
Fit dwelling for the God of Peace! a temple of repose!

Brethren in Christ! to holier things the simple type apply:
Our God himself a temple builds, "eternal and on high,"
Of souls elect; their Zion there—that world of light and bliss;
Their Lebanon—the place of toil—the mount of meet'ning—*this*.

From nature's quarries, deep and dark, with gracious aim, he hews
The stones, the spiritual stones, it pleaseth him to choose;
Hard, rugged, shapeless at the first, yet destined each to shine
Moulded beneath his patient hand, in purity divine.

Oh, glorious process! see the proud grow lowly, gentle, meek;
See floods of unaccustomed tears gush down the hardened cheek:
Perchance the hammer's heavy stroke o'erthrew some idol fond!
Perchance the chisel rent in twain some precious, tender bond!

Behold he prays, whose lips were sealed in silent scorn before;
Sighs for the closet's holy calm, and hails the welcome door:
Behold, he works for Jesus now, whose days went idly past:
Oh for more mouldings of the hand that works a change so vast!

Ye looked on one, a well-wrought stone, a saint of God matured,—
What chisellings that heart had felt, what chast'ning strokes endured!
But marked ye not that last soft touch, what *perfect* grace it gave,
Ere Jesus bore his servant home, across the dark cold wave?

Home to the place his grace designed that chosen soul to fill,
In the bright temple of the saved, "upon his holy hill;"
Home to the noiselessness, the peace of those sweet shrines above,
Whose stones shall never be displaced—set in redeeming love.

Lord, chisel, chasten, polish us, each blemish work away,
Cleanse us with purifying blood, in spotless robes array;
And thus, thine image on us stamped, transport us to the shore,
Where not a stroke is ever felt, for none is needed more.

There, if the soul from sense redeemed in unseen flight retrace
 The paths our pilgrim footsteps trod, ere perfected in grace,
 What tender memories shall enshrine this Lebanon remote,
 What songs its toilsome scenes supply through worlds of rest to float !

Battersea.

THE THRONE OF GRACE.

BY THE REV. MARK W. FLANDERS.

THERE is a throne from which the great I AM
 Looks down and smiles on frail and sinful man ;
 Vouchsafes to listen to the voice of prayer,
 And comfort those who on him cast their care.

Though rude convulsions shake this earthly ball,
 And mighty mountains deep in ocean fall,
 That throne still stands, and, bright as tenfold day,
 Displays the glories of love's gentle sway.

There saints of every clime and colour meet,
 And mingle spirits at their Father's feet ;
 And all delighted find a hiding-place,
 Beneath the shadow of "the throne of grace."

When conscious guilt o'erwhelms with inward smart,
 And wounds their souls as with a poison'd dart,
 There faith can find a sovereign balm to heal
 The deep distress their ransomed spirits feel.

And when the outward foe grows bold and tries
 Through them to pierce the Lord of earth and skies ;
 'Tis there, and there alone, they find the power,
 To pass with honour through the trying hour.

No sudden change, no loss or racking pain,
 Which God appoints on this terrestrial plain,
 Can crush their rising hopes who meekly bear,
 Their sorrows to his feet and leave them there.

And can it be that thousands never go
 To that blest throne whence grace and mercy flow ?
 Never to Jesus raise a tearful eye,
 And cry aloud, "Lord, save us or we die !"

Speak, blessed Saviour, and dissolve the spell,
 By which their souls are drawn to death and hell !
 Wake them to righteousness and make them know,
 How great thy power to save from endless woe !

Then they, with those already in the way
 That leads to regions of eternal day,
 Shall gaze with rapture on thy smiling face,
 And bless and praise thee for "the throne of grace."

Little Staughton.

REVIEWS.

Tracts on Liberty of Conscience and Persecution. 1614—1661. Edited for The HANSARD KNOLLYS SOCIETY, with an Historical Introduction, by Edward Bean Underhill. London: Printed for the Society, by J. Haddon, Castle Street, Finsbury. 1846. 8vo. pp. cxxviii. 40l. Cloth.

THIS is the first publication issued by the conductors of a society which owes its origin to a letter that appeared in our correspondence department a little more than two years ago. The writer, Mr. Underhill, a gentleman who had cultivated acquaintance with the works of the early English baptists, proposed the formation of a society for republishing the Remains of men of whom the world was not worthy, who advocated the tenets of our denomination in the gloomy days of the Tudors and the Stuarts. The suggestion was received with cordiality by some of our most influential friends, and we availed ourselves of our position to direct the attention of our readers again to the subject. At a meeting held in the Mission House, a provisional committee of five was requested to co-operate with Mr. Underhill, in ascertaining the practicability of a society for this purpose and preparing a plan. To this committee we had the honour to belong, and we concurred in the proceedings which led to a public meeting on the 13th of November, 1844, at which the society was formed, and a council for its management appointed.

Here our responsibility terminates. At the council-table we have no seat, and in the honour or blame of subsequent proceedings we have had no share. It may have been prudence—it may have been punctiliousness—we will not determine by what name it ought to be called, but we thought it best to decline the pleasure of acting among the conductors of this institution, it being an institution for the publication of works on the merits of which we might afterwards be called upon to report officially. It appeared to us that we could do this with the greater independence if we had taken no part in

any previous discussion respecting them, knew no secrets respecting the decisions in their favour, or the manner in which they were prepared for the public view, and had no recollections of any part we had taken favourable or adverse to their selection. Esteeming our duties to the readers of the Baptist Magazine paramount to any other duties we owe to the public, we reserved to ourselves the power of judging without prejudice, and of saying, that if we praise we are not praising in one capacity what in another capacity we had advised, and if we censure we are not censuring in order to justify an opinion previously advanced. The reader will excuse, we trust, this apparent egotism: it seemed necessary in order to give our future remarks their legitimate effect.

The selection of the subject for the first volume has been eminently happy. A volume about baptism might have been thought congenial with the undertaking, but it would have been neither so acceptable, so useful, nor even so appropriate as this. The assertion of the right of every man to act in matters pertaining to God in what he believes to accord with the will of God, has always been made by the English baptists, is essential to the justification of their distinctive practices, and is at the present time deserving of their most zealous advocacy. It is, in fact, the fundamental principle of their system, which could not stand an hour without it, and which does nothing more than carry it out consistently in all its bearings. For this the baptists of the fifteenth century were distinguished, as much as for their opposition to infant baptism, and for this they were persecuted, as a people whose sentiments were subversive of all good government. The reprinting of the pieces of which the volume consists, without alteration or abridgment, has also our hearty approbation. We hope that the council will adhere to this plan inflexibly, for though it may have its inconveniences, the works would lose three-fourths of their charm if it were known that they had been tampered with in any degree by modern improvers. We want to

know what these men said, not what they should have said; and as the public mind is now more in accordance with some of their views than it was half a century ago, so it is not improbable that half a century hence some things in their writings will find more favour than they receive at the present moment. Again, we rejoice to find that there is no running commentary animadverting on their presumed errors: the editor has appended many foot notes, but they are chiefly historical, tending to illustrate or confirm the statements of the text.

The Historical Introduction by Mr. Underhill occupies one hundred and twenty pages, which would have been too many had it been an introduction to this volume alone, but are not too many as an introduction to the contemplated series. It gives a general view of the changes which took place in this country, affecting religion in the reigns of Henry VIII., Edward VI., and Mary; especially in the transference to the sovereign of the ecclesiastical authority previously exercised by the pope, in the first of these reigns, and the circumstances of the few baptists who lived amidst these vicissitudes. It is an instructive dissertation, with which all the educated young people to whom we have access ought to be made familiar. The representations given of passing events accord with our own views, and the spirit that runs through the whole is one with which we fully sympathize. The causes and the effects of the general recognition of the authority of the civil power in religious matters are correctly traced.

"In the formation and execution of ecclesiastical laws, exempt from secular control, lay the great strength of the papal hierarchy. As between it and the state there was no difference of opinion upon the right of some party to impose forms of belief, and to enjoin by a law, binding upon the conscience, whether assenting or dissenting, the profession of some religious faith, then called the catholic faith. Thus the ground of conflict was narrowed to the question whether the privilege of making laws to bind the conscience should rest in the church, or in the chief magistrate. This privilege the clergy had most disgracefully abused, if indeed it can exist without abuse, and the European mind had risen in revolt against it. But such was the very partial prevalence of a purely religious purpose among the secular authorities in the

various stages of the reformation, that it soon became evident that either party must fail of attaining its object, or of preserving its immunities, if left dependent on its own strength alone. Hence, the universal fusion of the regal with the popular power in every country where the reformation prevailed, the conflicts which rose between Rome and its hitherto dependent sovereigns, and the recognition by the reformers of the supremacy of the civil magistrate in matters of faith;—a supremacy as fatal to liberty of conscience as was that of Rome, though perhaps, on the whole, not so liable to perversion. Temporal interests, varying in character and power, may clash or coalesce with the religious views of the secular authority, to the production of a more moderate and vacillating treatment of spiritual concerns. But to the attainment of the one object of ecclesiastical rulers, the government of man's soul, all interests of every kind are made subservient, and it is carried out with a singleness of aim and purpose not to be acquired by the state. To the secular arm, however, the reformers trusted for their superiority over Rome. That alone, they supposed, could or would assure the final triumph of the gospel. This union was fatal to their object, and jeopardised very early the existence of the reformed churches. Less than half a century witnessed the almost entire banishment of a pure and simple piety from the communities thus allied."

—Page xxiv.

While Cranmer was exhorting his young sovereign, as God's vicegerent, and Christ's vicar in his own dominions, "to take care the worship of God was under due regulations, to suppress idolatry, remove images, and discharge the tyranny of the bishop of Rome," and maintaining that the penalty of death ought to be inflicted on all who opposed infant baptism, or denied the Trinity, the baptists were maintaining that secular princes had no right to exercise authority in the church of God, and contending for universal religious liberty on the broadest principles. To them belongs this peculiar honour, that even in the sixteenth century they sought freedom of conscience not merely for themselves, or for those who did not deviate far from the right track, but for all. This was the heresy which in the view of the predominant party was the most grievous. This it was, as Mr. Underhill shows, that brought upon them universal execration. "They were thought to deny one of the highest attributes of human government: it

brought them into collision with the very mainspring and support of the reformation."

"There is not a confession of faith, nor a creed framed by any of the reformers, which does not give to the magistrate a coercive power in religion, and almost every one at the same time curses the resisting baptist. Thus, in the confession of Baale, it is written, 'God hath assigned to the magistrate, who is his minister, the sword, and chief external power, for the defence of the good, and for the revenging and punishing of the evil, Rom. xiii. 4; 1 Peter ii. 14. Therefore every Christian magistrate doth direct all his strength to this, that among those which are committed to his charge, the word of God may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness.' Thus the confession of Bohemia, 'They do govern instead of God upon earth and are his deputies; it is meet that they frame themselves to the example of the superior Lord, by following and resembling him, and by learning of him mercy and justice.' . . . 'He ought to be a partaker, and, as it were, chiefly a minister of the power of the Lamb, Jesus Christ, . . . by this authority of his, to set forth the truth of the holy gospel, make way for the truth wheresoever, be a defender of the ministers and people of Christ, suffer not (so far as in him lieth) idolatry, or the tyranny of antichrist, much less follow the same.'

"In these sentiments all the reformed communities agreed. All committed themselves to a course fatal to the liberties of man, and to the regal prerogatives of Jesus Christ. Honour, ease, and wealth flowed in upon the supporters of thrones, but tribulation unto death was the portion of those who ventured to oppose them. Most affectingly does the eminent Simon Menno refer to this contrast. 'For eighteen years with my poor feeble wife and little children has it behoved me to bear great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions, and in every place to find a bare existence, in fear and danger of my life. While some preachers are reclining on their soft beds and downy pillows, we oft are hidden in the caves of the earth;—while they are celebrating the nuptial or natal days of their children, with feasts, and pipes, and rejoicing with the timbrel and the harp, we are looking anxiously about, fearing the barking of the dogs, lest persecutors should be suddenly at the door;—while they are saluted by all around as doctors, masters, lords, we are compelled to hear ourselves called anabaptists, ale-house preachers, seducers, heretics, and to be hailed in the devil's name. In a

word, while they for their ministry are remunerated with annual stipends, and prosperous days, our wages are the fire, the sword, the death.'"—Pp. lxxxi, lxxxii.

It is yet more lamentable to find the right of civil rulers to repress error and support the truth maintained a century later than the reformation, not only by episcopalians and presbyterians, but by so amiable and enlightened a theologian as Dr. Owen.

"Dr. John Owen answers in the affirmative the following questions:—'Whether the supreme magistrate in a nation, or commonwealth, of men professing the religion of Jesus Christ, may, or ought, to exert his power, legislative and executive, for the supportment, preservation, and furtherance of the profession of the faith and worship of God; and whether he may and ought to forbid, coerce, or restrain such principles and practices as are contrary to them, and destructive of them?' He asserts that the law of nature and of nations, God's institutions, the example of godly magistrates, the promises and equity of the gospel, and the confessions of all protestant churches, with that of the independents, prove the duty of secular and magisterial interference in religion to the extent indicated in the question.—Works, edited by Russell, vol. xix. pp. 385—390."—Page 272.

The first of the republications in this volume, is entitled, "*Religion's Peace: or a Plea for Liberty of Conscience. Long since presented to King James, and the High Court of Parliament then sitting, by Leonard Busher, Citizen of London, and Printed in the Year 1614. Wherein is contained certain Reasons against Persecution for Religion; Also a designe for a peaceable reconciling of those that differ in opinion.*" This treatise was reprinted in 1646, with an introductory address "to the presbyterian reader," by H. B., supposed to be Henry Burton, and it is of this reprint that the present is a copy. Of the author, Leonard Busher, nothing more is known than is indicated in the work itself, which shows that he was a baptist, a citizen of London, and that he had been, at some part of his life, an exile. He speaks thus of the difficulties which he and others experienced in giving publicity to their opinions, through the poverty to which persecution had reduced them:—"Another reason why so many good people are now deceived, is, because we that have most truth, are most persecuted;

and therefore most poor. Whereby, we are unable to write and print, as we would, against the adversaries of the truth. It is hard to get our daily food with the labours of our weak bodies and feeble hands. How then should we have to defray other charges, and to write and print? I have, through the help of God out of his word, made a scourge of small cords, wherewith antichrist and his ministers might be driven out of the temple of God. Also a declaration of certain false translations in the New Testament. But I want wherewith to print and publish it. Therefore it must rest till the Lord seeth good to supply it."

The second piece is entitled, "*Persecution for Religion Judg'd and Condemn'd: in a Discourse, between an Antichristian and a Christian. Proving by the Law of God and of the Land, and by King James his many Testimonies, That no man ought to be Persecuted for his Religion, so he Testifie his Allegiance by the Oath appointed by Law. Proving also, That the Spiritual Power in England, is the Image of the Spiritual Cruel Power of Rome, or that Beast mentioned Rev. 13. Manifesting the fearful Estate of those who subject to such Powers, that Tyrannize over the Conscience: And showing the Unlawfulness of Flying, because of the Trouble men see or fear is coming upon them. To which is added An humble Supplication to the King's Majesty; Wherein (among other things) is proved, 1. That the Learned usually Erre and resist the Truth. 2. That Persecution is against the Law of Jesus Christ. 3. Against the Profession and Practice of famous Princes. 4. Condemned by ancient and later Writers. 5. Freedom in Religion not hurtful to any Commonwealth, and it depriveth not Kings of any Power given them of God. Printed in the years, 1615 and 1620. And now Reprinted for the Establishing some, and Convincing others, 1662.*" This work, the authorship of which has not been satisfactorily ascertained, is remarkable as an argument "for Religious Liberty, in the entire breadth of it," which Mr. Hanbury admits that Jacob's treatise, published the preceding year, was not. It comprehends "papists," as well as all classes of professed protestants, and maintains "that no man for blaspheming Christ and his gospel may be destroyed, or afflicted by im-

prisonments, death, or any calamity whatsoever." An edition was given to the public in 1827 by the late Mr. Ivimey, in a pamphlet of eighty-two pages; but his copy was one of the year 1662, in which a few pages were omitted, which are contained in the present publication. A yet more defective edition had appeared in 1662, also, leaving out all those parts which identify the work as the production of a baptist. Happily the editor of this volume has been able to obtain a collated copy of the original edition of 1615.

Next in order is, "*The Necessity of Toleration in Matters of Religion; or, Certain questions propounded to the Synod, tending to prove that Corporall Punishments ought not to be inflicted upon such as hold Errors in Religion, and that in matters of Religion, men ought not to be compelled, but have liberty and freedom. Here is also the copy of the Edict of the Emperours Constantinus and Licinius, and containing the Reasons that inforced them to grant unto all men liberty to choose, and follow what Religion they thought best. Also, here is the faith of the Assembly of Divines, as it was taken out of the exactest copy of their practice, with the Nonconformists Answer why they cannot receive and submit to the said faith. By Samuel Richardson. London: Printed in the yeare of Jubilee, 1647.*" Samuel Richardson is known now only by his writings. Mr. Underhill thinks that he must have been a leading person in one of the seven churches in London which, in 1643, 1644, and 1645, put forth a Confession of Faith, as his name stands in connexion with that of Mr. Spilbury, and observes that "as the early baptist churches frequently enjoyed the services of more than one pastor or teacher, Mr. Richardson may probably have been the colleague of Mr. Spilbury." His works are numerous. This piece was occasioned by the arbitrary conduct of the presbyterians.

This is followed by "*The Humble Petition and Representation of the Sufferings of several Peaceable, and Innocent Subjects, called by the name of Anabaptists, Inhabitants in the County of Kent, and now Prisoners in the Gaol of Maidstone, for the Testimony of a good Conscience. Together with their Free and Faithful Acknowledgement of the King's Authority and Dignity in*

Civil things, over all manner of Persons, Ecclesiastical and Civil, within his Majesties Dominions. With their Reasons, meriting the King's Protection in their Civil and Spiritual Rights, equal with other his Majesties Obedient Subjects. Humbly Offered to the King's Majesty, and the Consideration of our Fellow Brethren and Subjects. Well worthy General Observation." These documents are dated "the 25th day of the 11th month, commonly called January, 1660-1," soon after the restoration of Charles II. to that throne of which he soon showed himself to be as unworthy an occupant as the worst of his predecessors. They are signed by William Jeffery, George Hammon, John Reve, James Blackmore.

A proclamation issued this month forbade anabaptists, quakers, and other sectaries, meeting under pretence of serving God, at unusual hours, or in great numbers, and enjoined "that none of them go out of the precincts of his or their habitation, to any spiritual exercise, or serving of God after their own way, but that they do the same in their own parish." At the same time many pious and peaceable baptists were seized and committed to prison. This led to the publication of the next piece in this volume, which is entitled, "*A Plea for Toleration of Opinions and Persuasions in Matters of Religion, differing from the Church of England. Grounded upon good Authority*

of Scripture, and the practice of the Primitive Times. Showing the unreasonableness of prescribing to other men's Faith, and the evil of persecuting differing Opinions. Humbly presented to the King's most excellent Majesty, by John Surjon, a Member of the Baptized People. 1661." The author had been favourable to the restoration of Charles, some time before it took place, and had united with eight others in addressing him on the subject; but if he supposed that his plea for liberty of conscience would have, on this account, any effect upon the heartless libertine, he was grievously disappointed.

The concluding article is a reprint from Crosby of another appeal from Maidstone jail, in the same year, bearing the signatures of nine prisoners, Thomas Monck, Joseph Wright, George Hammon, William Jeffery, Francis Stanley, William Reynolds, and Francis Smith, entitled, "*Sion's Groans for her Distressed, or Sober Endeavours to prevent Innocent Blood,*" &c.

If this sketch should answer the purpose for which it is designed, it will induce many of our readers to become annual subscribers to the society; thus ensuring to themselves a regular supply of instructive reading, assisting in the dissemination of important principles, and honouring the names of deceased benefactors to mankind whose virtues and sufferings have deserved a lasting memorial.

BRIEF NOTICES.

Clark's Foreign Theological Library. Commentary on the Psalms, by E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Volume II. Translated by the Rev. P. Fairbairn, Minister at Sulton; and the Rev. J. Thomson, A.M., Minister at Leith. Edinburgh: T. and T. Clark. 8vo. pp. 479.

Our readers have been apprised that Mr. Clark of Edinburgh, to whom theological students are under obligation for many publications of more than average worth, especially the Biblical Cabinet in forty-five volumes, has undertaken to issue a new series of translations from continental works, to be entitled, *The Foreign Theological Library*. To non-subscribers the price is to be ten shillings and six-pence a volume—a very low charge for works containing much Hebrew and Greek—but to subscribers, Mr. Clark promises the four octavo volumes, which he intends to issue in a

year, handsomely bound in cloth, for one pound. He has circulated a highly respectable list of professors in colleges and universities who have expressed their satisfaction with the plan, their conviction that for students such a collection of philological works as is contemplated will be invaluable, and their hope that it will be gratefully and extensively supported. The first volume consists of a translation of Hengstenberg's Commentary on the first thirty-four Psalms, which had been previously published by Mr. Clark in two parts, and characterized in our numbers for July, 1844, and April, 1845. The second volume, including Psalms xxxv. to lxxviii.; is now before us. It will fully sustain the reputation acquired by its predecessor, and will justify the encomium passed upon it by the professors already adverted to, who speak of it as "a work which, for sound learning, accurate exegesis, and evangelical sincerity, is well entitled to a first place among the recent produc-

tions of German theology." We have marked some portions of it for quotation in future numbers, in which we may be less pressed for space than in that which must record the proceedings of the busy month of May. The list of works in preparation affords us much pleasure: all theological students who are in circumstances to allow their becoming subscribers, will find it greatly to their advantage to do so at once, and secure to themselves the whole series at the very low price at which it is offered.

Select Works of the Reverend and Learned DAVID CLARKSON, B.D., and sometime Fellow of Clare Hall, Cambridge. Edited for the Wycliffe Society, by the Rev. Basil H. Cooper, B.A., of the University of London, with Historical Notices of the Life and Writings of the Author, by the Rev. John Blackburn, Claremont Chapel, London. London: Printed for the Society by Blackburn and Pardon, Hatton Garden. 1846. 8vo, pp. xliv. 500. Cloth.

When this work came into our hands, a few weeks ago, we supposed that it was the first publication of the society established by our independent brethren for reprinting scarce and valuable treatises of the reformers, puritans, and nonconformists of Great Britain. An advertisement has since then met our eye, which apprised us that it is not the first, but the second volume that the Wycliffe Society has issued. Since then we learn that the conductors of the society have been so much disappointed at the result of their efforts as to deliberate on the propriety of abandoning the undertaking. We should be sorry that they should do this, but we are not surprised at their want of success. Unless societies will take the same means to obtain the notice of the public, and the good opinion of the different classes of which it is composed, as are taken by experienced publishers, they have no right to expect equal patronage. One reason why individuals and societies do not succeed like publishers in getting a book into circulation is that they are too niggardly in their mode of procedure. Any of the great publishers in London, Edinburgh, or Glasgow, having the copyright of such works as are published by the Congregational Union, would forward copies for review to the Baptist Magazine and other periodicals which would be likely to regard them favourably; but though some of the publications of the Congregational Union have reached us, many have not, and we have noticed lamentations, year after year, that they did not pay their expenses. Such a volume as that now before us we should always find pleasure in introducing to the attention of our readers; and we do not overrate the utility of this when we say that we know that purchases of works by authors not connected with our body are frequently made in consequence of our recommendation. The works of David Clarkson ought to be in the hands of studious dissenters of every class. He was born in 1621 and died in 1686. Ejected from the living of Mortlake by the Act of Uniformity, he became co-pastor of an independent church in London with Dr. Owen. He was deeply versed in ecclesiastical antiquities, and for many years he appears to have given himself exclusively to

reading and writing. Howe says, "His clear and comprehensive mind, his excellent learning, his reasoning, argumentative skill, his solid, most discerning judgment, his indefatigable industry, his large knowledge, and great moderation in the matters of our unhappy ecclesiastical differences, his calm dispassionate temper, his pleasant and most amiable conversation, did carry so great a lustre with them, as that, notwithstanding his most beloved retiredness, they could not, in his circumstances, but make him be much known, and much esteemed and loved by all that had the happiness to know him, and make the loss of him be much lamented." His pieces contained in this volume are, "No Evidence for Diocesan Churches, or any Bishops without the choice or consent of the People, in primitive times"—"Diocesan churches not yet Discovered in the primitive times—Primitive Episcopacy stated and cleared from the Holy Scriptures and Ancient Records—A Discourse concerning Liturgies—A Discourse of the Saving Grace of God—and three Miscellaneous Sermons. The insight which these pieces afford into the condition of the churches in the first three centuries, entitles them to general attention, and to all who are called to engage in controversy with modern English episcopalians they will be invaluable.

Lectures on the Principal Points of the Unitarian Controversy. By JAMES MELLIS, Minister of Hude Chapel, Middleton-in-Teesdale. London: 12mo. pp. 312.

Incompetent defenders of important truths do more harm than their assailants. The remark is especially applicable to the Unitarian controversy. It has often grieved us to see good men rushing into this conflict without adequate preparation, and printing productions which could only excite the contempt of opponents, or furnish them with new weapons. Works have appeared, and been lauded highly by some of our contemporaries, by authors who were evidently unacquainted with the writings of Unitarians, and quoted them therefore at second hand, whose knowledge of biblical criticism in reference to questions on which Unitarians lay stress was exceedingly superficial, and who occasionally supplied by warm denunciation the place that should have been occupied by calm and cogent reasonings. Having these impressions, and knowing nothing of Mr. Mellis but that he was pastor of a small Baptist church in the county of Durham, we took up his book with reluctance and fear; but we soon found that we had to do with a man of reading and discrimination. The typography does not recommend the work, and the Greek is printed in italics after Dr. Carson's unhappy example; but the treatise is the careful production of one who has given much time to preparatory study, and taken pains to condense his matter into a small compass. If some of the arguments had been waived the general impression might have been stronger, and a different arrangement of topics might have been advantageous; if a second edition were called for, we have no doubt that it would be greatly improved; but this, as it is, is a valuable book. It is the substance of lectures delivered to the author's congregation, as we are told in a very modest preface, in con-

sequence of strenuous efforts made to disseminate unitarian sentiments in the neighbourhood, and impugn "those doctrines of our holy Christianity on which our hopes and expectations rest, both as regards our happiness in this life and the life that is future." The first section is on the Unity of God and the Trinity of Persons in the Godhead. The second portion is on the Supreme Divinity of our Lord Jesus Christ, and this is argued from the ascription to him of the work of creation—of the divine perfections—of divine honours and religious worship—and of the divine names. The third portion of the work is on the Deity and Personality of the Holy Spirit, and the fourth on the nature of the Propitiation. This work deserves a more general circulation than that for which it was originally designed. It may be safely recommended wherever the doctrines it advocates are impugned; and in other places, devout readers will find in it much to establish their faith and enlarge their knowledge. We do not know whether our friends at Middleton duly appreciate their instructor or not, but he appears to us to be a man fitted for usefulness in a more prominent station than that which he at present occupies.

Vital Christianity: Essays and Discourses on the Religions of Man and the Religion of God. By ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction, by Robert Turnbull, Pastor of the Harvard Street Church, Boston. Edinburgh: 12mo. pp. 316. Price 4s. 6d.

In the year 1839, Mr. John Sheppard of Frome translated the first two sermons in this volume, and forwarded them for insertion in the Baptist Magazine. All who read them in our pages will be likely to remember them, and all who remember them will be prepared to welcome a volume of discourses written in the same spirit by the same author. He was born at Lausanne in 1797; accepted a professorship at Basle when he was only twenty years of age; became professor of theology in the college of Lausanne in 1838; resigned his title as one of the national clergy in 1840; but retains his professorship. With his friends Merle D'Aubigné and Gausson he is energetically endeavouring to promote evangelical religion on the continent. A masterly work by him on the Manifestation of Religious Convictions and on the separation of the church from the state, translated into English by Mr. Charles Theodore Jones, we embraced an opportunity to recommend earnestly about three years ago. The present publication is derived from two volumes, one entitled "Discours sur quelques Sujets Religieux," and the other "Nouveaux Discours," which have passed through several editions and attracted much admiration. The originality of thought, the beauty of diction, and the evangelical sentiment pervading this volume will undoubtedly ensure it a large circulation.

Christian Philosophy: being Select Dissertations, by ALEXANDER VINET, D.D., Professor of Theology in Lausanne, Switzerland. Translated from the French. London: 24mo. pp. 255. Price 1s. 6d.

Sixteen of the twenty-two discourses contained in VOL. IX.—FOURTH SERIES.

tained in the preceding volume, as translated by Mr. Turnbull, but revised, are published by the Religious Tract Society under this title.

Notes, Explanatory and Practical, on the Acts of the Apostles. By the Rev. ALBERT BARNES. London: Routledge. 1846. Pp. 395.

There is no book in the New Testament on which the labours of an annotator are more serviceable than the Acts of the Apostles; some acquaintance with the geography of the countries and the history of the times to which it refers being necessary to a perception of its bearings; and there is no other book on which good expositions in the English language are so scarce. The publisher has, therefore, acted wisely in commencing his cheap edition of Barnes's Notes on the New Testament—the fame of which is too well established to need encomium—with this volume; which we would advise all ministers, sabbath school teachers, and conductors of bible classes, at once to secure. It will be to them a valuable acquisition of itself, and it is perfectly independent of the volumes that are to succeed it; while the probability is that it will excite in the minds of its possessors a strong desire for the Notes on the gospels and epistles. The whole series is to be printed verbatim from an American edition recently revised and corrected by the author.

Lectures on Foreign Churches, delivered in Edinburgh and Glasgow in 1846, in connexion with the Objects of the Committee of the Free Church of Scotland on the State of Christian Churches on the Continent and in the East. Second Series. Edinburgh: Kennedy. 12mo. pp. 407.

The first series of these lectures was reviewed at some length in our number for November last. This second series is as deserving of attention as the first, but other claims upon our pages, at the present time, forbid our devoting to it the same space. Our readers will understand that the good which we said of the former volume, we think of this. Here are seven lectures; the first, by Dr. Wilson, on the Papal Eastern Churches; the second, by Dr. Forbes, on the Reformation in Germany; the third, by the Rev. Patrick Fairbairn, on the Present State and Prospects of Evangelical Religion in Germany, with a Sketch of its History from the time of Luther; the fourth, by the Rev. James Bryce, on the State of Religion in Italy from the Fall of the Western Empire till the Council of Trent, including an account of the introduction of the Reformed Doctrines into that country; the fifth, by the Rev. W. K. Tweedie, on Italy and its Religion; the sixth, by Dr. Hetherington, on the Religious Condition of Spain, at the Period of the Suppression of the Reformation, and, in particular, the great leading Features and Events in the History of Popery in that country at that Period, whereby it was enabled to crush the Reformation; and the seventh, by Dr. Buchanan, on the Prospects of Christendom. They are all masterly discourses.

The Time to Come. A Discourse delivered on Lord's Day Morning, March 8th, 1846, by the Rev. F. A. Cox, D.D., LL.D. To which is prefixed an Account of the Commemorative Services of the Preceding Evening. London: 18mo. pp. 36. Price 6d.

An excellent sermon, delivered on a very interesting occasion. Dr. Cox having completed the sixty-third year of his life, and thirty-fifth of his ministry at Hackney, invited the members of the church and other communicants to take tea with him in the chapel on the 7th of April. The lower part of the spacious place of worship was filled, and after appropriate devotional exercises, a written address was presented by the deacons to their venerated pastor, to which he responded in an eloquent speech which is prefixed to the discourse. It gives an account of the formation of the church, its early history, his settlement among them, the erection of the present chapel, and the progress of the church, with pleasing references to deceased and living coadjutors. The whole will be read with much interest by Dr. Cox's numerous friends, in this and other countries.

Heaven Physically and Morally Considered; or, An Inquiry into the Nature, Locality, and Blessedness of the Heavenly World. By JOSEPH ROBERTS. London: 18mo. pp. 97. Price 3s. Cloth, gilt.

This little volume bespeaks our favour by its attractive appearance and by the announcement in the preface that it is the result of a young minister's "exertions whilst recovering from an illness of long continuance." We are gratified that a perusal of its contents warrants our commending it to the attention of our readers. Unlike many productions on such subjects, it is distinguished by both originality and modesty. The author, while distinctly expressing his own theory respecting the condition of disembodied spirits, the nature and locality of the heavenly world, and other kindred topics, manifests throughout a becoming deference to the authority of scripture.

History of the Reformation of the Sixteenth Century. Volume the First. By J. H. MERLE D'AUBIGNE, D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangelique. Translated by H. White, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg. The Translation carefully Revised by Dr. D'Aubigné, who has also made various additions not hitherto published. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall. 1846. 12mo. pp. 419.

It is the author's wish that preference should be given to this edition which he has himself prepared for the use of English readers, and for which he considers himself responsible. In a new preface, written in an amiable spirit, he takes the opportunity to say that "neither the evangelical episcopalians nor the baptists can find anything in this work contrary to their principles." On behalf of the English baptists, we will venture to say that their advice to the worthy author would be, in continuing his labours, to leave out of his consideration entirely the bearings that the facts which come before him may have on the principles of any of his

readers, and to tell the truth in all its fulness, without reserve or fear of offending. We are persuaded that he is an honest man, and we shall receive as his honest opinion whatever comes from him, whether it may favour or impugn our sentiments.

Scenes from the History of the Christian Church. By the Rev. ANDREW R. BOHAR, One of the Ministers of Canongate, Edinburgh; Author of "Last Days of the Martyrs," "The Holy Land," &c. London and Edinburgh: Nelson. 16mo. Cloth, gilt.

This is an unpretending, but by no means an uninteresting little volume. The intention of the author is to direct the general reader to the history of Christianity. It does not profess to give a full and continuous account of the condition of the Christian church from its first formation to the present period; but some particular times, and persons, and events are selected, of which a brief, but generally a spirited, sketch is given. The first "scene" is laid in the time of Constantine, and is entitled "Athanasius and the Arians." There are twenty-five of these sketches in number, and they are all, with a few exceptions, connected with the rise and progress of the reformation. Among these, four or five are devoted to "Luther." The titles of a few of the others will show the kind of subjects selected, such as, "Tetzels Indulgence Seller," "Loyola and the Jesuits," "Melancthon," "The Massacre of St. Bartholomew," "The Anabaptists," and "The Waldenses." The small volume is neatly got up, and while it may interest many who have but little leisure to read, it will, we trust, form a very acceptable present to young persons, and prove a suitable reward-book for schools.

One Hundred Skeletons and Sketches of Sermons. By Wesleyan Ministers. London: Bartlett. 12mo. pp. viii. 267.

To ordinary readers, a book consisting of outlines of sermons presents a spectacle as little interesting as that on which the prophet gazed when transported to the valley of dry bones. Itinerating and village preachers, however, may find such a work as that before us exceedingly serviceable. To such we commend it. The sentiments contained in it are thoroughly evangelical; and the talent evinced, while seldom below, is in many cases considerably above, mediocrity.

The Modern British Pharaoh: or, Lives of Men Distinguished in the Recent History of our Country for their Talents, Virtues, or Achievements. By W. C. TAYLOR, LL.D. of Trinity College, Dublin; Author of "A Manual of Ancient and Modern History," &c., &c. London: Grant and Griffith. 12mo. pp. 405.

A handsome volume containing well-written biographical sketches of leading political and literary men who have flourished within the last eighty or hundred years. The Duke of Wellington is the only living personage included in the catalogue. The number of the memoirs is thirty-eight. The estimate of characters and events is in accordance with the wisdom of this world. by Google

Harmonies of Scripture, and Short Lessons for Young Christians. With Illustrations drawn on Stone, by Mr. F. HOWARD. Arranged by J. D. PAUL, Esq. London: Square 16mo. Price 5s. Fancy boards.

A book for children having special claims to notice. It contains forty-eight lithographic drawings, with two pages of letter-press to each. The aim of the artist has been to give such an accurate representation of each subject, in character, costume, and expression, as to leave nothing to unlearn. In many cases he has been more successful in doing this than his most popular predecessors, though in others he has followed their example too closely; as in the view of the baptism of our Lord, where John is seen with a cross in one hand, and something like an oyster-shell in the other. The explanatory and applicatory remarks indicate a devout mind and evangelical sentiments. There is an introductory page by Mr. Bickersteth, who states that the work was intended, at first, only for the immediate, though large circle of the author's own young relations, and expresses a hope, in which we concur, "that it may lead many a young mind to search the scriptures, and help them in attaining Timothy's character and blessedness."

The Psalms of David, imitated in New Testament Language: together with Hymns and Spiritual Songs, in Three Books. By the Rev. ISAAC WATTS, D.D. London: Printed and Sold by J. Haddon.

A Selection of Hymns for the Use of Baptist Congregations: intended as a Supplement to Dr. Watts's Psalms and Hymns. Thirty-eight, being an Improved and Enlarged Edition of the New Selection. The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries. London: Printed and Sold for the Trustees, by J. Haddon, Castle Street, Finsbury, and by all Booksellers.

One volume, containing all the hymns used by the congregation with which they worship, has long been to many persons a desideratum. We congratulate them, therefore, that Mr. Haddon has provided an edition of Watts corresponding in size, type, and paper, with the double columned edition of the Selection—the standard edition—and that these two works may be obtained now in a variety of bindings, either separately or together. Including the binding, the thickness of the two works in one volume is not more than five-eighths of an inch.

The Christian Philosopher: or, The Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Philosophy of Religion," "Philosophy of a Future State," "Diffusion of Knowledge," "Moral Improvement of Mankind," "Celestial Scenery," "Sideral Heavens," &c. Ninth Edition, Revised, Corrected, and greatly Enlarged. London and Glasgow: Collins. pp. 648. Cloth.

The reputation of this work is so thoroughly established, that it is not necessary to do more

than announce the appearance of another edition. The eighth, of which this appears to be a fac-simile, was recommended to our readers in January, 1843.

Missionary Labours and Scenes in South Africa. By ROBERT MOFFAT, Twenty-three Years an Agent of the London Missionary Society in that Continent. Tenth Thousand. Illustrated with a Portrait of the Author and Engravings on Wood. London: 8vo. pp. 164. Price 3s.

For an account of this interesting book, we refer our readers to the Baptist Magazine for July, 1842. What was then sold for twelve shillings may now, however, be obtained for three, on large paper; double columns and closer printing, with the expectation of an extensive sale, combining to render it thus cheap. The portrait of Mr. Moffat is new and characteristic.

The Morning Cloud; or, Inconstancy in Religion. By T. POTTENGER. Bradford: Byles. 16mo. pp. 28.

Under the conviction that personal piety is in a low state among Christians of all denominations, Mr. Pottenger points out some of the most common causes of declension, and suggests suitable remedies. The circulation of this tract among church-members is desirable.

RECENT PUBLICATIONS

Approved.

Doctrinal Puritans. Christ Crucified, and Weak Grace Victorious. By S. CHARNOCK, B.D. London: (Tract Society) 24mo. pp. 144. Price 1s. 4d.

Tract Society Monthly Series. The Solar System. Part I. London: 12mo. pp. 192. Price 6d.

A Manual of Map Making and Mechanical Geography. Illustrated by Sixty Engravings. Comprising Projections of the Sphere, General and Particular Maps, and Topographical Plans, for the Purpose of Facilitating Practical Education, and the Operations of Land Surveying, Military and Naval Surveys. By ALEXANDER JAMIESON, LL.D., Author of a Dictionary of Mechanical Science, &c., &c., &c. London: 12mo. pp. 97. Price 2s.

The Bee Keeper's Manual; or, Practical Hints on the Management and Complete Preservation of the Honey Bee. By HENRY TAYLOR. Third Edition, Corrected, Improved, and Additionally Illustrated. London: 12mo. pp. 144. Price 4s.

The Holy City; or, The New Jerusalem. Wherein its Goodly Light, Walls, Gates, Angels, and the Manner of their Standing, are Expounded; also, her Length and Breadth, together with the Golden Measuring, Explained; and the Glory of all Unfolded: as also, the Numerousness of its Inhabitants, and what the Tree and Water of Life are, by which they are sustained. By JOHN BUNYAN. London: G. Watson. 18mo pp. 162.

The Eclectic Review. May, 1846. London: Ward and Co. 8vo pp. Price 2s. 6d.

The Herald of Peace. May, 1846. London: Ward and Co. 8vo. pp. 16.

INTELLIGENCE.

ANNUAL MEETINGS.

The Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Society for Promoting the Gospel in Ireland, held their usual annual meetings in London in the week commencing on the 26th of April. The official records of these societies being affixed to this magazine, it is not necessary to do more in this place than refer to their pages; but it will be pleasant to our readers, we trust, if we introduce here such notices of other valuable institutions as shall give a general notion of their state, beginning with

THE BIBLE TRANSLATION SOCIETY.

The following is the Report of the committee presented to the sixth general meeting, at New Park Street Chapel, April 29, the Rev. J. H. Hinton, A.M., in the chair:—

The year which has just closed, like all that have preceded it, has been distinguished by many proofs that the divine approbation continues to rest upon the labours of God's people in making known the gospel among the heathen. The churches in India connected with our own denomination have been privileged to receive a larger number of converts than in any preceding year. In commencing their Report with the statement of this fact, the committee of the Bible Translation Society would encourage both themselves and their constituents to express their devout gratitude for so signal a blessing, and to renew their prayers and their efforts with increasing dependence upon the Holy Spirit, and increasing hope of the supply of his grace. It is impossible to say, nor would it be necessary if it were possible, how many of these converts have received the light of heavenly truth by the reading of the scriptures, and how many by preaching; since in either case the importance and usefulness of that institution must be apparent, which gives to the natives of India the word of God in their own tongue. By whatever instrumentality the human soul may be born again, its subsequent sanctification and growth in divine knowledge must mainly depend upon the freedom with which it has access to the written word, and the prayerful diligence with which it is read. The stability of these new converts, and their Christian usefulness, can only be reckoned upon as the sacred volume is put into their hands, and they are taught to store their minds with its precious

truths. May that same Holy Spirit, by whom they have been called out of darkness into marvellous light, preserve them steadfast in the faith, and employ them to make known to their countrymen the way of life.

Special and great mercies seldom come unattended with trials to counterbalance them. Perhaps it is with combinations of Christians as it is with Christians in their individual capacity, who never more need parental discipline than when indulged with extraordinary tokens of parental love. Certain it is that not only does a mixture of light and shadow commonly distinguish the providence of God, but as in nature the most brilliant gleams of sunshine are those which are accompanied with the thunder cloud, so our richest mercies are for the most part attended with events which stand in painful contrast with them. Thus, in the present instance, the circumstance which the committee have next to mention is one of the greatest calamities, humanly speaking, which could have befallen us. They will be understood to refer to the lamented death of Dr. Yates.

In the last Report it was stated that his health had been so seriously impaired as to occasion a temporary suspension of his labours, and excite the fears of his friends that his constitution was giving way under the ravages of disease. These fears, as is well known, were but too soon realized in their greatest extent. His toils are ended, and the fruits of them only remain to show how severe is the loss which has been sustained by his removal. His great attainments as a scholar, his ready use of the acquisitions he had made, his patient assiduity, his sound judgment, his high integrity, and, above all, his simple and earnest piety, were qualifications for the work to which his life was devoted which do not often meet in the same individual; and they contributed to make him one of the most eminent translators by whom the bible has been rendered into foreign tongues. Besides his accurate critical knowledge of the sacred languages, he is stated to have possessed an equally intimate acquaintance with the Bengali, the Hindi, the Arabic, the Persian, and the Hindustani, while "thirty years of study, combined with an almost unsurpassed retentiveness of memory, had made him one of the very first Sanscrit scholars of the age."

His place will not soon or easily be filled. Yet the committee have reason to express their entire confidence in the coadjutor, and now the successor, of Dr. Yates, Mr. Wenger

enjoyed his intimate friendship, and having for several years laboured in conjunction with him, is able to carry on most of his works.

At the same time they cannot but entertain the earnest hope, knowing how precarious human life is under any circumstances, and especially in a tropical climate, that it may please God to raise up some other devoted labourers, or if it were only one, thoroughly qualified to reinforce this most important branch of our missionary operations.

In reporting on the state of the translations, the committee have to mention that the last work on which Dr. Yates was engaged, was the revision of the prophecies of Isaiah in Sanscrit. He read in proof the last pages of the book two or three days only before he left India.

At the time of his departure it was found, that besides Genesis, the Psalms, the Proverbs, and Isaiah, all of which were printed, he had prepared in manuscript the remainder of the Pentateuch, Job, Ecclesiastes, the Song of Solomon, and Daniel. The missionaries then agreed that the Pandit, who had long been engaged in preparing the rough draft of the version, should proceed in his work, and that Mr. Wenger should, by studying the language, prepare himself for revising and publishing the whole.

This plan is being pursued now, and the Pandit has prepared in rough a version of Jeremiah and Lamentations, and of about three-fourths of Ezekiel. The book of Proverbs has also been put to press again.

Meanwhile, should it be found necessary to reprint the New Testament, or those portions of the Old already published, such reprints will be made under Mr. Wenger's superintendence.

In Bengali, the whole bible, the completion of which was mentioned in the last report, has at length issued from the press. When Dr. Yates left, the revision of the New Testament had advanced as far as the fourth chapter of Galatians. His illness, however, prevented him from going very carefully through the last ten chapters which he revised. The remaining portion was revised by Mr. Wenger. Of the entire bible there have been printed, in quarto 500, and in octavo 2500 copies; and of the New Testament, uniform with it, 1500 copies. Another edition of the New Testament, containing only the revised text, and consisting of 3000 copies of the Gospels and Acts, and 2000 of the entire Testament, has just been completed. A third edition, similar to the last, but in a smaller type, has advanced to the end of the first of Corinthians. Of this also 3000 copies of the Gospels and Acts have been struck off.

A large edition of the Gospel of Matthew, 15,000 copies, for separate distribution, is now in the press, and will probably be fol-

lowed by editions, equally large, of the other three gospels.

In Hindustani there have been printed, in Arabic character :—

Gospels and Acts	Copies. 1500
Acts alone	4000

And in the Persian character,—

Gospels and Acts	1800
Separate Gospels	8000

In Hindi no portion of the bible has been printed during the year; but as the depository now contains scarcely any scriptures in this language, Mr. Leslie will shortly commence a revision of the Hindi Testament, and superintend the publication of a second edition.

In all, there have issued from the press during the year :—

In Sanscrit.....	Volumes : 2,500
In Bengali.....	12,500
In Hindustani.....	15,000
Total.....	30,000

The distribution has greatly outstripped the printing. About 54,000 volumes have been distributed, containing smaller or larger portions of the word of God. And the total number printed since 1838 is 419,205.

Three years ago the committee expressed a hope, in the annual report, that the time was not far distant when the society might be called upon to assist in the publication of the sacred scriptures, translated in some of the dialects of Western Africa. That hope, they now record with thankfulness to God, has been realized. Their beloved and honoured missionary, Mr. Clarke, has sent home the manuscript of the first portion of St. Matthew's gospel in the Fernandian language, and a grant has been prospectively made, sufficient to defray the expense of printing a small number of copies as specimens for revision. The committee persuade themselves that this incipient effort to convey the words of eternal life to the degraded African, in his own tongue and on his native soil, will be regarded with peculiar satisfaction; and that they shall be justified in affording whatever assistance they may be able, in the subsequent progress of the work.

With the American and Foreign Bible Society, the committee continue to hold friendly correspondence; and they have had, during the year, to renew their acknowledgments for a repeated and substantial proof of their kindness in the grant of 3500 dollars (£511 7s. 3d.) in aid of the Calcutta translations.

The contributions received during the year from subscriptions, donations, and collections, amount to £1894 9s. 1d. This sum, as compared with the amount of last year, shows about £30 less; but, in reality, more has been collected by the travelling agents, the difference being occasioned by two large donations, which were given last year, and to which no

corresponding sums have been received during that which has just closed.

Two grants of £500 each have been made in aid of the translations at Calcutta. And a further grant of the same amount has been voted, but not yet paid. This grant, together with the £50 voted in favour of Mr. Clarke's Fernandian version, will not appear in the cash account till next year; the payment having been delayed in order to bring the statements of the grants made by this society into correspondence with the amounts received by the Baptist Missionary Society, as exhibited in their account. Although, therefore, the balance-sheet will show a considerable balance in the hands of the treasurer, it will be understood that it is all, and, in fact, more than all, appropriated.

The friends of the bible who pray for its wider circulation, need be under no apprehension that their contributions are likely to outstrip the opportunities for using them. Were the committee entrusted with a much larger amount of funds they would be at no loss to dispose of them, at once, to the satisfaction of the contributors, and the unspeakable advantage of the heathen. And, in concluding their report, they earnestly call upon the members of their own denomination, in the first instance, and then upon their fellow-Christians generally, to aid them in this blessed enterprise. The Bible Translation Society is doing a great work; a work in which every real Christian and every lover of mankind, let his religious communion be what it may, should find occasion for devout thankfulness to God, and for the exercise of his holiest sympathies. The time is coming, if it be not come, in which compassion for men's souls and the great principles of our common Christianity, will lead right-hearted men of other persuasions to aid an institution which, though it originated with the baptists and will always be especially dear to them, is nevertheless not a rival, much less a foe, but a sincere and cordial fellow-labourer with all other bible societies, in giving God's word to the nations in their several tongues. The tens of thousands of copies of the holy book which are annually printed and circulated, principally through the means provided by this society, among the myriads of our heathen fellow-subjects in India, give it a claim to the consideration and the support of all classes of British Christians; and, while it continues this noble work of Christian charity, who will not bid it God's speed?

This Report being concluded, it was moved by the Rev. Thomas Swan of Birmingham, seconded by the Rev. O. Winslow of Leamington,—

"That the Report now read be adopted, printed, and circulated, under the direction of the committee."

Moved by the Rev. T. Pottenger of Brad-

ford, seconded by the Rev. R. W. Overbury of Eagle Street, London,—

"That this meeting adverts with deep commination to the condition of the millions of mankind who have never seen the word of God, and gives its encouragement to all those efforts, the design of which is to communicate to them the inestimable gift; especially rejoicing that the Bible Translation Society has been honoured to labour with so manifest a blessing in this great field of Christian usefulness."

Moved by the Rev. N. Haycroft of Saffron Walden, seconded by the Rev. D. Katterns of Hackney,—

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STANNE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, M.A.
Rev. W. B. BOWEN.
Rev. B. DAVIES, Ph.D.
Rev. F. A. COX, D.D., LL.D.
Rev. J. H. HINTON, M.A.
Rev. J. HOBY, D.D.
Rev. W. H. MURCH, D.D.
Rev. B. W. OVERBURY.
Rev. J. RUSSELL.
Rev. I. M. SOULE.
Rev. J. ACWORTH, M.A., Bradford.
Rev. C. M. BRIDELL, Liverpool.
Rev. C. E. BIRT, M.A., Wantage.
Rev. W. BACOCK, Norwich.
Rev. J. M. DANIELL, Ramsgate.
Rev. J. EDWARDS, Nottingham.
Rev. B. GODWIN, D.D., Bradford.
Rev. J. P. MURSELL, Leicester.
Rev. J. G. PIKE, Derby.
Rev. J. SPRIGG, M.A., Ipswich.
Rev. T. SWAN, Birmingham.
Rev. W. UPTON, St. Albans.
J. H. ALLEN, Esq.
C. BURLA, Esq.
S. JACKSON, Esq.
J. LOW, Esq.
G. LOWE, Esq., F.R.S.
J. PENNY, Esq.
T. PEWTERE, Esq.
S. WATSON, Esq.
J. WHITEHORNE, Esq.

Travelling Agents.

Rev. GEORGE FRANCIS, 61, Walnut Tree Walk, Lambeth.
Rev. MARGARET KENT, Shrewsbury.

CHURCH OF SCOTLAND MISSIONS.

At the annual meeting held in Freemason's Hall, on the 27th of April, Lord Kinnaird in the chair, the Rev. Dr. Cumming gave, instead of a written report of these missions, an oral account, of which the following is an abstract:—

You are aware that our church has divided our missionary movements into what are called schemes. This word does not mean a project for making money, but an arrangement for extending the gospel. These five

branches of missionary labour, by which our church is characterized, are here described under the name of schemes. The first is the Education Scheme. This scheme continues to afford a religious education through 108 schools to the children in remote districts of the highlands. It gives support to thirty-four schools in the low country, chiefly in towns; it maintains nine schools, formerly supported by the Inverness Education Society. The number of pupils who received instruction in these schools last year was about 11,800. It continues to maintain the Normal School in Edinburgh, which is now full, and has lately erected, with the partial aid of government, a large and commodious edifice for that seminary. It has purchased a building, and established a Normal School in Glasgow, which is also full. This committee, during the last year, has sent out 100 teachers, trained in the practice of their profession. Forty of these have been appointed to schools unconnected with the committee. The next scheme is the Foreign or India Mission. The Rev. William Grant, late minister of the Scotch church, Tweedmouth, near Berwick; and Mr. Sheriff, were set apart by the presbytery of Edinburgh as missionary and catechist for India; and the Rev. James Ogilvie was appointed missionary for India by the presbytery of Aberdeen. These gentlemen are now in Madras, and have entered upon their labours with energy and with encouraging hopes of success, their schools being attended already by 102 pupils. It will be noticed with interest that Francis Christian, a native convert, arrived from Madras in August last, having been sent to Edinburgh to receive instructions for the missionary work. On the 13th of March, 1845, the Rev. John Henry Mengert, and the Rev. F. C. Brandt, of the reformed protestant church of Germany, were set apart by the presbytery of Edinburgh as missionaries to India, and they are now in Bombay. The Rev. J. Herdman has been selected as a missionary to be sent to the important station of Calcutta—he is there, and gives a most cheering account of his success. He states, that the number of applicants pressing for enrolment into the operations of the institution at Calcutta was so great that in the course of little more than two hours 520 names were registered, and during the succeeding week the list amounted to upwards of 1500 of the Hindoo youth. I will now refer to the Home Mission Scheme. Aid has been granted this year to twenty-six congregations requiring it, the sums voted for this purpose amounting to £645. The next scheme is called the Colonial Scheme. This committee has, during the past year, paid salaries amounting to £1009 to fourteen missionaries and a catechist in Upper and Lower Canada, Nova Scotia, and Prince Edward's Island, New Brunswick, Australia, and New Zealand. It

has made grants amounting to £460 to fourteen unendowed ministers in the colonies. The last scheme is the Jews' Conversion. Mr. Laceron was appointed as missionary teacher to Cochim. He is pursuing his labours there, and Mr. Nathan Davis is engaged in the city of Tunis as a missionary to the Jews.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of this society on the 4th of May was rendered unusually pleasant by the prosperous state of its finances. The following extract from the report will be interesting to many of our readers, and tend, we hope, to stimulate their efforts to place our own missionary society in the same advantageous condition as the society of our Wesleyan brethren now happily enjoys.

"After several years of arduous and painful struggle, arising out of the long-continued inadequacy of its regular yearly income, large and growing as that income has been, to meet the continually augmenting expenditure unavoidably required for the efficient maintenance of its widely-extended missions, and to prevent a ruinous accumulation of deficiencies and embarrassments, the committee have now the heartfelt delight of stating, that a brighter day has dawned, and that at this moment, as far as the year 1845 and the years preceding it are concerned, the society is *out of debt*. This announcement they make with humble joy, with devout thanksgiving to God, and with grateful acknowledgments to all their Christian friends at home, and to the beloved missionaries and their generous supporters in various foreign stations, for those united efforts and increased contributions, by which, under the divine blessing, this happy result has been at length attained. It is their earnest prayer to the God of all grace, that the year now current, and every future one, may be as prosperous, both financially and spiritually, as 1845 has been, and even much more abundantly."

The next point was the income for the year ending in December last, which reached the cheering sum of £112,823 9s. 6d., being an advance upon 1844 of £7136 3s. 11d. It was stated,—“Of this total, the sum of £92,115 17s. 2d., has been raised at home. This home receipt includes £4486 9s. 8d., contributed as Juvenile Christmas Offerings, and received in time to be entered in the balance-sheet for 1845, being an apparent increase of £1571 14s. 1d. under that head. Further sums arrived too late to be so entered, but will be carried to the account of 1846; and the whole juvenile effort for the year is believed to have raised nearly £5500. In this total there is also included a highly gratifying amount of £11,674 4s. 7d., received from various foreign stations, being an

increase in that item of £1897 Os. 5d. This sum, it should be remembered, is in addition to the very much larger sums which those stations severally raised for their own local expenses, in order to diminish their claims upon the general fund at home for the support of their missionary pastors."

The society's expenditure in 1845, it appeared, amounted to £104,366 19s.

"Here," it was observed, "there is a decrease of £4821 7s. 3d., as compared with 1844; which is mainly to be ascribed to the good and kindly feeling, and spirit of willing sacrifice, evinced by our excellent missionaries themselves, and by the people to whom they minister; and also to the economizing operation of certain financial arrangements adopted and directed by the committee, in reference to their annual grants to the dependent stations. In making those arrangements, enforced on them by necessity, and by a peremptory sense of public duty to the contributors, regulation and considerate retrenchment were the objects kept in view; not the abandonment, so long as it should be possible honestly to avoid that dire alternative, of any existing and useful mission. They most earnestly desire to be placed in circumstances which will allow of an immediate reinforcement of many stations, which, from the want of more missionary ministers and pastors, are suffering constant and grievous loss, both financial and spiritual. To this indispensable object they now, in their improving position as to means, hope to direct their early and serious attention; efficiently sustained, as they trust, by the approval, and by the continued and still further augmented contributions of the society and its friends."

The regular claims of the year 1845 had been met; the deficiencies standing over from 1843 and 1844, amounting to £4775 4s. 3d., had been liquidated; and the peculiarly favourable opportunity has been embraced for discharging the entire remainder of the old debt of £7935, incurred on account of the Gold Coast and Ashanti missions in 1841, 1842, and 1843. That remainder amounted to £2914 11s. 5d. The whole account for 1845, therefore, stands as follows:—

Income.....	£	s.	d.	112,823	9	6
Disbursements:—	£	s.	d.			
1. Proper Expenditure of 1845.....				104,366	19	0
2. Deficiencies of 1843 and 1844.....				4,775	4	3
3. Remainder of the Debt for the Gold Coast and Ashanti Mission, to the end of 1843.....				2,914	11	5
				112,056	14	8
Surplus, or balance, to be carried to the account of 1846.....				766	14	10

Details of the contributions received in 1845 from the several Auxiliary and Branch

Societies, at home and abroad, are next given Among the home receipts, which had increased during the year, we particularly notice the following:

London District Auxiliary Society.....	£	s.	d.	7311	12	4
Kent ditto.....				1817	6	3
Portsmouth ditto.....				858	0	0
Exeter ditto.....				620	5	1
Wales (North) ditto.....				835	6	8
Halifax and Bradford ditto.....				3002	4	3
Lincoln ditto.....				3899	0	3
Hull ditto.....				4641	10	2
Carlisle ditto.....				730	0	8
Edinburgh and Aberdeen ditto.....				826	12	8
Juvenile Christmas and New Year's Offerings for 1845 (received in time) and balance of those for 1844.....				4486	9	8

There has been also an advance in the Juvenile and Christmas Offerings of about £1570, making a total increase on the home receipts of about £5295.

Among the contributions from foreign auxiliaries, amounting in the whole to £11,674 4s. 7d.—an increase of nearly £1900—the following deserve especial notice:—

Australia..... (last year £72)	£	s.	d.	683	5	8
Cape of Good Hope.... (ditto £108)				383	19	11
Antigua..... (ditto £371)				999	11	4
St. Vincent's..... (ditto £781)				1406	9	2
Bahama..... (ditto £301)				355	13	2
Canada West..... (ditto £670)				811	18	9
Newfoundland..... (ditto £106)				237	17	9

Amongst the distinguished instances of Christian liberality during the year, furnished by the Report, are—

Isaac Crowther, Esq., Morley.....	£2000
Thomas Farmer, Esq.....	1300
A Friend.....	800
K. Jackson, Esq.....	300
Mrs. Parker, Warwick Hall.....	300
The late Sir T. F. Buxton.....	300
The Family of ditto.....	100
T. E. E.....	165
E. E.....	165
A. E.....	150
Thomas Sands, Esq.....	150

With fifteen other contributions of £100, and forty-six of £50 and upwards.

Since the last anniversary, twenty three missionaries and six wives of missionaries, with two schoolmasters and one schoolmistress, have been sent out by the society. The following is a general summary of all the Wesleyan missions:—

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world.....	284
Chapels and other Preaching Places at the above-mentioned Central or Principal Stations, as far as ascertained.....	2323
Missionaries and Assistant Missionaries, including ten Supernumeraries.....	387
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.....	847
Unpaid Agents, as Sabbath-school Teachers, &c.....	6833
Full and Accredited Church Members.....	103,150
On Trial for Church-membership, as far as ascertained.....	4316
Scholars, deducting for those who attend both the Day and the Sabbath-schools.....	71,666
Printing Establishments.....	8

The Report then proceeds to give, in detail, the state and prospect of the society's missions.

At this meeting, the Rev. R. Young of Truro mentioned a very remarkable fact that had taken place in Cornwall:—

"Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became by accident ignited. In a few moments, a tremendous explosion they knew was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavoured to do so, but his arm was found too feeble to raise the bucket while both the men were in it. What was to be done? The burning fuse, which could not be extinguished, was now within a few feet of the powder;—a moment or two, and the explosion must take place. At this awful crisis, one of the men, addressing the other, said, 'You shall live and I will die,—for you are an impenitent sinner, and if you now die your soul will be lost; but if I die, I know that, by the grace of the Lord Jesus Christ, I shall be taken to himself.' And so saying, without waiting for a reply, he leaped out of the bucket and prayerfully waited the result. On the other reaching the surface, he bent over the shaft to ascertain the fate of his companion. At that moment a terrific explosion was heard,—a portion of the rock was thrown up and smote him on the forehead, leaving an indelible mark to remind him of his danger and deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine uninjured and rejoicing in the Lord. This magnanimous miner exhibited in this act an amount of disinterested love and charity which has seldom been equalled, and is never found but in connexion with the love of Christ. Here is none of that unholy daring of which we have instances amongst the heroes of Greece and Rome, who, actuated solely by a love of notoriety, inflicted upon themselves tortures and even death;—but that pure Christian charity, which, at all hazards, even at the sacrifice of life itself, seeks to save the immortal soul of man. This is the kind of charity we have met this day to elicit, to strengthen, and to direct, and without which it is impossible that the great objects of missionary enterprise can ever be accomplished."

CHURCH MISSIONARY SOCIETY.

The forty-sixth annual meeting of this society was held in Exeter Hall on the 5th of May, the Earl of Chichester in the chair. The abstract of the Report stated, that amidst changes of a more private and affecting in-

terest, when the hand of death was removing those who once stood as pillars in this society, the committee found fresh motives for avowing their adherence to the original and distinctive basis upon which the society was founded. In the last year's Report the death of the Rev. Josiah Pratt was announced, and this year had closed with the removal, by death, of one who was not only his successor in the office, but who also, trained under the eye of that venerable man and his coadjutors, firmly maintained the principles of his predecessor, the late D. Coates, Esq., who for above twenty-seven years had taken part in the administration of this society, first as assistant secretary, and afterwards as full secretary. Mr. Coates's public character was well known as a man of no common powers in the management of affairs; but this committee would be neglecting a plain obligation if they did not also make public and honourable mention of the very efficient discharge of that part of his duty, of which they had the chief evidence and benefit, and record the self-sacrifice, zeal, and extraordinary ability with which he conducted the business of the committee, and the admirable way in which he brought the great principles of the gospel of the grace of God to bear upon the discussion of all important questions.

Within the past year the bishops of Oxford, Ossory and Ferns, and Cashel, accepted the office of vice-presidents.

The income of the society for the last year from all sources amounts to £102,458 0s. 5d., which, compared with the total receipts of the preceding year, exhibits a deficiency of £2791 9s. 2d.

The chief part of this deficiency arises from a decrease in the legacies, amounting to upwards of £2000. Three-fourths of the income of the society is derived through associations, and, on this account, the deficiency has amounted to £304 16s. 11d.

The excess of receipts over expenditure is £1073 4s. It follows, from this statement, that no enlargement of the missions can take place this year unless the financial position of the society shall be greatly improved.

The Record says, "The meeting of the Church Missionary Society was indeed a glorious meeting, and one for which, in the present times, we cannot be too thankful to God. The platform was crowded—far more so than we ever remember to have seen it—and the body of the meeting full. Doubtless, the spirit-stirring sermon of the Bishop of Calcutta, on the previous evening, had some effect in causing this overflow; it was a discourse which made a deep impression, and its appearance in print will, we hope, be hastened for the benefit of those who were debarred from the privilege of hearing it. The good bishop owed something to the evangelical body, and he has amply paid the debt. Lord Chichester's speech, prior to reading the

Report, was good—decidedly anti-catholic; his references to the late events in the East, and to the appointment of M. Gobat as Bishop of Jerusalem, were very effective.

"The Report itself was most interesting, well read, and received with great attention.

"Its statements were chequered. The receipts of the society were £2000 less than those of the previous year, requiring from the committee the emphatic declaration that no new mission could, at present, be undertaken. This is truly painful when even a glance is given at the vast and increasing field on which their missionaries labour.

"The want of students, also, at the institution at Islington was unsatisfactory. Might the latter be met by any change in the regulations as to age or acquirements, &c., or by a more extensive communication with the evangelical clergy, urging them to select promising candidates? Even in this holy war, men and money are the visible instruments by which it pleases our Lord to work, and we should neglect no reasonable means of obtaining them.

"It was very gratifying to hear that a mission is already established in the north-west of India, speaking the language of the Punjaub, and, when strengthened, ready to cross the Sutlej and enter that territory. This seems favourable to the working of a special fund, which some of our correspondents have proposed as a means of testifying, in a suitable manner, our gratitude for the late splendid victories. We think the claim of the Punjaub undoubtedly superior to that of China."

BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-third annual meeting of this institution was held in Exeter Hall on the sixth of May. Lord Bexley, the president, being unable to attend through bodily infirmity, Lord Sandon occupied the chair. The Rev. A. Brandram, one of the secretaries, read the Report, which detailed the operations of the society's agents in France, Holland, Belgium, Germany, Switzerland, Sweden, Norway, and other European countries, and also in China and the east. Under the head of Germany it was stated, that Dr. Pinkerton had, on behalf of the society, held interviews with the elders and leaders of the German reformed catholics, who expressed their willingness to accept the Lutheran version of the bible in preference to that which had hitherto been used. The following statement presents a complete view of the society's receipts, issue, and expenditure:—

"The entire receipts of the year amount to £101,305 15s., being an excess over the previous year of £3550 4s. 2d. This increase has chiefly taken place in the free contributions from auxiliary societies, and receipts for bibles and testaments. The

receipts for bibles and testaments during the year have amounted to £55,976 10s. 9d., being an increase over the preceding year of £8076 16s. 11d. The total sum applicable to the general purposes of the society is £45,329 4s. 3d., including £33,022 9s. 3d. free contributions from auxiliary societies, being an excess of £1473 18s. 8d. over the free contributions from auxiliary societies of the preceding year.

"The issues of the society have amounted to 1,441,651; viz., from the depository at home, 1,104,787; from depôts abroad, 336,864; being 525,840 copies more than in the preceding year. The total issues of the society have been 18,324,487 volumes. The expenditure during the past year has been £105,851 2s. 9d., being £20,033 7s. more than the previous year. The engagements of the society exceed £56,730 0s. 7d.

LONDON CITY MISSION.

The Report read at the annual meeting of this institution, held on the 7th of May, began by referring to the sad condition of the extensive districts in which it labours. One missionary, in a district in Whitechapel, had reported: "I have been visited at my own abode by more than 200 thieves, desirous to be reformed." Another missionary: "I consider two-thirds of the population of my district to be constantly drunk." A third: "Nearly 300 young women in my district are professedly living on the wages of sin." A fourth: "I have seventeen lodging-houses, in which alone are congregated 500 men, women, and children, every night." Where the vice was less gross, there was irreligion and forgetfulness of God, and of the interests of the soul. In a district adjoining Portland Place there were found 632 families of the poor, and 290, or nearly half, had no bible. Out of the 1352 adults, 1150 systematically and entirely neglected the house of God; of the 716 children of a proper age, 447 went to no school. From their being trained to evil, many of the poor were to be pitied as much as blamed for the state to which they had come. They were showing increasing marks of gratitude for the attention paid to them; two new Working-men's Associations had been formed this year in Chelsea and in Islington, the object of each being to provide funds for sending a missionary into a district. 2121 persons under visitation had died during the year, of whom 677 were unvisited during their last illness, except by the missionaries. The number of missionaries was 121 at the annual meeting in 1845; it was now 152, and eleven more were about to be appointed; but the poor could never be properly followed without something like a general system of visitation. Such were their migratory habits, that in Westminster one missionary stated that one-third changed their abode and left

the district every month. In consequence of the missionaries having drawn attention to the state of lodging-houses, a model lodging-house had been opened by a gentleman, not far from that hall; a good library was provided, and family prayer held; the house was always full, and the inmates had imposed fines for swearing, and some of them were practising sacred music once a week, that they might take part in the missionary's Sunday evening service in the common room. A second similar house was shortly to be opened. 345 persons had, during the year, been admitted by various ministers as communicants, the fruits of missionary labour; 631 others gave satisfactory evidence of having been movingly impressed by the claims of religion while in health, and 306 others in the season of affliction; 511 others had died during the year, of whom there was warrant for hoping that they were now in glory—trophies of the power of the gospel as made known by the missionaries; 131 others, backsliders, had been restored to the church of Christ; in 669 others there had been a decided outward reformation of life and conduct; 595,235 visits were made during the year, 47,100 being to the sick and dying; 4039 children sent to school, and 1875 adults induced regularly to attend public worship; 11,291 meetings for prayer and exposition of the scriptures had been held by the missionaries during the year, in rooms gratuitously lent by the poor—an order of instruction more elementary than they could obtain in churches and chapels, as each meeting lasted about an hour, and there had been about thirty a day, more hours had thus been occupied than had passed since the last anniversary; and this was in addition to thirty-six hours spent in domiciliary visitation by each of the 152 missionaries. 646,332 religious tracts had been distributed. A second cab missionary was about to be appointed; like the first, he was formerly a cab proprietor and driver. The missionary to the Italians was found well suited to the employment, and was giving full satisfaction. The year's receipts of the Society were £11,715 3s. 1d., being an increase of £2143; but the funds were not in so good a position as last year, the annual expenditure being increased by above £3000; and the balance in hand would only meet the current expenses of the next three months. Hence, even the present visitation of 82,500 families could not be maintained without enlarged exertions.

SUNDAY SCHOOL UNION.

On Thursday evening, May 7, the annual meeting of this institution was held in Exeter Hall, James Kershaw, Esq., of Manchester, presiding over the immense assembly convened on the occasion. W. H. Watson, Esq., read the Report. It stated that the assistance

of the union had been sought by various denominations of Christians in the British colonies and in foreign countries. The grants amounted in the whole to £248 11s. 2d. The Report then referred to the operations of the Society in Denmark, Holland, France, India, Australia, New Zealand, the West Indies, Bahamas, Nova Scotia, and Canada. In reference to home proceedings, it stated that the great increase in the number of applications for grants of lending libraries compelled the last committee to make an urgent appeal for pecuniary aid. At the annual meeting in 1845, it appeared that the benevolent fund was overdrawn to the extent of £349 1s. 5d. The committee were happy to report that the appeal made had been responded to with much readiness and liberality; and the balance due was now reduced to the sum of £53 7s. 11½d. Eleven grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants up to the present time 261, amounting to £5997. The number of libraries granted this year had amounted to 183, making a total of 1553. The society had then sustained a pecuniary loss of £425 8s. The amount of sales during the last year was £9713 12s. 5d., being an increase of £152 7s. over the sales of the previous year. The following were the number of schools, teachers, and scholars, within a circle of five miles from the General Post Office:—

	Schools.	Teachers.	Scholars.
South	103	2368	22,310
East	147	2900	28,500
West	113	2073	19,032
North	116	2587	23,994
	479	9928	93,826

One-half of the scholars attend in the morning, and more than two-thirds in the afternoon. After adverting to visits paid by deputations to various parts of the country, and their beneficial influence, the Report concluded by commending Christian union as exemplified and illustrated in this institution.

The total receipts for the benevolent fund, during the year, amounted to £2030 0s. 5d.; the expenditure to £2083 8s. 4d.; leaving a balance against the institution of £53 7s. 11d. The trade account presented a total for the year of £13,546 12s. 7d.

THE RELIGIOUS TRACT SOCIETY.

The annual meeting of this society was held in Exeter Hall on Friday evening, May 8, 1846, Sir Edward N. Buxton, Bart., in the chair. The meeting was opened with prayer by the Rev. R. Monro, M.A., the honorary clerical secretary. Mr. Jones, the corresponding secretary, read an abstract of the Report. It gave a brief view of the society's operations, during the past year, in the dis-

tribution of tracts and religious books in China, India, Australasia, South and West Africa, Spanish America, the West Indies, British North America, France, Switzerland, Holland, Spain, Italy, Germany, Hungary, Saxony, Denmark, Iceland, Sweden, Russia, the Mediterranean and adjacent countries, and Persia. It then detailed the persevering efforts made for the benefit of England, Wales, Scotland, and Ireland. The grant made to district visiting, city and town missions, Christian instruction and kindred societies; also for sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, unions and workhouses, railway workmen, fairs, races, foreigners in England, home missionary agents, convict ships, colliers, rivermen, and miscellaneous, amounted to 2,062,741, of the value of £2767 19s, being a considerable increase over the past year. The libraries granted, on reduced terms, to destitute districts, union houses, Sunday and day-schools, factories, &c., amounted to 454, of the value of £2003. The libraries granted since 1832 have been 3722. Two hundred and forty-five new tracts and books have been published; and the issues from the London depository alone have been 17,571,413, being an increase of 1,800,266. The total circulation, in ninety-eight languages, at home and abroad, amounted to four hundred and twenty millions. The report then referred to the publication of the monthly volume, the Doctrinal Puritans, and the commentary in numbers. The total benevolent income of the year, including special contributions for China, was £6785 1s. 11d. The gratuitous issues, £8020 13s. 11d., which exceeded the benevolent receipts, excluding the donations for China, by £1902 13s. 9d. The legacies amounted to £1111 10s. 4d.; the cash for sales, £46,697 9s.; the total receipts, £56,110 13s. 8d., being an increase of £2005 19s. 5d. beyond the preceding year. The Report concluded by referring to the unprecedented activity of the press, and enforced the momentous truth that the cross of Christ is the only conservative principle of our literature. The meeting was then addressed by the Rev. Edwin Sidney, A.M., of Acle, the Rev. J. Stoughton of Kensington, the Rev. J. Leifchild, D.D., of Craven Chapel, the Rev. Dr. Legge from China, the Rev. W. W. Robinson, M.A., incumbent of Christ Church, Chelsea, the Rev. J. Morison, D.D., of Brompton, the Rev. John Bilderbeck of Chittoor, East Indies, the Rev. W. Groser, the Rev. Professor Laharpe of Geneva, and George Friend, Esq. Collection, £43 7s. 6d.

CHRISTIAN INSTRUCTION SOCIETY.

Being indebted to the public papers for our knowledge of the fact that this society holds an annual meeting, we will copy the

editorial remarks which we find in the *Patriot* of Tuesday, May 12 :—“The annual meeting of the Christian Instruction Society was held on Tuesday last. ‘The assembly convened,’ says the reporter, ‘was very large; but, we regret to say, the platform exhibited the usual paucity of metropolitan pastors.’ Mr. Alderman Hunter presided, and pledged himself to give the society his continued support. The Report set forth, along with the operations of the visitors, a dark picture of the moral destitution of the metropolis. The Rev. John Blackburn feelingly complained that the society had not received the encouragement it deserved. ‘He and Mr. Pitman had served it for twenty-one years without any remuneration; but, because they had no hired agency to dodge gentlemen for subscriptions, they had seen its funds declining year after year, till now they were below £300.’ We do not wonder at Mr. Blackburn’s sensitiveness. The zeal which he and his excellent colleague have shown ought to have met with a better reward; and we can attribute the decline of the admirable institution which they direct only to the more continuous character of the labours of the city missionaries. Still, for the honour of a pure voluntarism, we should be glad to hear of the unpaid exertions of the visitors being better supported; for we agree with the Rev. George Smith, who remarked, that ‘he liked the character of the institution, as bringing out, developing, and employing the voluntary, unpaid agency of Christian people; and that he knew no sentiment more hurtful to Christianity, than that every thing is to be done by the pastorate.’ ‘If,’ as the Rev. Dr. Allcott observed, ‘the society did nothing more than call into exercise the labours of two thousand individuals in promoting the cause of Christ and the salvation of souls, it would be conferring a great and unspeakable benefit upon the church.’ The speeches of the Rev. S. Green, the Rev. Josias Wilson, and the Rev. John Burnet, contain some noteworthy sentiments: the first, on the necessity for attending to the perishing millions around us; the second, on domestic heathenism, and on the importance of domiciliary visitation for religious purposes; and the third, on the moral influence exerted by capitals upon kingdoms.”

BRITISH AND FOREIGN SCHOOL SOCIETY.

A large and respectable assembly attended the annual meeting of this society, which was held in Exeter Hall, on the 11th of May. The following are extracts from the Report, with the use of which we have been politely favoured.

Model Schools.

The number of children admitted into the Model Schools since the last Report has been 1263. Of these 850 have been received into

the boy's school, and 413 into that for girls. The total number of children admitted since the opening of the institution now amounts to 45,889.

The number of students admitted to the Normal Classes during the year has been 324. Of these 182 have been young men, and 142 young women. Of the former forty-four were in training on the 1st of April, 1845; the remainder have been subsequently received. One hundred and nineteen have been appointed to schools at home, three to stations abroad in connexion with missionary societies, sixteen have withdrawn from ill health or other causes, and forty-four were on the list a month ago.

Of the female candidates, twenty-seven were in attendance when the Report of last year was made up; 115 have been subsequently admitted, ninety-four have been appointed to schools at home, four have gone abroad, twelve have withdrawn, and thirty-two were in the institution on the 1st of April, 1846.

Your committee painfully feel that the time these young persons remain in the institution is far too short to accomplish all that is desirable, or even that which is designed, in the course of instruction provided. But circumstances beyond their control forbid them for the present to cherish much hope that this period can, as a general rule, be materially lengthened. The time devoted to preparation for any work will, in spite of all we can do or say, while human nature remains as it is, always be regulated by the amount of personal or pecuniary advantage; by the money, or the position in society, which, if not immediately attainable, may yet one day be hoped for, as the reward of labour and talent, diligence or devotion. But the employment of a teacher does not as yet offer these inducements to enterprize or ambition. It is a profession which has no prizes, and under such circumstances, how can it be expected that any large number of persons should be found willing to devote much time to preparation for its duties? While, therefore, your committee are fully alive to the importance of giving to those who are to be the future instructors of our youth all the advantage which can be derived from a systematic course of study, commenced at an early period of life, and carried on through a course of years, with especial reference to the peculiar office of a teacher; they are still satisfied, that under existing circumstances, in a commercial country like our own, in which new fields of enterprise are daily opening to the ardent, and profitable occupations multiplying for the trustworthy—a country in which wealth is so unduly valued, and social life and public sentiment so largely imbued with thoughts and feelings which tend to ally worth with worldly success; while the office of an elementary teacher

is so little respected, its mortifications so many, its emoluments so small; while no link, however slight, unites the village school and the professor's chair; while ease, status, money, every thing in short that ordinarily operates upon the mind and heart of man, is in favour of other pursuits, and nothing but the love of learning, the love of children, and the love of doing good remain as inducements to adopt or to retain the office of a teacher,—so long your committee are convinced preparatory training will be imperfect, and permanent attachment to the work comparatively rare. With these views, therefore, while fully admitting that early and complete education can alone form any solid basis for rearing the structure of a sound and subsequent erudition, they are still convinced that, "for the present necessity," the best thing they can do for their country and for mankind is to continue to select persons who have had some previous education, of suitable age, of energy, and of piety—to receive them for instruction during such periods as they may be able to remain, to supply them with every possible facility for acquiring knowledge, to teach them how to impart it with ease and interest, and to offer such helps for future self-culture and improvement as their capacities may admit or their circumstances demand.

In order to induce promising young men to remain at least twelve months in the institution, they have offered to retain such, after the first six months, free of all cost, either for board or lodging; and they indulge the hope that efforts on their part to improve the character of the teacher, will be met by corresponding effort on the part of their friends to increase his remuneration.

General Condition of the Society's Schools.

The general condition of the society's schools is on the whole satisfactory. The reports sent in from the various local institutions contain much that is cheering, and clearly prove that a very large amount of good is quietly effected by their means.

Some of the older schools appear to have started forth with fresh life, and promise to become increasingly useful in their respective localities.

In several instances assistants have been engaged, the course of instruction enlarged, and an extra payment required for the higher branches from the parents of the children. This plan has been found to work well, and your committee cannot too earnestly press its adoption in all schools where large numbers are brought under the care of one master.

The schools in the north of England which received aid from parliamentary grants towards their erection, have been visited during the past year by Mr. Fletcher, Her Majesty's inspector for British Schools. This Report, although mainly relating to the external condition of the schools, contains much valuable

information, and may be perused with advantage by the friends of the society. It appears that the grants to thirty-one of these schools amounted altogether to £6585, being at an average rate of £212 to each, and the total sum expended upon the buildings, premises, and first fittings £24,272 14s., being about £783 for each. The school-houses erected at this expense are described as generally neat, substantial, and well-finished buildings. The space devoted to play-grounds, owing to the buildings being chiefly situated in towns where land is valuable, is very limited. The average cost of the school accommodation appears to be £2 12s. 6d. per square yard superficial.

New Schools.

One hundred and thirty-five new schools have been opened during the year, which may be expected to provide for the instruction of 13,000 children.

Of these schools thirty-eight have been established in the mining and manufacturing districts, fifty-nine in the towns and villages of the agricultural counties, twelve in and about London, and twenty-six in North or South Wales.

Essex.

Statistical inquiries as to the state of education in this county have been pursued among 309,000 of the 350,000 which constituted the population of *Essex* at the last census. According to the most accurate computation which the committee have been able to form, it would appear that this gross population of 309,000 contains nearly 78,000 children between the ages of two and a-half and twelve and a-half years. Their inquiries have embraced the average number of children in attendance at every description of day-schools, from the most respectable establishment conducted with a view to the education of the wealthier classes, down to the humblest dame-school attended by the children of the very poor, inclusive, and they discover the painful fact that of the nearly 78,000 over which these statistics extend there are at least 40,000 children who are not connected with any grade or character of day-school whatever.

North Wales.

In North Wales, your agent, Mr. Phillips, has pursued his course with continued success. Thirty-one new schools have been established since the commencement of his labours, seventeen of which are held in rooms specially erected for the purpose, seven of them having a master's house attached to the building. Of these schools ten are in the county of Anglesea, six in Carnarvon, seven in Denbighshire, six in Merionethshire, and two in Montgomery. By these establishments provision will be made for the daily education of at least 4000 children.

South Wales.

In South Wales an effort has been made by Christians of various denominations to give a new impulse to education in that part of the principality, by the establishment of a Normal School for the training of teachers on the plan and principles of your society. In a document issued by the Rev. Henry Griffiths of Brecon College, it is stated that, with a population of 960,000, Wales has only 60,000 children under daily instruction. It is an indisputable fact, that out of 12,145 marriages, 5354 men, and 8233 women, were obliged to sign "with marks;" that is to say, nearly one-half of the men, and above two-thirds of the women, could not write their names. To meet in some degree this tremendous evil, the Normal School has been established and a large number of students are in attendance.

Jamaica.

It is impossible to refer to your communications from Jamaica without recognizing the heavy loss which the cause of religion and philanthropy in the West Indies has sustained by the decease of that lion-hearted man, William Knibb.

The leading characteristics of this great and good man are well known. His burning temperament in swallowing up all prudential considerations in never-ceasing exertions to bless and benefit the negro; his glowing earnestness; his unaffected piety; his careless self-devotion; his child-like love, will long be remembered by those who knew and valued him. The negro race will venerate his memory; their history will be his monument.

The annual Report of the Jamaica Education Society, now under the superintendence of the ministers in the Baptist Western Union, but conducted on the principles of your society, has been forwarded. Twenty-nine schools are included in the association, the gross number on the books being 1904 boys, and 1161 girls, but the average attendance is only 803 boys, and 445 girls. This is attributed partly to sickness and to removals, but still more to the growing indifference manifested by too many of the parents to the education of their children, an indifference sadly inconsistent with the privileges which they now enjoy, and highly detrimental to their real interests.

Finances.

The finances of the institution are now in a more satisfactory state than they have been for many years past. For the first time in its existence, the society, in relation to its income and expenditure, has been brought into a healthy position. It is out of debt. It is unencumbered by pending obligations.

Your committee would view this cheering fact as an indication scarcely to be mistaken,

that they may now venture upon a further enlargement of the field of their operations. Nothing is so paralyzing as the constant fear of pecuniary embarrassment. Nothing is so cheering as the consciousness that public benevolence will sanction and sustain new efforts. This encouragement your committee now possess. Liberal donations spontaneously forwarded, and annual subscriptions steadily increasing, attest the sincerity of the friends of education in expressing their desire for its rapid advancement and final triumph. Nor can they omit to state that, within the last few days, these views have found additional confirmation in the unexpected receipt of a cheque for a thousand pounds, forwarded by one who will only permit the donation to be announced under the signature of "A Lady."

Prospects.

How much remains yet to be done few can imagine, and none can calculate. Were the receipts of the society tenfold their present amount, they would still be inadequate to the greatness of the occasion. The crowded city and the scattered hamlet; the population at our very doors and the crowds that are gathering in our distant colonies, alike demand care and culture at our hands. Day by day these numbers multiply. Year by year responsibilities deepen as changing events reveal new dangers and point to neglected duties. Nations, like individuals, reap as they sow; and to each there is a seedtime, which, once lost, can never be recalled.

LONDON MISSIONARY SOCIETY.

Sir Culling Eardley Smith presided at the fifty-second annual meeting of this society, in Exeter Hall, on the 14th of May. The Report stated that the missionaries of the society, in common with those of every evangelical protestant communion, had now to encounter, in every field of their exertions, the most active opposition from the agents of popery. In no part of the world was the anti-protestant design of catholic missions more striking and conclusive than in Polynesia. The martial power of France, which was degraded to force upon the protestant Christians of Tahiti the exclusive pretensions of the papal church, continues to oppress and pollute that island; but the designs of popery, as it respects converts, had thus far totally failed, and not more than one-sixth of the population had been brought even into external alliance with the invaders of their country. The deeply injured queen, Pomare, continues to prefer freedom in exile to French oppression; but the directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well

as judgment. In the camp at Papeenoo the presence of the Lord was felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tanna had been revived, and the gospel extended to other islands of the New Hebrides, where the prospects are peculiarly animating. In parts of the Samoa the divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful, have occurred, during the year, under the gracious control of the God of missions, for the propagation of the gospel in China. By the decree of the emperor, the myriads of that vast empire were now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The directors were sensible of the high duty to China which rested upon this institution in particular; but their delight that her teeming population was now open to the gospel, was not unaccompanied with deep regret that their efforts to meet her loud and pressing claims had been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy our missionaries enjoy many marks of the divine favour; and there was every prospect of an abundant harvest.

In India, and more particularly the southern provinces, the deadly force of cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, had been numbered with its victims. At no former period, however, had the work of the Lord been more vigorous and expansive in its progress. The number of converts who had professed the name of Christ in baptism, had been great beyond precedent. Female education was beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the theological seminaries a large body of native evangelists, renovated in heart and informed in understanding, were preparing to enter the field of spiritual death.

In Africa some of the missions had been exposed to the danger and desolation of war, especially Philipolis; but hostilities had happily terminated, and the selfish and cruel designs of the Dutch invaders have been frustrated. In several parts of the country there had been gracious revivals of spiritual religion, and four hundred members had been added to the native churches.

Cheering tidings had been received from the oppressed Christians of Madagascar. Though persecuted, they were not forsaken; though cast down, they were not destroyed. Amidst all their privations and dangers, the believers had multiplied rather than decreased. No additions had been made to the number of the martyrs, but the cruel edicts of the government, though somewhat relaxed, are unrepealed.

Many of the West India stations had participated in the divine presence and blessing.

The number of stations and outstations supported by the society in different parts of the world, was 460, connected with which there are 150 churches. The society employs, among the heathen, 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation was fifteen. In the past year the directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusive of children, to eighteen individuals.

The total amount of receipts, during the past year, had been £79,745 *ls.* *ld.*; the expenditure, £74,497 *7s.*

It was also announced that the directors, conscious of their responsibility to the subscribers, and that no society could prosper without full confidence and mutual satisfaction on the part of the constituents, had laid open the whole of their affairs, especially in reference to expenditure, to twelve gentlemen who had passed the following resolution:—"That this committee, after a detailed investigation of the expenses connected with the foreign operations of the society, and full explanation from the foreign secretary and members of the finance committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the directors and officers; expressing, at the same time, its gratification that improved circumstances, in some of the principal missionary stations, have rendered considerable retrenchment possible, without limiting the extent, or impairing the efficiency, of the society's operations;" that the congregations in the West Indies have now become to so great an extent independent of the society that they are able in a great measure to support their own ministers; that it had been found that the time was come when it was clearly a duty to make suitable provision for the retirement of the Rev. J. Arundel, who for twenty-seven years had filled the office of home secretary, and who was suffering from physical affliction; that in the course of the past year, the office of foreign secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. J. Freeman in common, was filled entirely by Mr. Tidman, but without any advance on the salary allowed to that gentleman; that Mr. Freeman now wholly discharged the duties formerly devolving on Mr. Arundel, as home secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this society. The result of all our inquiries, not only into the secretariat, but every other officer and servant employed at the Mission House, was the unanimous adoption of the

following resolution:—"That the committee has carefully inquired into the extent and cost of the establishment at the Mission House, and it is of opinion that the officers are able and laborious, as well as acting under the highest motives of Christian zeal. The committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that, when they shall become completed, the establishment at the Mission House will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical;" "that in order to augment the interest felt in behalf of this society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the directors and those whose liberality they administer, it is desirable to hold an annual board in the course of the week before the anniversary meeting in May, to which every county and district auxiliary, and principal association, shall be invited, by special circular, to send a deputy; that at this meeting the annual accounts should be presented for examination and adoption, a statement made of the amount raised by each county auxiliary, an outline given of the proceedings of the board during the year, so far as they offer anything new, and the list of directors and officers for the ensuing year proposed, subject to the approbation of the anniversary meeting."

The meeting was addressed by Dr. Vaughan, C. Hindley, Esq., M.P., E. Baines, Esq., the Rev. J. H. Hinton, Dr. Legge, the Rev. A. C. Mather, the Hon. and Rev. Baptist Noel, Mr. W. Chalmers, Dr. Cumming, the Rev. J. A. James, and others.

We shall conclude our account of these anniversaries with the following quotation from the Record, which we are sure that many of our readers will peruse with satisfaction, rejoicing that the improvement that afforded pleasure in our own meetings this year, was shared also by Christians conducting kindred societies.

"We have felt some degree of apprehension, for three or four years past, that there was something unsound and unsafe in the state of the public mind, with reference to our great religious anniversaries. There had grown up, of late years, especially among many of the young, a taste for excitement,—a habit of running after three or four men of great oratorical powers, which portended a decline and a reaction, if not checked in time. We doubt not that many of the senior and more stable of our readers can bear witness to the truth of our allegation, when we say, that too many of the junior branches of our families have been accustomed to ask, not what the *object* of the meeting was, or what

the *Report* would exhibit; but would Mr. —, or Mr. —, or Mr. —, speak?

"We repeat, that we feared for the ultimate effect of this taste for excitement; and we have been much gratified this year, to perceive a manifest improvement in the tone and demeanour of most of the meetings. Without any particular promise of brilliant oratory, the principal meetings have been better attended—the speeches have been of a more solid and serious character—the audiences have been more quiet, more attentive, and less ready to leave immediately "the great speech" has been delivered, than heretofore. This change for the better has been generally remarked, and it is not only pleasing, but it holds out good hopes for the future. Great and continuous efforts can only be expected from the quiet, the firmly-persuaded, and the resolved; and, if a divine influence has been granted, in these respects, to the people, we may reasonably look for important and permanent results."

NEW CHURCH.

KING'S SUTTON, NORTHAMPTONSHIRE.

On Tuesday, May 12, 1846, a particular baptist church at this place was formed, and Mr. John Simson from London, a native of this village, ordained pastor. Nearly fifty years ago the gospel was first introduced, at the desire of several members of the church at Middleton-Cheney, who resided here, by Mr. Green and other neighbouring ministers. Preaching began in the licensed house of Mr. George Blake, who is still living, and was called to fill the office of deacon to the newly formed church on the above day. The congregation increasing, a place in his occupation was fitted up for a meeting-house, which was registered in the Bishop of Peterborough's court, July 21, 1820, and opened for worship about the same time. Some time after the place was sanctioned and supplied by the North Bucks Association. Mr. Searle, once minister at Banbury, resided here for awhile, and a mixed independent church was formed. This lasted throughout many vicissitudes and discouragements till a few years ago, when it was entirely scattered and lost. Mr. Simson, bearing of the condition of his native place, was induced to visit and take up his abode with the remaining people, since which a pleasing change has taken place in the congregation, Sunday-school, and meeting-house. A new gallery has been erected, and the whole place generally well filled on the Lord's day. Mr. Simson and several of his leading friends were baptized at Middleton and united to that church in July last year, and honourably dismissed thence in the present month for the formation, with others, of a baptist church at King's Sutton. May

the blessed Saviour approve their steps and succeed their efforts for good to their neighbours.

ORDINATIONS.

KINGSTAD, NORTHAMPTONSHIRE.

Mr. Kitchen of Spalding, after an eight month's probation, has received and accepted a unanimous invitation to take the pastoral charge over the baptist church in this place.

HATCH, NEAR TAUNTON.

The Rev. H. W. Stenbridge, late of Monmouth, having accepted a unanimous invitation from the baptist church, Hatch, to become their pastor, entered upon his labours on Lord's day the 29th of March, with encouraging prospects of usefulness.

OSWESTRY, SHROPSHIRE.

The Rev. H. G. Grainger, late of Waddesdon Hill, having accepted a unanimous invitation from the baptist church at Oswestry, commenced his pastoral labours there on the first Lord's day in April.

CHELTEMHAM.

The Rev. William Welch, late of South Street, Exeter, has accepted an affectionate and unanimous invitation to the pastorate of the baptist church, King Street, Cheltenham, and entered on the discharge of the duties of his office, Lord's day, May the 17th.

ISLEHAM.

The Rev. W. W. Cantlow of Shelford, Cambridgeshire, has accepted the unanimous invitation of the baptist church at Isleham to become their pastor, and expects to commence his stated labours there on the first Lord's day in June.

RECENT DEATHS.

REV. WILLIAM HARRIS.

Mr. Harris was a native of Chipping Campden, Gloucestershire. His first religious impressions were received under the ministry of the late Mr. Smith, pastor of the baptist church in that place. He subsequently removed to Exeter, and was baptized and received into the old church there. A few years afterwards he removed to Oakhampton to follow his business, and by a series of singular circumstances was introduced into the ministry of the gospel, which he exercised for several years in different places, in connexion with his trade, without any other reward than the happiness arising from wit-

nessing the conversion of sinners to God; until persuaded by the late excellent Isaiah Birt and John Dyer, then residing at Plymouth, to give up his trade and fully devote his energies to the work of God; and although this obliged him to make a considerable sacrifice of temporal comfort, he complied, and was employed as an itinerant in the north of Devon, by the Baptist Home Missionary Society. Here God was pleased to crown his labours with very considerable success, so that he had the pleasure of seeing churches planted in several places into which he had introduced the gospel. Circumstances at length, however, induced him to accept an invitation to labour as an itinerant in the villages around the town of Cambridge, under the direction of the Cambridge auxiliary to the Baptist Home Missionary Society. His ministry here attracted considerable attention, and very pleasing prospects of success presented themselves. But these were soon blighted, for, owing to the crowded state of the cottages and his own energetic method of preaching, he became over-heated, and having to return home in the cold damp night air, he took cold, which brought on a painful affliction, and almost incredible sufferings, for two years. Some faint idea may be formed of what these sufferings were by merely stating, that during this awful period he was cupped on the head twenty-one times; a seton was placed in the back of the neck, another in the pit of the stomach, and subsequently an issue was burned in the neck, which was every day dressed with a piece of potatoe larger than a walnut; both the temporal arteries were severed; one of them subsequently burst, which occasioned it to be cut a second time; several blisters and mustard-plasters, and upwards of three hundred leeches were applied. Up to this time he had been in the enjoyment of the most vigorous health; but though he in a measure recovered from this attack, a short time before his death he assured the writer he had not known, for twenty years, what it was to experience an hour's cessation of pain. Having recovered his health in a small degree, he was placed by the committee at Landbeach, a village about five miles from Cambridge, at which he had, prior to his affliction, frequently preached, and in which it was hoped he might be sometimes able to dispense the word of life. Here he gathered a considerable congregation. A gallery was erected in the meeting-house, and a vestry was built to open into it, and subsequently enlarged to afford accommodation for the sabbath school children during divine service; and in the year 1828, a church was formed of twelve persons, which before his death increased to about fifty members. At this place he continued to labour amidst deep affliction until within a few months of his death. He even extended his labours to the neighbouring villages, and

during the months of summer he frequently exchanged pulpits with the neighbouring ministers, or rendered assistance to destitute congregations. There is scarcely a place where he was not a most acceptable supply, and in not a few are there to be found the fruits of his labours. At length his repeated attacks of illness wore him down, and in May, 1845, he resigned his pastoral office; but even then nothing could restrain him from occasionally preaching, when he felt a little stronger than usual. It was the privilege of the writer to be much in his company during the few last years, and especially during the last months of his life, and he has often had occasion to remark, that his conversation strongly betokened a soul ripening for heaven. He has often remarked to him, "When I lie down in my bed at night, it is with the expectation that I shall awake in eternity before morning; but that very little affects me; my soul is in the hands of a gracious Redeemer; I know whom I have believed, and am persuaded that he is able to keep that which I have committed into his hands." He would sometimes say, "My brother, I am daily looking for my dismission, and I shall be thankful for it. And yet, though I do not fear death, I sometimes dread the act of dying. The body and soul are such intimate companions, that I shrink back from the struggle necessary to part them; and if it be the Lord's will, I should be thankful if he would grant me an easy dismission from earth. But I am in his hands, and doubt not that he will be with me in the final hour." During the last month of his life he appeared to be gradually sinking; but through the last week he had to endure most excruciating sufferings. His mind, however, enjoyed peace in believing. During the last six hours of his life the writer was with him, but it would be impossible to relate all the edifying remarks made by him. Amongst other things, he remarked, "My brother, I am near eternity. I feel I am one of the greatest sinners on earth, but my hopes rest on the all-sufficient atonement of Christ." "I feel that I am not deceiving myself. I have had too much enjoyment of the grace of God to permit that." "When I am gone, tell my friends that the truths I have preached to them are now the support and joy of my own soul in the near prospect of the eternal world." About three hours before he died, he remarked, "Death to me is a stingless enemy; my glorious Lord has deprived it of its sting." The last words he uttered were, "Farewell! I am going home." He then closed his eyes on all created things; and though he continued for nearly an hour to breathe, not a limb or a muscle moved. Fainter and fainter grew his breath, until at length, it might justly be said, he fell asleep in Jesus. He died, Jan. 17, 1846, in the seventy-third year of his age, and in the forty-

sixth year of his ministry. On the following Tuesday, devout men carried him to the grave in the meeting-house where he had so often proclaimed Christ, attended by crowds of persons who thus attempted to show their esteem for him. Twelve neighbouring baptist ministers were present. Mr. Roff of Cambridge delivered the funeral oration, and, according to the wishes of the deceased expressed seven years ago, Mr. Green of Cottenham endeavoured to improve the event from "Mark the perfect man and behold the upright, for the end of that man is peace." While the writer thinks of the close of the life, labours, and sufferings of this man of God, he cannot help exclaiming with the poet,—

"Life, take thy chance, but oh for such an end!"

REV. N. T. BURNETT.

This servant of Jesus Christ died April 25, at his house on Mount Pleasant at Lockerley, Hants, near to the chapel in which he had laboured faithfully and affectionately in the ministry of the gospel for twenty-four years. The Mount on which he died was made to him truly "delectable," and especially in his last days, by the presence of the Saviour and the prospect of "the Celestial City." The favourite subject of his conversation during the weeks that preceded his death was the merciful kindness of God to him and to the human race; and he continued commending that mercy to those around him till, much esteemed and beloved of his people, he fell asleep in Jesus in the fifty-ninth year of his age.

"Oh, that we may die like those,
Who in Jesus then repose!"

His remains were deposited, on the following Friday, in the same grave in which the body of the excellent James Fanch, the early minister of Romsey and Lockerley was laid, about seventy-nine years since. Messrs. William Yarnold and John Farmer conducted the service. During the days that preceded the interment, many came requesting a sight in death of that countenance whose benignity in life had so often and so long delighted them.

About six weeks before his death, when a Christian brother with whom he had lived on terms of endeared and unbroken friendship for twenty-four years visited him, he scarcely gave him opportunity of uttering words of salutation before he said, "My brother, I have a request to make. I believe I shall soon die. I have been beseeching my people a long time to be reconciled to God. I am distressed that many of them have not received my message. I desire nothing said about myself, but will you come over and on the afternoon of the Lord's day after my decease address them from the words in

2 Cor. v. 20, and, as my dying entreaty, 'beseech them to be reconciled to God;' and may the Lord bless your labours to all that may be present!"

His request was complied with, when listening crowds testified their esteem and affection for their departed minister. At the close of this service, the bereaved widow and the bereaved church, in company with a few friends from neighbouring churches, met at the Lord's table. It is hoped that many went from the deeply interesting and affecting services of the day praying that they may not be forgotten by any, but blessed to themselves and all who joined in them.

MR. W. PAXON.

On Wednesday morning, April 22, at half-past two o'clock, William Paxon, Esq., of 9, Gray's Inn Terrace, fell asleep in Jesus. He was nearly thirty years deacon of the baptist church in Little Wild Street, and for many years solicitor to the Baptist Building Fund and secretary to the Particular Baptist Fund. His enlarged acquaintance with the denomination to which he belonged, his truly amiable spirit, and his great consistency as a Christian, rendered him an interesting companion and a valuable friend. His affliction was long and severe, and it was borne without a murmur. He meekly drank the cup that his heavenly Father put into his hand. The bereaved family and church mourn their loss; but they rejoice in his gain. A further notice of this excellent man may be expected.

MR. R. JUGGINS.

Mr. Robert Juggins of Emmington, Oxon, commenced his religious course under considerable opposition. After divine light had broken in upon his mind he felt desirous to make a public profession of his faith by believers' baptism; but so strong were the foes of his household that he struggled hard for six months with great patience, accompanied with a tender and obliging behaviour, hoping to subdue the strong prejudices of an aged mother. His best efforts proved unavailing; he wished to do all he could to please his mother, but his Saviour's claims he could not forego. The solemn words followed him, "He that loveth father or mother more than me is not worthy of me." They had the desired effect, and the good man came out and was baptized at Haddenham, Oct. 11, 1814, and continued a consistent member for twenty-three years. For the encouragement of others to follow out their religious convictions, it is with pleasure we can affirm that his home became a scene of peace and love. July 8, 1822, our departed friend underwent a painful and dangerous operation at his habitation, when his

pastor and some of his Christian friends assembled for prayer. God, in his kind providence, blessed the means and restored our brother to his usual health; and every year afterwards a thanksgiving day was kept at his house. Ministers, and friends, and all the servants on his farm, with several neighbours, assembled for prayer and praise. The last of these interesting meetings was held at Emmington, August 6, 1845. In March, 1837, Mr. Juggins, with twelve others, received their dismission from the church at Haddenham to form a separate church at Towersey, Bucks, where our esteemed brother became an officer, and "used the office of a deacon well." He devoted himself and his property to the service of the Lord. Not only the church and Sunday-school at Towersey will have to lament his loss, but our missionary societies, &c., have lost a liberal friend; though we entertain a hope the bereaved widow and son will not be unmindful of the same claims. The illness which terminated in the death of Mr. Juggins was short; but sufficient time was allowed for him to bear his dying testimony to the truths which had been his support and delight for many years. He died in peace, Jan. 28, 1846, aged sixty-eight years.

MR. R. BAKER.

April 11, 1846, died, Mr. Richard Baker, schoolmaster of Acton Turvil, Gloucestershire, in the fiftieth year of his age. He was a consistent member twenty-eight years of the baptist church, Malmesbury, Wilts. His conversion was singular. He came to the chapel to make game. Mr. Martin, who is still the pastor of the church, was preaching on a week-day evening, when the Lord attended the word with power to his mind. From thence he became a very useful man in the cause of Christ by introducing the gospel into the village of Acton Turvil. The blessing of the Lord rested upon the attempt. Much good has been done, a chapel has been built, a church formed, which is supplied by brother Davis of Bath and other ministers. He has left a widow and a son to mourn over their loss, and the little church feels it acutely; but their loss is his gain. His end was peace.

MRS. BARTON.

Died suddenly, at Great Missenden, Bucks, Sept. 23, 1845, after a very few hours' illness, during which no danger was apprehended, Susanna, the beloved wife of Mr. Charles Barton, a deacon of the baptist church there, of which she became a member in 1820, and which was then under the care of the Rev. B. Godwin. The excellencies of her whole character shone brightest where she was most intimately known; but the universal regret expressed by all acquainted with her, evi-

denced the great estimation in which she was held. The family bereaved of one so invaluable, could but be expected to feel the deepest sorrow: yet as a Christian and a philanthropist in the sphere in which she moved, her loss is peculiarly deplored. Rarely, indeed, do we find a woman possessing the abilities which qualified her in so eminent a degree to be a benefactor to those around her. She was a firm and sincere friend; and being naturally endowed with a vigorous understanding, a correct judgment, and a most feeling heart, her sympathy and advice were frequently sought, and ever obtained, by the many who appreciated and needed it. But if in any department of usefulness her excellence was most manifest, it was where affliction and suffering called for her aid. Ever was she ready, by day or night, to attend the sick or dying bed; and, by any amount of self-denying effort, to alleviate, or at least to soothe, suffering and disease. Possessed of considerable knowledge of medicine and of remedies for numerous diseases, she was admirably fitted for these labours of love. Peacefully she "rests from them, and her works do follow her."

MISS MARY BOMFORD.

Died, May 9, Miss Mary Bomford of Wyre, near Pershore, aged twenty-four years. During a protracted and painful sickness she was sustained by the living consolations of the gospel, and exhibited much Christian resignation, cheerfulness, and hope. Obedient to the welcome summons of her Lord, she gladly left all below to meet her Saviour and to mingle with those redeemed spirits that are for ever rejoicing in his glorious presence. Long will she be remembered with affectionate esteem by surviving friends, who anticipate with joy the period of reunion in a perfect and eternal world.

MRS. HARRIS.

On Thursday, April 30, 1846, Mrs. Harris, widow of the late Mr. John Harris of Arlington, Gloucestershire, entered on her everlasting rest, in the sixty-sixth year of her age. Her generous hospitality and kind and amiable deportment had won for her the universal esteem of those to whom she was known, while her uniform piety and devoted attachment to the cause of Christ had greatly endeared her to the church of which for more than thirty years she had been a consistent member. Naturally of a timid spirit, death had throughout her life presented itself to her view as an object of terror, but as the hour in which she was to meet it drew near, her fears vanished, and she was enabled, with unshaken confidence, to commit herself to him who hath triumphed over it. A peace unruffled by a single doubt characterized her

last moments. One of the fondest of mothers she had lived for her children, and if in the latter days allotted her upon earth there was one subject more than another in which she found her solace and her joy, it was that they all were walking in the truth. A sermon in improvement of her death was preached on the Sunday evening after her funeral in Arlington chapel by the Rev. John Trafford of Weymouth, from the appropriate words, "Be ye followers of them who through faith and patience inherit the promises."

JOHN TOMKINS, ESQ.

This truly exemplary and devoted Christian, for upwards of thirty-four years deacon of the baptist church in Abingdon, entered into his rest on the evening of Wednesday the 6th of May, at the advanced age of eighty-two. Until within a few weeks of his death he had been able to attend divine service in the sanctuary, for no house did he more love to frequent than the house of God. Few men have lived more blamelessly, or died more highly or more generally esteemed. With a heart full of benevolence his hand was ever ready to relieve the distresses of his fellow-men. To every object of Christian philanthropy he gave liberally of his substance, though always with a singular avoidance of even the slightest appearance of ostentation. He was a great supporter for many years—indeed, through the whole of his life—to the cause of Christ, in connexion with his own denomination, in his native town; in this respect tracking the footsteps of not a few of his ancestors. In two or three of the neighbouring villages also he erected commodious places of worship, and, until his health became too feeble, was frequently in the habit of conducting divine service in them himself. On the Wednesday subsequently to his death his mortal remains were committed to the tomb, when a large concourse of his fellow-townsmen testified their high regard for his character by their attendance at the solemnity. A sermon was preached on the following sabbath evening by the Rev. R. H. Marten, his pastor, to a crowded audience, from the words so appropriate to his life and death contained in Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Truly "the memory of the just is blessed."

REV. JAMES WILLS.

This respected minister, who has been pastor of an independent church at Basingstoke above twenty-five years, preached twice on the last Lord's day in April. In the morning his text was, "Be ye also ready for in such an hour as ye think not the Son of man cometh;" in the afternoon, "Between us and you there is a great gulf fixed;" and

in both discourses he evinced much earnestness. In the evening of the day he was taken ill, and on the following sabbath finally fell asleep. Just before his departure, after expressing his confidence in the Saviour, he exclaimed, "Is this dying?" Mr. Wills was in the sixty-third year of his age. His co-pastor, the Rev. A. Johnson, and many neighbouring ministers, officiated at his interment, at which there was a large number of sorrowing spectators.

REV. THOMAS BURCHELL.

At the comparatively early age of forty-six, this servant of the Redeemer has terminated a long life, if length of life is estimated by the amount of labour performed, or the importance of its results. He was set apart to the work to which he had consecrated himself on the 13th of October, 1823, and on the 15th of November, under the auspices of the Baptist Missionary Society, he sailed for Jamaica. After a voyage of nine weeks he arrived, and commenced his labours by preaching at Flamstead on Lord's day, January 25, from the words, "Behold I bring you tidings of great joy." The propriety of fixing a missionary at Montego Bay had long been felt; his reception there was encouraging; contrary to the expectations of many, he obtained a license at the quarter sessions held there a few days afterwards; and it was determined that he should reside in that populous town, and visit Flamstead once a fortnight. His congregation increased rapidly; on the 29th of February he formed twelve persons who had been previously baptized into a church; and a spacious building in the centre of the town, having been obtained, was filled with attentive hearers. It was soon, however, too small to accommodate the attendants, and on one occasion, in the summer of 1825, so large a concourse assembled that the premises were endangered by the pressure, and the people were obliged to seek safety by a precipitate flight. His exertions at Montego Bay, at Crooked Spring, and at other places, exhausted Mr. Burchell's strength, which he felt himself compelled to visit this country to recruit. Here he obtained contributions to the amount of nearly £1000 towards the erection of a new chapel, which was built soon after his return. It was nearly seventy feet square, with galleries twenty-five feet deep, yet there were often two or three hundred people listening outside, who could not gain admittance. Baptisms were frequent, and the numbers at each large, so that in the beginning of 1829, the church at Montego Bay consisted of about 700 members, and that at Crooked Spring of about 400. The perverse ingenuity of the enemies of the gospel was at this time exerted in every possible way to annoy the missionaries, and distress their converts; yet, this year, the

clear increase of the church at Montego Bay was 581, and of that at Crooked Spring 272. The unremitting exertions of Mr. Burchell even then threatened to terminate his course; and at the close of 1830 he wrote, "My lungs are almost destroyed, and though but thirty-one years of age, I am as much debilitated by seven years' residence and labour in Jamaica, as many ministers in England who have laboured thirty years." He paid a second visit to his native land, leaving in full communion at Montego Bay 1600 persons, in addition to whom there were 3000 designated inquirers. On his return, at the beginning of 1832, he found his part of the island in a state of insurrection, and was ordered by Sir Willoughby Cotton not to land, but to go on board the *Blanche* frigate, then in the harbour. There he was treated with much harshness, but in a few days was allowed to return to the Garland Grove, in which he had performed his voyage, though he was still a prisoner and not suffered to hold any intercourse with his friends on shore. Five days afterwards he received a message from the custos, or chief magistrate of the parish, stating that his papers had been examined, and that they contained nothing objectionable. This satisfactory admission was accompanied with a recommendation that, for his own safety, and the safety of the colony, he would at once return to England! To a proposal so extraordinary, a sense of what was due to himself would allow Mr. Burchell, of course, to return but one answer: "He had not only a private character to maintain, but a public one, as connected with a public religious society, and, therefore, could not leave the island in any way that might be considered or represented dishonourable." In a few days the spacious chapel at Montego Bay, capable of holding 2000 persons, was levelled with the ground, several magistrates being present and abetting. A fellow who had been in gaol on suspicion of being concerned in the insurrection was procured to swear that he had heard Mr. Burchell and Mr. Gardner likewise, say to himself and others that the slaves were to be free after Christmas, and that they were therefore to fight and pray for the same. On this charge our said brethren were arrested, and thrown into the common gaol, which, however, Mr. Burchell would never have entered alive, but that a body of the coloured inhabitants surrounded him on his landing, and protected him from the rage of his inhuman adversaries. Conscience, however, compelled him before the day of trial to confess that he had sworn falsely; the grand jury threw out the bill; but the chief justice, aware of the state of public feeling, advised Mr. Burchell to leave the island, and with a detachment of soldiers to guard him through the streets, kindly accompanied him to the beach.

On his return to Jamaica, in 1834, he was received by his friends with intense joy. A better chapel was erected than that which had been destroyed, and in it he continued his successful ministrations till 1843, when in consequence of his reduced vigour he left Montego Bay, and took charge of a much smaller station at Mount Carey.

It appears from the inspection of his remains after death that he must have pursued his labours here under painful weakness and occasionally severe suffering, as there existed profound and extensive disease of the liver and great disorder of the kidneys and digestive organs. Soon after the decease of his beloved brother Knibb, he also was seized with the yellow fever, which left him in a state for which a voyage to England appeared to be the only possible remedy. When he arrived, Mr. Ebenezer Smith, who kindly attended him, considered him "quite a wreck;" under that gentleman's care, however, he improved, till suddenly an accession of fever, with depression of spirits, ushered in a fatal change, the result of accumulating diseased secretions. On the 11th of April he returned from a visit to Brixton to the house of Mr. Moore in Queen Street, Cheapside, where he lodged. On Wednesday, the 13th, he appeared much worse; his stomach rejected all solids, and he threw up a quantity of blood. On Thursday, partial stupor and confusion of mind came on, and he requested that his friends might be informed of his condition. In the evening, his sister-in-law, Mrs. William Burchell, whom he had intended to accompany to Rochdale, being obliged to return home, took leave of him; when he said, "Tell my dear brother it's all right, it's all right: I desire to be as clay in the hands of the potter, whether for life or for death." His hostess saying, What a privilege it is for a Christian to be able to say with Job, "I know that my Redeemer liveth," his countenance immediately brightened, and he said with a sweet smile and much animation, "Oh yes, it is a privilege indeed, and I can say *that* too." Then recollecting himself, he continued, "Oh dear, that was the last text I preached from in Jamaica, and I enjoyed it so much; it was indeed a delightful opportunity." At two o'clock on the following morning a change took place which indicated the approach of death. He was now insensible and quite unable to converse. At two o'clock on Saturday morning, the 16th, he entered into perfect rest. We hope to be favoured speedily with an authentic account of Mr. Burchell's early life.

MISCELLANEA.

CAPITAL PUNISHMENTS.

A Society for the Abolition of Capital Punishments was formed in the evening of

April 29, at Exeter Hall; and petitions in accordance with its object were adopted for presentation to the Queen and both the Houses of Parliament. The meeting was one of the largest we ever saw in that capacious building; and we should have been inclined to quote largely from the speeches delivered on the occasion, had those of them which appeared to us to be the best been well reported. The reporter himself, in the paper which we are informed contains the best account, complains of the want of accommodation for the press at Exeter Hall, suggesting the necessity for increased space for the gentlemen engaged in the arduous duty, and we apprehend not without reason. Mr. Exart, who presided, Lord Nugent, and Mr. Bright, argued for the abolition of the punishment of death at considerable length, illustrating especially the beneficial effects that has resulted from the abolition of capital punishment in several European countries. Mr. Bright said, If he had read the New Testament with any knowledge of its spirit, any comprehension of the genius of Christianity, nothing, he thought, was more plainly taught than this,—that as men became believers in the truths, and humble and devout recipients of the faith there taught, they became filled with love, and kindness, and mercy, and not with a feeling of cruelty and revenge. The object of this movement was to promote the security of life and property, and to prove that they could be secured without the infliction of capital punishment. Time was when this metropolis was only one-sixth its present size, that not less than six human beings were butchered every week within its limits; and, about a hundred years ago, ten, twelve, or fifteen men were hung together, and that, not once in a few years, but many times in the course of one year. Very lately the punishment of death was liable to be inflicted for many offences now exempt from it. In 1832 or 1833 the crimes of forgery, coining, horse and sheep-stealing, larceny in dwelling-houses above the value of £5, burglary, house-breaking, and some other offences, were all punishable with death in this enlightened and Christian country. Now death was no longer the punishment of these offences, and ten or twelve people were not hanged every month or two in London. And was it not a notorious and undeniable fact, that, from the time when the punishment of death was most frequently inflicted down to this hour, the security to life and property had been becoming more and more complete. Why should not similar results follow, if the punishment of death were abolished? There was no reason to suppose that while a return to a merciful system of punishment, with respect to burglary, forgery, or horse-stealing, had been attended with no evil results, its abandonment would have any other effect in the case of those crimes of a more terrible and fearful character. But their opponents would not

abide by facts; they cared nothing for the statistics of France, Belgium, Prussia, Sweden, Tuscany, or the American States; their argument was, because men were hanged in past times, they must be hanged still. They even ventured on prophecy, and said, that if hanging were abolished, no man would be secure in his bed, notwithstanding the result that had followed the abolition of capital punishment for a great many other crimes. The same men said, on a former occasion, "If you don't hang men for forgery, commercial credit will be destroyed;" and, "If you don't hang men for horse-stealing and sheep-stealing, the agricultural interest will be in a very dangerous position." The punishment inflicted by law should be a punishment with which the judgment could go; not a punishment which so excited the sympathies of those reading of, or beholding it, that the magnitude of the offence was lost sight of in the terrible fate of the offender. All who lived in the metropolis must know that it was a very common thing indeed for guilty men to escape because juries had not the heart to convict them, and thereby send them to the scaffold. It was not a long time ago since two young women, who were tried at Taunton for the murder of three of their relatives, were acquitted, and he was told by the barrister who defended them that there was not a doubt of their guilt, and yet they were acquitted because the jury could not bear the idea that two young women, who were sisters, should be sent to the scaffold. The very severity of the punishment was the cause of their being turned loose again upon society.

The second resolution was,—“That in the opinion of this meeting, no fallible tribunal should be entrusted with the power of inflicting an irrevocable punishment. That awful instances of the condemnation and execution of innocent men, convicted upon what appeared at the time the clearest evidence, prove the fallibility of the best constituted courts, and the necessity of adopting some punishment which may be recalled in the event of subsequent proof of the innocence of the supposed criminal, in place of a punishment which takes away that which man is powerless to restore, and consigns to a premature end a helpless fellow-being; thus closing the gates of mercy which God would leave still open, and shortening the time for repentance which he would still extend.”

This was moved by Mr. O'Connell, who adduced many affecting instances which had occurred during his long practice in the criminal courts of Ireland of persons who had been executed for murder, whose innocence had been proved when it was too late to recall them to life, or restore them to their bereaved families.

Mr. Samuel Gurney, adverting to the prevalent opinion that in cases of murder, capital punishment is useful as tending to the dimi-

nution of crime, said, This is a question on which, not long since, I was not at all clear, although I am perfectly so now. I have now come to the conviction that the taking of life is attended with evil, and that no public execution ever takes place without much more harm than good resulting from it. Perhaps I cannot do better than detail to you what has been the history of my own mind during the last two years. I shall first take the cases of the young man and woman who were executed on the same day about two months since. We all know that those executions were so arranged that the mob could go from one execution to the other. Both were attended by crowds, and any one who read the police reports of the next morning would find how numerous were the crimes which were committed under the gallows. A very short time after, the case of the young man, Wicks, occurred. I visited him after his conviction. He was a mere boy, and I took the liberty of asking the governor of the gaol what he thought of such proceedings. He did not think that they, in any manner, limited crime. I then asked him if the young man had been in the habit of attending executions. He said he had, and that in the two previous cases he had gone from one to the other. I ask, Had this raised or lowered the estimate of human life in his mind? I think the latter; and that one case affords a proof that public executions have a decided effect in increasing crime. It is almost too horrid to state what occurred at the execution of the lad Wicks—for a lad he was. It appears that he was possessed of great constitutional nerve; and when he appeared on the scaffold he bowed to the crowd, and a general huzza from the whole body of the people assembled on that awful occasion was the consequence. So far as the question of expediency goes, to put it on no higher grounds, there can be no doubt that the system of executions promotes crime instead of limiting it. All our experience is in favour of the total abolition of the punishment of death.

The meeting was also addressed by Dr. Mortimer of the City of London School, Mr. W. J. Fox, and others, and did not separate till after ten o'clock.

CREECH ST. MICHAEL.

A meeting was held at the baptist chapel on the 10th of April, when between eighty and ninety persons were assembled. After tea, Henry and Scott's Commentary, in six volumes, and two neatly bound hymn books, were presented to the Rev. G. Medway, by his friends, as a token of their very great esteem. The present was acknowledged in an affectionate and appropriate address.

BIRMINGHAM.

Mr. Arthur O'Neal, minister of the Christian Chartist Congregation at Livery Street

Chapel, was baptized, with several other persons, by the Rev. T. Swan, at Cannon Street, on Lord's day, May the third. Our informant states that the chapel was crowded to excess, many retiring unable to gain admission; that Mr. O'Neal delivered at the water-side an able address; that he is highly esteemed by his church, a great majority of whom have agreed to convert it into a baptist church, which, as soon as the necessary arrangements can be made, is to be organized.

THE NONCONFORMIST.

A clergyman who has long been notorious for the scurrility of his writings against dissenters, being too sensitive to allow animadversions on his proceedings in reference to the dissenters in a parish of which he had recently taken charge, has entered an action for libel against the editor of the Nonconformist and obtained heavy damages. The doctrine laid down by the judge who tried the case excited general astonishment, as it gave a far greater impunity from criticism to the clergy than it had been supposed they could claim. A subscription has been commenced, however, to indemnify Mr. Miall; but though some hundreds of pounds have been raised, we believe that some hundreds of pounds more are needed to defray the whole expenses. We are sorry that it is on the editor of the Nonconformist that this stroke of clerical aggression has fallen, because that gentleman, though he writes strongly, is not at all addicted to offensive personalities. The article, it appears, was not from his own pen: and we know too well the difficulties an editor has to encounter, in reference to communications from correspondents which are not entirely to his own taste, not to sympathize with him under these circumstances. If we possessed the good things of this world in sufficient abundance to warrant our doing so, we should be glad to make a handsome contribution; but this not being the case, we recommend the facts to the consideration of our more affluent readers.

THE CHARITABLE TRUSTS BILL.

We congratulate our friends that this measure, the dangerous character of which we pointed out last month, was lost in the House of Lords on the 18th ultimo, though it was only by a majority of one.

RESIGNATIONS.

The Rev. J. Lawrence has resigned his charge of the baptist church, Chapmanalade, Wilts.

The Rev. John Edwards, late of Preston, has resigned his charge there, and is now residing at South Hill Place, Toxteth Park, Liverpool, where he is engaged in preaching, and in advocating the interests of the Monthly Tract Society.

CORRESPONDENCE.

ON CHAPEL DEBTS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—No apology will be needed for calling the attention of your readers to any plan that may promise to extinguish the debts due on account of the chapels of our denomination. These debts, according to Mr. Aldis's letter in your number for April, page 240, cannot amount to less than one hundred and eighty thousand pounds; and none who are acquainted with the working of matters of this kind, will deem me extravagant in estimating the annual cost of these debts at nearly ten thousand pounds, without allowing a shilling towards liquidating them. This annual cost includes the items of interest on money owed, cost of mortgages and other instruments securing lenders from loss, and journeys by ministers and others to obtain partial relief; or, as they are commonly called, begging journeys. With this annual outlay, moreover, chapel debts amongst us increase rather than lessen.

Could not the plan of Building and Investment Societies, now so usefully employed in other directions, be applied to the extinguishment of these debts? That plan is the collecting of small sums paid in monthly instalments, so as to form available loans, which are gradually liquidated by the borrowers. I believe that such societies are deemed perfectly secure to both classes of persons joining them, viz., those who may want to borrow and those who may only wish to invest their spare capital, if they comprise a proportion of four-fifths borrowers to one-fifth investors.

To many of the societies referred to, I believe there are legitimate objections which utterly unfit them for the purpose my question contemplates. They are too much like schemes of the rich to impoverish the poor. The rate of interest charged in "redemption fees" and otherwise, is perfectly frightful to contemplate. I wonder how honest men can invest capital in them and consent to profit out of the necessities of others, especially at so enormous an amount as in some cases it may be easily shown is done.

Societies of a better character are not entirely free from the same objection. There may be no "redemption fee," still, if money that is to be lent be put to a kind of auction to be handed over to those shareholders who will submit to the largest discount, the interest payable on loans obtained may become oppressively large. Take an example. A society proposes that on every share an annual payment of £7 4s. for ten years shall be made in equal monthly instalments. The share, if not taken up, is to be worth

£120 at the ten year's end. The borrower who needs his money earlier must purchase this £120 at such discount as the necessity of shareholders in circumstances like his own will force, which discount, whatever it is, will become so much interest on the loan obtained. An instance recently occurred in which the £120 was purchased for £44., i. e., the shareholders received £44 as the consideration, for which they consent to pay £7 4s. for ten years, or £72 in all. This, it will be seen, is paying not less than 8 per cent. interest, perhaps even more, on the money borrowed. Such a scheme, therefore, if applied to the extinguishment of chapel debts, would be but little otherwise than seeking present relief at a cost inevitably ruinous in the end.

All Building and Investment societies are not open to this objection. The "United Kingdom Society," for instance, whose place of meeting is the Sunday-school house, 60, Paternoster Row, as I learn from its rules, now lying before me, so far as I can perceive, is entirely exempt from it. The payments it requires are fixed; the discounts to which borrowers must submit are equally fixed, and will be found, on calculation, to be perfectly just. Its annual payment per share is £6, in monthly instalments; the term of the society is thirteen years, so that every shareholder will pay £78 on his share, and will be entitled to £120 at the end of that term. If he must borrow previously, the amount he can obtain per share will be, in the first year £60, in the second £60 15s., in the third £62 5s., and so on increasing in a carefully adjusted proportion every year.

The reason for entering into these explanations will be obvious. The parties to whom it pertains to make provision to meet the chapel debts before referred to, should see of what means they can, with propriety, avail themselves. Let them become shareholders in the United Kingdom Building and Investment Society, or, if it be deemed preferable, let them form one or more societies on the same principle, and apply them to the attainment of the object. Had you space to allow me, I think I could show that the first part of this alternative is by far the better.

Of the one hundred and eighty thousand pounds already mentioned, a fourth at least can be provided by the churches in debt respectively, without exterior help. This reduces the sum to one hundred and thirty-five thousand pounds. A little more than two thousand shares in the society which I have mentioned would at once place this amount of debt in such a position that it can no more be oppressively felt; extinguish for ever the heavy annual outlay, to which reference has been made, from the continuance of which

no possible good can arrive, and in a short time entirely remove the whole debt.

Can the annual payment for the shares be so taken be provided for by the parties relieved? This annual payment I am willing to take at the highest amount, say 2250 shares, costing thirteen thousand five hundred pounds yearly for thirteen years. I might, of course, in meeting the question, avail myself of the annual outlay now incurred without the slightest benefit, which is certainly not less than eight thousand pounds; so that, in fact, the question changes into, Can we any how raise, for thirteen years, six thousand four hundred pounds yearly, more than is now fruitlessly expended, in order to extinguish our chapel debts, in less than seven years? But not to press this point, the question may be met in another way. One share and a half in the society, for every £100, owed by our churches, would be entitled to nine-tenths of the debt within one year; within two years it would be entitled to a larger amount, increasing every year; so that this formidable matter resolves itself thus: A church, owing five hundred pounds, by taking shares to the amount of forty-four pounds per annum, may obtain the means of paying off four hundred and fifty pounds of their debt within a year; and must have the means, if they please, of paying off the whole in a very few years, say seven at the furthest.

It will be seen that at present I am reckoning only for what the churches themselves may do without help; and it must be borne in mind, that if such a plan be at all generally adopted, every body almost will have so much at home to do that exterior aid must not be calculated upon. *Begging on chapel cases must entirely cease.* A glorious result! Still readers may deem me a little visionary, since I seem to think that churches in debt can easily contribute their annual amount for shares in the proportion supposed, i. e., nine pounds per annum for every hundred owed. I will call in exterior aid to the help of such churches as cannot do without it. There are the Building Funds of London, Bristol, Liverpool, Birmingham, and a score other places. There is the Newman Fund—all honour to the committee of the Baptist Building Fund of London for their proposed method of making it useful!—and there are the funds which will accumulate to be disposed of in the manner of the Newman bequest, to which my brother Aldis refers. Cannot all these united, provide for nearly five thousand pounds out of the thirteen thousand five hundred, to be paid yearly for thirteen years? They now furnish a very large proportion of the eight thousand pounds I have before mentioned as wasted, or worse than wasted. The payment to be made by the churches themselves which are aided in this way would lessen from nine pounds per hundred to little more than six pounds, and

such an annual payment can be made,—it ought to be made. A honest, right-hearted persevering effort is all that is required. Shall such an effort be withheld?

Let none be frightened by the large amounts of which I have spoken. It has been necessary to speak of large amounts in grappling with the whole question; but such church must have in mind only its own debt. Five hundred pounds will require only the annual outlay of forty-five pounds for thirteen years; not, be it remembered, to pay the debt at the end of that time, with interest accruing thereupon during those years, but to pay it within two years, or if payment be delayed till funds are realised by the society to make the requisite loan, to pay it then with an increase annually to meet the accruing interest averaging fifteen guineas up to the end of the seventh year, beyond which payment cannot be delayed for want of funds.

Further, let none be frightened by the notion of large, perhaps expensive, agency to accomplish the end. The building society provides all the agency. The annual payment is the whole expense, except, of course, such fines as neglect may incur, and the very slight charges of placing securities in the hands of the society for the keeping up of annual payments to the end of its term.

Once more, let no bugbear of the power which money creates, and its probable exercise to control the independence of our churches, frighten any. There can be nothing of the kind. My whole plan is the appliance of an ordinary commercial principle to the attainment of a great social, moral, and religious good. It meets the requirements of commerce on the one hand, and on the other protects the sacred and inalienable independence of our ecclesiastical economy.

Should other objections occur to your readers, Mr. Editor, I do hope that they will present them for full consideration. Thank God I have known nothing personally of chapel debts for more than twenty years, and was never oppressed by them, still I can sympathise with beloved brethren whose groans are sometimes heard, and I am anxious that these groans should be changed to expressions of joy.

I am, my dear brother,

Very truly yours,

SAMUEL GREEN.

Walsworth, April 10, 1846.

ON THE MAINTENANCE OF THE POOR.

To the Editor of the Baptist Magazine.

DEAR SIR,—Will you allow me to offer a few words in reply to Mr. George's letter, on the duty of a Christian church to support its poor members independent of parochial relief?

There can be no difference of opinion as to the obligation resting upon Christians,

individually and collectively, to care for the poor of Christ's flock: "If any man seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But the question is, May our contributions be *supplementary* to such parochial relief as our destitute brethren are entitled to receive in common with their fellow-citizens; or should we, if we are able, in all cases prevent the necessity of an application for parochial relief by fully providing for the wants of our poor brethren?

In my opinion, no express rule can be laid down. I think every particular case should be determined upon its own merits, in a spirit of kindness and with due regard to whatever things are lovely and of good report. The two following cases have fallen under my own observation:—

First, A good man, who was one of the original members of a baptist church, who laid himself out to support the infant cause and filled the office of deacon upwards of fifty years, at the end of that period, when the church had greatly increased in numbers and respectability, was reduced by affliction and losses in business to extreme poverty; he was paralytic, enfeebled in mind, and utterly destitute of the common necessities of life, and had no near relatives able to provide for him.

Second, A wicked, worthless man, who had spent his best days and wasted his property and destroyed his health in riotous living; who had often received parochial relief and been an inmate of the parish work-house, in his declining years gave pleasing evidence of conversion to God, was baptized, and became a member of a Christian church; but being unable from ill health to provide for himself and family, was still dependent on his parish for support.

I think in the former case the church would dishonour itself and the cause of religion if it did not provide for the aged disciple, independent of parochial relief; but in the latter case I can discover no such obligation.

I would have all our churches, and all Christians in their private capacity, remember the poor of the household of faith, whether belonging to our own particular communities or not; but I would have a wise discretion employed in administering relief, so that, on the one hand, none of our afflicted and poor brethren may be neglected; and that, on the other hand, a spirit of religious pauperism may not be engendered in our churches, nor the expectation of worldly advantage be improperly connected with a profession of religion.

Injudicious almsgiving and providing temporal support in connexion with religion, is no small evil; and I believe that some wealthy, well-meaning Christians have done evil in this way when they intended to do good.

In connexion with this subject, permit me

to remind my fellow-christians of our duty to assist in all lawful efforts to *give profitable labour to the poor*, that they may be enabled, by their own industry, to provide for honest things in the sight of all men. Wherever practicable, this will do infinitely more than mere almsgiving to elevate their character and promote their welfare.

I have felt reluctant to occupy your columns with these remarks, but the question proposed by Mr. George, and also recently proposed in the Nonconformist newspaper, has frequently engaged my attention, both as a deacon and as a poor law guardian, and if you think this reply worthy of attention, I shall feel obliged by its insertion.

I am, dear sir,

Yours respectfully,

THOMAS NICHOLSON.

Forest of Dean, April 4, 1846.

JAMAICA ENSLAVED AND FREE.

To the Editor of the Baptist Magazine.

DEAR SIR,—In a former number of your magazine, when reviewing this book, you noticed with regret the omission of Mr. Knibb's name, in connexion with the great work of negro emancipation in the West Indies.

Intentionally, I am quite sure, the committee did not pass by the great services of Mr. Knibb. A consideration of those parts of the work which refer to the labours of missionaries and others, both in the cause of the gospel and that of freedom, will show that the occurrence cannot be attributed to any want of respect to Mr. Knibb, or the Baptist Missionary Society, or of due attention to their important exertions.

The whole book is but a small one. A single chapter (the twelfth), containing only fourteen small octavo pages, is all that is devoted to the whole missionary work of all religious bodies; and it will be admitted, I think, that the tone of the remarks on the several missions is one of kindness and impartiality, all being frankly mentioned, and the Baptist Mission repeatedly. This statement is equally true in regard to the allusions to the political movements, the persecution of missionaries, destruction of chapels, &c.

To prevent, however, the possibility of the motives of the committee being misapprehended, Mr. Knibb, and the efficient services he rendered to the great cause of emancipation, will be specially noticed in the next edition of the work. The committee feel too much indebted to their baptist friends for their zealous support of the society's objects to allow of any wilful inattention to their just claims to cordial regard and consideration.

I remain, dear sir,

Respectfully and truly yours,

WILLIAM JONES.

Religious Tract Society,
56, Paternoster Row, May 5, 1846.

THE DEACON'S OFFICE.

To the Editor of the Baptist Magazine.

DEAR SIR,—Having been recently elected to the deacon's office, it would be an aid to me, and perhaps others, if you or any of your correspondents would present an explicit statement of the service I am called to perform. Notwithstanding the able advice of my pastor, I am perplexed by the diversity of opinion which prevails on this subject, and I wish to know whether it devolves on the deacons, *ex officio*, to examine candidates for church-fellowship,—to regulate the amount of the pastor's salary,—or to be the medium of conveying the complaints or wishes of the members respecting him? All that can be shown as my duty on *scriptural* grounds, I am willing to undertake, but nothing more.

Gladly recognizing the great improvement of the Baptist Magazine this year,

I remain, dear Sir,

Your's very truly,

A DEACON.

EDITORIAL POSTSCRIPT.

There is a paragraph in the Missionary Herald which we hope will not be overlooked, inviting the churches to unite in special prayer, on the 22nd instant, for blessings which none but the Head of the Church himself can bestow. God has taken to their rest some who have laboured faithfully in important stations which ought to be immediately filled up. Whether it be attributable to a decline of missionary spirit among young ministers of talent and education, or to an unusual scarcity of gifts for missionary work, or to any other cause or causes, we know not; but it is fact that of late very few offers of foreign service have been made by men whose qualifications, in every respect, have appeared to be such as to warrant their acceptance. There are some posts to which the committee would gladly appoint missionaries if suitable men were at their disposal. On the day just mentioned it is the intention of the committee to spend some time together in supplication, praying that men in every way adapted for the work may be raised up, and that they may themselves be so directed by Him who knoweth the hearts of all men, that they may accept such, and only such, as he will approve and prosper. They trust that throughout the kingdom their friends will hold meetings in the evening, and wherever it may be convenient early in the morning also, for the same purpose.

Soon after the announcement was made that Mr. Hinton had undertaken to prepare a memoir of Mr. Knibb, intelligence was received that the Western Union in Jamaica had requested Mr. Abbott to perform that service. Mr. Hinton immediately wrote to Mr. Abbott, offering to relinquish the design and forward to him the materials he had collected. The business is, however, now devolved upon him, the Western Union hav-

ing passed the following resolution, unanimously and with the full concurrence of Mr. Knibb:—"Resolved, That while we deem our brother Abbott well qualified to prepare The Life and Times of our lamented brother Knibb on account of his peculiar talents, and his close intimacy with our departed brother, yet considering the difficulties he would have to encounter in collecting and arranging the materials (in addition to the supply of the important stations under his care), and the necessity of his going to England to complete and publish it, we would respectfully urge Mr. Hinton to proceed with the work, assuring him that we will do all in our power to furnish him with necessary documents for the same."

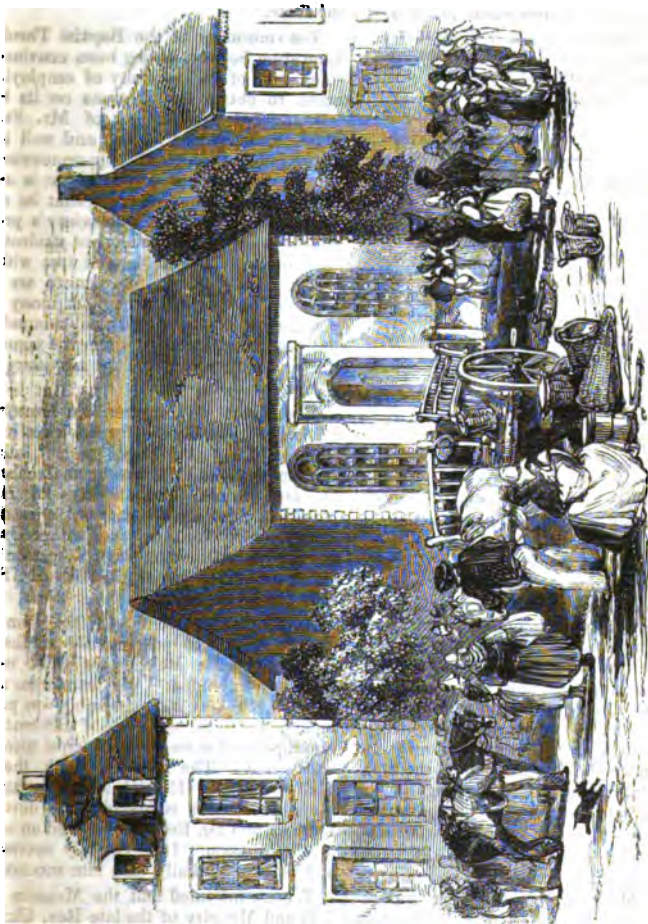
The committee of the Baptist Theological Education Society, having been convinced for some time of the necessity of employing an agent to obtain contributions on its behalf, has engaged the services of Mr. Stephen Davis, formerly of Clonmel, and well known to the public through his long connexion with the Baptist Irish Society. If he is as successful as the cause deserves that he should be, the only obstacle to the society's progress will be removed. There are two students with Mr. Gould of Dunstable, and two with Mr. Daniel of Melksham. Two more are to be received at Midsummer; and many other young men are anxious to avail themselves of the institution, some of whom the committee would gladly receive if the necessary funds were at their disposal.

The offices of Treasurer and Secretary to the Selection of Hymns for the use of baptist congregations, long filled by the late Mr. Alexander Saunders, having been accepted by Dr. Murch, those widows of Baptist Ministers who desire to receive assistance from its profits are requested to observe the advertisement directing them to forward their applications to him, at 33, Moorgate Street, before the 15th instant.

At Halifax, Nova Scotia, the foundation stone of a new chapel was laid on the 28th of April by Dr. Belcher, for whose use the building is intended. We learn from a local paper that a very large assembly was present, including several ministers of different denominations and some of the principal merchants of the city. The Rev. R. Robb, the Rev. Mr. Frazer, the Rev. P. McGregor, and the Rev. J. Martin conducted the devotional services, and Dr. Belcher delivered an address on the occasion. It is scarcely necessary to add that we cordially wish him success.

We are informed that the Memoirs of the Life and Ministry of the late Rev. Christmas Evans, by the Rev. D. Rhys Stephen is now in the press. The work is drawn from manuscripts left expressly by Mr. Evans to Mr. Stephen for the purpose; and the Appendix will consist of translated extracts from his published and unpublished writings.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, MORLAIX, BRITTANY.

ASIA.

CALCUTTA.

Our most recent intelligence from the metropolis of British India was dated March 7th. The hot season had just commenced; the transition had been very sudden, and fears of a time of mortality were in consequence excited. Our friends, however, were all well.

All our readers will give their attention, we trust, to the following important letter. It is a spirit-stirring document, signed, as will be seen, by eleven brethren whose names ought to be influential among us; and the Committee are anxious that the statement should receive the most serious and prayerful consideration.

Calcutta, Dec. 27th, 1845.

To the Committee of the Baptist Missionary Society.

DEAR AND HONOURED BRETHREN,

We, the majority of your missionaries in the province of Bengal, being now assembled at our Annual Association in Calcutta, feel it our duty to address you on a most important subject—the present state of the mission in India. It is not our object to tell you that India will never yield a rich harvest, nor that we are faint and disheartened, nor that we are weary of cultivating a barren soil, and anxious to be removed to a field that is likely to be more productive, and to yield a better return for our labours. No; though we be but the remnant of a stronger and more numerous body; though some have fallen on the right hand, and some on the left, we are not discouraged. Our departed brethren, we doubt not, have won the crown; and, animated by their example, we also wish to live and die in this conflict, hoping to obtain the crown as they have done. We fear not being cut off by mortal disease, nor being worn out by labour: we came to live and die in our work. But there are things which we do fear: we fear lest our friends and supporters at home should be discouraged; we have our apprehensions lest the vast measure of visible success which has been granted to our brethren in some other places, should operate to the prejudice of India. And since you, dear brethren, are appointed to take the lead in the warfare with and for God against the mighty, we are induced by our apprehensions, to address to you an earnest entreaty so to direct the operations of the militant church as to secure for India—extensive, miserable, enslaved, but all-important India—such supplies as her wants and circumstances demand. In such a cause we will not believe that the utmost warmth of feeling needs—to you at least—any apology.

The diminution of strength which we have experienced during the course of the present

year, is a most solemn event. Not only has brother Evans left our shores in search of a renovation of health; but also Yates and Mack have been removed from the midst of us by death. These brethren, whose presence cheered us, whose wisdom and experience guided us, and whose labours greatly aided us, are among us no more: their places are empty, and there are none to appear in their stead. We are not discouraged by their removal, but we are weakened; we do not think of deserting our post because some of the best among us have fallen; we hope to stand to the last man, and our ambition is to die in the work as they did. But few cannot do the work of many, and we must beg that our ranks may be filled again with new supplies from home. We cannot conceal, either from ourselves or from you, the melancholy fact, that there are men among us who are almost past labour, and whose work is done, or nearly so. Such are our brother Leonard at Dacca, our brother Carapet Aratoon at Calcutta, our brother Mackintosh at Allahabad, and we fear also our brother Fink at Chittagong. They have borne the heat and burden of the day, they have laboured long and faithfully. Of the first three not one has devoted so few as thirty years to the great work, and they should be permitted to see their successors. It was a great consolation to David to see a wise son ascend his throne whilst he yet lived; and what consolation would it give to these good old men, if before they depart they could see others enter the field which they have cultivated, and carry on the work which they must abandon. There are others, too, who though not yet disabled, are become weaker men, whose experience and character are worth more to the mission than their strength: these too will soon need successors. Are we, then, doing wrong in thus desiring further aid? No; to desire and to pray that more labourers may be sent into the harvest is a duty enjoined upon us by the highest authority; and if so, it is the duty of the church at home to send her sons to India,

sad to assist in co-operating with such useful auxiliaries as may be raised up in this country. We hereby pledge ourselves that we will do all in our power, consistently with scriptural principles, to strengthen your hands by availing ourselves of the resources possessed by the churches in India.

We fear, brethren—and we tell you so plainly—we fear that the interest which the churches in England once felt in the mission to India, has much diminished. Is it right that such should be the case? Is apathy about so large a part of the world as India becoming in those who feel for the souls of their perishing fellow-men, who love the Redeemer and believe in his universal reign? Where, beloved Christian friends, where is your faith in the great promises of God, if you allow your hands to hang down and your hearts to faint relative to India? Can the world be conquered for the Saviour while so large and so important a part of it remains in possession of his great enemy? India is Satan's stronghold, we grant; and it will be conquered with difficulty; but what then? Shall we be content with overrunning the open country, and leaving all the strongholds in the hand of the enemy? It will perhaps be said that missionary labour is not near so productive in India as in the West Indies, and some other places. So it may appear to you; and this appearance may in one sense be correct: but there is a sense in which we fear the comparative success of the East India and the West India missions is erroneously estimated. We disparage not the labours of our brethren who are renowned for their success. We rejoice in their triumphs, and we honour the instruments whom the Saviour has so highly honoured. The names of a Knibb, a Clarke, and of others, are dear to our hearts; but their work is comparatively railway travelling to ours. Come and see the rock, the adamant rock which we have to penetrate, and tell us whether the advance of a few inches in a day ought not to cheer both our hearts and yours. Alexander, the he-goat who touched not the ground, was long detained by a fortress in India; and the soldiers of a greater conqueror may thus long be detained before this stronghold of the enemy, the vast population of India. India has never had such a flood of gospel-light poured in upon it as the West Indies have. Your missionaries in India have been a smaller proportion to those in the West Indies than one to a hundred. The population of Calcutta alone, which is but one city in India, we are taught to believe exceeds the whole population of the West Indies where our brethren have planted the gospel. Whole zillahs, large districts in India, nay even in Bengal, have never yet heard the gospel. Your missionaries in India have been like a few drops in the desert, while in the West Indies they have been like a mighty river, that has, we

rejoice to say, borne all before it: but shall a few drops do the work of a majestic river?

But it will be said, 'there are difficulties in India which retard success, and which are not found in other places. Very true, and as a wise man has said, "If the iron be blunt, we must put to more strength." Is the mission to India a mere experiment, to be continued or relinquished according as it is successful or otherwise? We cannot believe that you view it in this light. It is our firm conviction that no mission should be an experiment, provided the missionaries have liberty to labour, and here they have full liberty; there is no one to make them afraid. A mission should be undertaken with a firm resolution to carry it on to final success, and what believer in the bible can doubt of final success? It should be carried on whatever it may cost in men, whatever it may cost in money, whatever it may cost in labour. It is duty, duty, to convert India, and you cannot, dear Christians, prove it otherwise. It belongs to the world; it is included in the commission, and the work must be done. Your success in the West Indies only increases the obligation. You that have been so successful in one place, can well afford to labour patiently, and wait the Lord's time in another. Will you undertake nothing but what is easy of accomplishment? Has not the Lord by giving you so much success in other lands, encouraged you to undertake and accomplish the conquest of India? Oh, brethren, we beseech you to come to the help of the Lord against the mighty!

But it has been said that our young brethren at home, the members of our churches there, and the candidates for missionary labour, object to being employed in India. The climate, you say, is very insalubrious; many die, or soon return disabled. All tropical climates are injurious to the European constitution. But hundreds come to India for wealth, and hundreds enter the Company's army, and think it a privilege to do so. A commission is sufficiently powerful to allure them away from home and friends, to brave the climate and expose their lives in battle. And shall our young men, the hope of the churches, not accept a commission in the army of Jesus Christ, to serve in India? Be your lives young or short, devote them to the Saviour; your times are in his hands. Some have lived to old age in India; and if others have fallen in youth, have they not fallen gloriously? Think of those who loved not their lives unto death, and tread in their footsteps.

But some have refused to labour in India because there is a new and difficult language to learn. This astonishes us. Can this be an objection? We can scarcely credit it, though we fear it is true. Can young men who have had an academical education tremble at a new language? For shame;

tell it not in Gath : let not the heathen hear of this, lest they laugh you to scorn. Is there no Carey among you ? Has his spirit quite forsaken our churches ? We will hope better things.

But some will say, we wish to labour where we can meet with most success. Rather say, we wish to labour where we can be most useful. Give yourselves up to the Lord to labour where he pleases ; then tell our respected brethren of the Committee that you will go wheresoever they see fit to send you,—to India if they please to send you thither. Yes, come to India ; come and share our labours ; come and see, and we will soon prove to you when on the spot that much good has been done, and that much may be done in India.

And now, dear and honoured brethren of the Committee, we beg of you to excuse our freedom of address ; we speak feelingly. We beg of you to do much for India, and to lay

this our earnest appeal before the and turn, if possible, the current once more in favour of India. The importance of India, if many churches do not ; and we rely on and judgment to do all that is necessary for securing the prosperity of your mission part of the world.

We are, very dear brethren, your labourers in the great work of God.

W. ROBINSON,
W. CAREY,
A. LESLIE,
J. THOMAS,
G. PEARCE,
T. MORGAN,
JOHN JOHANNES,
H. SMYTH,
J. WENGER,
JOHN C. PAGE,
WILLIAM H. L.

AFRICA.

FERNANDO PO.

In our number for May reference was made to the fact that an Agent of the Spanish Government had visited this island at the close of the last year, and had ordered our brethren to leave it. We are not in possession of any more intelligence ; and there are some reasons why we think it desirable to give a more comprehensive account of what has taken place which next month we hope to be prepared to give. It may be satisfactory, however, to say that the Spanish Government has fully admitted that the conduct of the missionaries had been blameless, and that the course they adopted, in the delicate circumstances in which they were placed, seems to have been in entire accordance with their obligations as servants of Christ.

HOME PROCEEDINGS.

The following Minutes of a Committee Meeting held on the 22nd of May, 1847, by Rev. Dr. Murch in the chair, will form a suitable introduction to an account of the part of the transactions of the General Meeting of Subscribers on a similar day.

The Secretary having stated that the health of the Treasurer was still such as to prevent him from taking an active part in the meetings and business of the Committee, and that he was anxious both on his own account, and on account of the Society, to be relieved of the responsibility of his office, though still willing to serve the Mission in every possible way,

Resolved,—That this Committee have heard with deep regret and Christian sympathy the continued indisposition of W. B. Gurney, Esq., the respected and beloved Treasurer of the Society, they trust, however, that he will still allow himself to be nominated at the Annual Meeting to the office of Treasurer, both for the welfare of the Mission and as an expression of

obligation on the part of the Committee for his long and valuable services, and with the hope, too, that in the good providence of God he may be permitted again to aid the deliberations of the Committee, and promote the interests of the Society by his counsel and presence.

Resolved also, That S. M. Peto, Esq., be respectfully requested to allow his name to be associated with that of the present treasurer in a resolution to be submitted to the Annual Meeting, with a view to his sharing with Mr. Gurney the duties of the Treasurership of the Society.

GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held at the Mission House, Moorgate Street, London, on Tuesday, April 28th, 1846, at 10 o'clock.

C. B. Robinson, Esq., of Leicester, having been called to preside, he requested the Rev. Thomas Swan, of Birmingham, to open the business of the Meeting with prayer.

The Secretary laid upon the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

Attention having been called to the Trust Deed of the Mission House: Resolved, on the motion of J. L. Phillips, Esq., seconded by the Rev. Frederick Trestrail,—

That in case the Committee should under any circumstances deem it expedient to consider whether the Mission House should be put in mortgage, they shall call a special General Meeting of the Subscribers, to take their opinions thereon.

On the motion of the Rev. Joseph Angus, seconded by the Rev. J. Sprigg:

Resolved unanimously,—That this meeting is deeply concerned to hear of the continued indisposition of W. B. Gurney, Esq., the beloved Treasurer of the Society. They trust, however, that he may be enabled again to take an active part in the business of the Society; and respectfully request that he and Samuel Morton Peto, Esq. do fill the office of Joint Treasurers for the year ensuing.

On the motion of the Rev. J. Acworth, seconded by the Rev. R. Roff, resolved unanimously, that the Rev. J. Angus be respectfully requested to continue his services as Secretary.

The meeting then proceeded to the nomination of the members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, resolved, that G. T. Kemp, Esq., G. Gould, Esq., and C. Jones, Esq., be auditors for the year ensuing.

The following names were then brought up by the scrutineers, as the Committee for the ensuing year.

Rev. JAMES ACWORTH, M.A.	Bradford.
Rev. JOHN ALDINE	London.
JOSEPH H. ALLEN, Esq.	London.
Rev. CHARLES M. BIRKELL	Liverpool.
Rev. CALES E. BIRT, M.A.	Wantage.
Rev. SAMUEL BRAWN	Loughton.
Rev. WILLIAM BROCK	Norwich.
Rev. FRANCIS A. COX, D.D., LL.D.	London.
JOHN DANFORD, Esq.	London.

Rev. J. MORTLOCK DANIELL	Barnegate.
Rev. BENJAMIN DAVIES, Ph. D.	London.
Rev. JAMES EDWARDS	Nottingham.
BENJAMIN GARDINER, Esq.	London.
Rev. BENJAMIN GODWIN, D.D.	Oxford.
Rev. SAMUEL GREEN	London.
Rev. WILLIAM GROVER	London.
Rev. JOHN H. HINTON, M.A.	London.
Rev. JAMES HOBY, D.D.	London.

Rev. WILLIAM H. MURCH, D.D.	London.	Rev. JAMES SPRIGG, M.A.	Ipswich
Rev. JAMES P. MURSELL	Leicester.	Rev. EDWARD STEANE, D.D.	London.
JOHN PENNY, Esq.	London.	Rev. CHARLES STOVEL	London.
THOMAS FEWTERESS, Esq.	London.	Rev. THOMAS SWAN	Birmingham.
JOHN L. PHILLIPS, Esq.	Melkham.	CHARLES S. TOSWILL, Esq.	London.
Rev. GEORGE FRITCHARD	London.	JOSEPH TRITTON, Esq.	London.
Rev. ROBERT ROFF	Cambridge.	Rev. FREDERICK TRISTEAD	London.
Rev. JOSHUA RUSSELL	London.	Rev. WILLIAM UFTON	St. Albans.
Rev. ISRAEL M. SOULE	London.	JAMES WHITEHORNE, Esq.	London.

The cordial thanks of the meeting were then presented to the chairman, and the meeting was dissolved.

PUBLIC MEETING.

On Thursday, April 30th, a Public Meeting was held in Exeter Hall. At ten o'clock the chair was taken by Samuel Morton Peto, Esq. A hymn was sung, and prayer was offered by the Rev. Robert W. Overbury. The Chairman then addressed the meeting to the following effect:—

My dear Christian friends,—In earlier times it might have been necessary, in commencing the proceedings of the Baptist Missionary Society at its anniversary meeting, to descant upon the principles on which it was based, and to show its accordance with scriptural command and authority. But in the present day, and especially on this fifty-fourth anniversary, it cannot be necessary to adopt such a course. Now, God be thanked, next to that inexpressible blessing, the sense of sin pardoned and iniquity covered, is the desire of our hearts to promote the extension of that kingdom which is "righteousness, peace, and joy in the Holy Ghost." How delightful is the thought, that our meeting to-day has for its object, and is to a certain extent identified with, the salvation of the whole world. True, the means brought to bear upon so vast an enterprise by our Society, and by kindred societies connected with other denominations, are very inadequate to meet so large a requirement; but, though our "strength" is "perfect weakness," we have the promise of the Lord that under his blessing it shall be invincible, and that we shall go on "from conquering to conquer," under his powerful guidance. It is interesting to reflect that ours is the first of a series of meetings of a missionary character; and, oh! let me entreat you to pray from the heart that a devotional feeling may pervade this meeting and kindred assemblies, that our dear brethren who have to address you on this occasion may be blessed from on high, and that what we entreat for ourselves may descend in rich abundance on our dear brethren who are to follow us. The world may sneer at meetings like the present; it may speak of our efforts as "the braying of Exeter Hall;" it may call our proceedings "speech-making philanthropy;" it may speak of our anxiety for the heathen as "transeen-

dental morality;" but this we know, that when the kingdoms of this world shall have passed away, it shall be seen that efforts like ours were not those of mere mortal men endeavouring to gain applause for themselves, but were based on scriptural command, were prompted by the Spirit from on high, and succeeded because God himself had directed that they should be made. How eventful has the last year been to our mission!—how many standard-bearers of the Cross have removed from the field of exertion! Our beloved brother Mack, of Serampore, in the midst of his usefulness, has been called to his reward. Our long-loved friend, Dr. Yates, the successor of Dr. Carey in the work of translation, has also been called hence; but his record is on high. These are men of whom we may say, that they counted not their lives dear unto them so that they might fulfil the ministry to which they were called. Though we shall see them no more in the flesh, yet will their names be held in everlasting remembrance; and when the conquest of the Satak shall be forgotten, Serampore shall be remembered in connexion with the blessings which they were privileged to diffuse. Another name recurs to our memories—one entwined with the affections and dear to the hearts of all present, and of all who are engaged in promoting the cause of missions. Our deceased brother was here on the last anniversary. How he spoke on that occasion, you knew; how his tones and statements thrilled every heart, you can tell; how great were his efforts in union with other brethren, let the emancipated slaves of Jamaica tell. Long will his name be dear and precious to our churches; and oh! that the spirit of an Elijah may descend on many an Elisha, and that numbers may be imbued with the spirit which he constantly displayed in the prose-

his work. There is one very re-
 feature in our dear brother's history,
 this. Although he possessed the
 qualifications for shining in public
 although he was so very effective at
 like the present, yet was he never so
 home as when beside the sick and
 of his own dear people. Here all
 ions of his heart were drawn out, and
 y department, while comforting the
 dying, impressed all around. A few
 I was favoured with a conversation
 esteemed servant of our Lord, Tho-
 shell. When I questioned him about
 k place after Mr. Knibb's return to
 he said, "We always found William
 after his return from England, William
 ill; he was the same humble and
 servant of his God; we found a com-
 e heart, into which we could pour all
 ows; he was, indeed, in all things
 er. But," he added, "I was much
 his last return with his heavenly-
 ness, and with his evident meekness
 eternal world; and, on leaving him,
 first interview with him, subsequent
 turn from England, I said to a dear
 The conviction of my mind is, that
 Knibb will soon be removed." My
 id, "Why do you think so? he seems
 er health." I said, "There is a meek-
 ut him which conveys to my mind
 ession—I think his work is done,
 it will soon be said to him, 'come up-
 Oh! my friends, what a system is
 ch warms a man's heart as William
 was warmed, and makes him desire
 not in cold and ice-bound isolation,
 the benefit of his race! But I must
 on our beloved brother's character.
 s which we have sustained are loud
 us for earnest and persevering prayer,
 er labourers may offer themselves for
 onary work, and supply the place of
 o have departed to their rest. The
 never needed so much, as at the pre-
 men of warm and devoted hearts, men
 consecrate themselves unreservedly
 rvice of the Lord Most High; and
 mplore, that when you assemble at
 ily affairs, with beloved ones around
 se who sit in darkness may hold a
 your remembrance, and that you will
 Lord of the harvest to send forth
 specially qualified for the work. I
 o call your attention to some of our
 thren now in England, who, though
 out, are, I fear, worn down in their
 service. Let me entreat for our dear
 Mr. Burchell and Mr. Evans, your
 that their invaluable lives may yet be
 o us for many years; and that the
 y speedily restore them to better health,

in order that they may return to the important
 posts of labour which they have hitherto
 occupied with so much success. There is one
 other point to which I would briefly call your
 attention. We have evidence of the strongest
 character, that our dear brethren in Africa
 and Fernando Po have been faithful to their
 trust. Had they not been faithful; had not
 they and our dear friends of the London Mis-
 sion in the isles of the South Sea, declared
 the faithful message, and the faithful message
 alone, Rome would never have envied their
 success or disturbed their labours. Let us
 pray earnestly that these disruptions may lead
 to the furtherance of the gospel,—that the
 wrath of man may be made to praise Him
 whom they serve, and that the remainder he
 may, according to his promise, restrain. One
 word more before I call upon our dear friend,
 the Secretary, to read the Report. As a
 member of your Committee, during the last
 year, I could not help being aware of our
 painful financial position. While I acknow-
 ledge the very liberal support that we have
 received during that period, from all quarters,
 I yet feel it my duty to call your attention to
 the fact, that our income, during the present
 year, has not met the expenditure. This we
 feel to be the more lamentable, from the fact
 of so many calls being made to us from
 various places for help. I will refer only to
 one. The position of our country, at the pre-
 sent moment, in relation to China, makes us
 feel that something ought to be done by us in
 that part of the world. The edict published
 by the Emperor of China, in which he not
 only grants religious toleration, but religious
 equality, is one of the most striking features in
 the recent history of missions, and constitutes
 a call to exertion, to which as Christians we
 cannot but respond. I do hope that as soon
 as our brother, Dr. Cox, has succeeded in the
 mission which he has undertaken for the pur-
 pose of clearing us from our debt, the first
 effort which we shall make will be to send the
 gospel to China. Oh! can it be, dear friends,
 that our ships fill her ports, that our merchan-
 dise loads her quays, and that our commercial
 men are, day by day, making fresh inroads in
 her territory, and obtaining a footing in her
 dominions, and shall not Christianity plume
 her wings for a nobler flight, and proclaim to
 the millions of China the Word of life? I
 cannot believe that the missionary spirit which
 prompted the formation, and has marked the
 labours of this Society, has left the churches
 by whom it has been supported. I must now,
 my dear friends, entreat your attention to the
 details of the Report, and to the resolutions
 founded upon it; and may He, in whose hands
 are the hearts of all, incline you to aid our
 Society as he himself hath prospered you.

Secretary having read the Report, the substance of which appeared in our
 number, the following resolutions were adopted unanimously.

On the motion of the Rev. Octavius Winslow, of Leamington, seconded by the Rev. J. J. Freeman, of the London Missionary Society, and supported by the Rev. W. W. Evans, of Calcutta :

I. Resolved,—That the Report, of which an abstract has been read, be received ; and that this meeting desires to magnify the grace of God in the faithful labours of the missionaries, and in the conversion and stedfastness of the members of the churches connected with the Baptist Missionary Society and kindred institutions.

On the motion of the Rev. J. H. Hinton, M.A., seconded by the Rev. Josias Wilson, of Islington :

II. Resolved,—That the recent removal by death of eminent missionaries, and the loud calls from destitute parts of the heathen world, make it more than ever desirable that the church should entreat the Lord of the harvest to raise up more labourers ; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen, in order that they may be sent to occupy the high places of the field.

On the motion of the Rev. Dr. Cox, of London, seconded by the Rev. S. Nicholson, of Plymouth :

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney, Esq., the Treasurer, to the Rev. Joseph Angus, the Secretary, and to the Members of the Committee, for the services they have severally rendered to the Society during the year ; also to the Ladies', Juvenile, and other Auxiliaries which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them.

That the plan of raising £5000 in shilling contributions has the hearty approval of this Meeting, affording as it does to a very considerable number of friends, an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.

The addresses delivered possessed more than an average degree of excellence, as many of our readers have seen, who have perused them in the columns of the Patriot or the Nonconformist. Indeed, a more satisfactory meeting of the Society is not remembered ; there was nothing in it to occasion regret, but very much to excite devout and zealous effort. We regret that we cannot give an outline of the speeches. The observations of the Rev. J. J. Freeman, one of the Secretaries of the London Missionary Society, were peculiarly acceptable, and we intended to gratify our friends at home and abroad by transferring them to our pages, but find it impossible to do so. Referring to his recent visit to Jamaica, Mr. Freeman said,

Oh ! it was a privilege to myself to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as Christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light. And, sir, allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest ; one of the most faithful, indefatigable, and successful labourers ever engaged in the missionary work. William Knibb was a man of incalculable energy and almost superhuman devotedness. Almost ? It was entirely superhuman ; it was not in his own strength, but in the power of the Lord of Hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name

of William Knibb will not soon cease to be revered and loved by thousands in Jamaica. My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him ; and if you ask me what I went to see, I reply, it was not " a reed shaken by the wind," it was not a person clothed in soft raiment. William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of firmness, of energy, of largeness of heart ; yet did not these qualities destroy an atom of his susceptibility ; there was an air of kindness and tenderness about all that he said and did ; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the

negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro. Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. Sir, I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men. The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for South America.

But now allow me, for one moment, to express my sincere sympathy with you in the loss of Dr. Yates. I feel that while Knibb was the man for the west, Yates was the man for the east. You must have linguists; the cause of missions cannot be perpetuated without them. We must have men who can give the holy volume to the churches, or each successive generation will require a new race of European labourers. I believe that, while to have been inspired to write the sacred volume is the greatest honour that has ever been conferred on mortal man, to have been privileged to translate it is the next greatest honour; and I sometimes indulge in the thought—with what rapture the prophets and the apostles would welcome men who, like Carey and Marshman, laboured in the work of translating the holy scriptures. Imagine Moses and Ezra with Carey and Marshman, Morrison and Milne with Matthew and John. Think of the goodly throng, understanding now better than they ever did on earth, what the Spirit meant when testifying beforehand of the sufferings of Christ.

ADJOURNED MEETING.

On the evening of the same day, an adjourned meeting was held in Finsbury Chapel, Sir Edward North Buxton, Bart., in the Chair.

The Rev. J. T. Wigner gave out a hymn and engaged in prayer.

The Chairman then addressed the Meeting, and the following resolutions were adopted unanimously.

Moved by the Rev. Thomas Horton, of Devonport, seconded by the Rev. W. G. Lewis, of Cheltenham :

I. Resolved,—That the important work of Biblical Translation, as carried on by the Society in India, Africa, and America, and the education of the young on sound and scriptural principles, deserve the cordial support of the church of Christ; and that this meeting rejoices that the Baptist Missionary Society has been so long and so closely connected with these departments of Missionary labour.

Moved by the Rev. F. Trestrail, seconded by the Rev. D. Gould, of Dunstable :

II. Resolved,—That this Meeting is more than ever impressed with the importance of systematic exertions in the cause of Missions, believing that if all the members of the church of Christ were all working and always working in the spirit of dependence and faith, much larger funds might be obtained, so as more nearly to meet the requirements of the church and the demands of the world.

Moved by G. T. Kemp, Esq., seconded by J. Colman, Esq. :

III. Resolved,—That the cordial and respectful thanks of this meeting be presented to Sir E. N. Buxton, Bart., for his services in presiding on the present occasion.

The addresses delivered on this occasion also, both by the Chairman and the subsequent speakers, were pertinent and substantial, but our want of space forbids our proceeding farther.

PRAYER MEETING AND SERMONS.

The interesting proceedings now recorded were preceded by a meeting for prayer, held in the Library, at Moorgate Street, on the 23rd of April; when fervent supplications were offered by brethren James Millard, William Upton, Nathaniel Trotman, James Smith, and John Howard Hinton who presided. A sermon was preached on behalf of the Society at Surrey Chapel, on the evening of the same day, by the Rev. D. Griffiths, from 2 Peter i. 8, when prayer was offered by the Rev. S. Nicholson. At the Poultry Chapel, on the morning of the 20th,

the Rev. James Hamilton having been disabled by illness, a sermon was delivered by the Rev. William Brock, from 2 Timothy i. 10, he having kindly undertaken to supply the vacancy at a very short notice.

DEATH OF THE REV. THOMAS BURCHELL.

The honourable course of this successful minister, who has laboured indefatigably in the island of Jamaica more than twenty-two years, is terminated. It was in a very debilitated state that he returned to this country a few weeks ago, and he was dangerously ill soon after his arrival; but he appeared to be recovering, and hopes were entertained of his restoration, till the 13th ultimo. On that day symptoms came on which indicated that the end was at hand. The extensive internal disease under which it now appears he was suffering, produced vomiting of blood, and a torpidity of important organs, which it was certain would issue in death. On the evening of that day the Secretary prayed with him, when he expressed his trust in Christ, and said, "It's all well, I know it's all well." The following day he was insensible, and so he remained till two o'clock on Saturday morning, May 16th, when he ceased to breathe.

On the following Wednesday his remains were deposited in Abney Park Cemetery, the Committee of the Society following the body to its resting place. Prayer was offered by Dr. Steane, and an appropriate address was delivered by Dr. Price, both of whom had been fellow students with him at Bristol College.

MEETINGS FOR SPECIAL PRAYER ON THE 22ND OF JUNE.

The afflictive dispensations of providence with which the Society has recently been visited, especially in the removal of several of its most honoured and useful missionaries, and in the want of men well qualified and disposed to enter the field as their successors, render it desirable in the judgment of the Committee, that a day should be set apart for humble, fervent prayer. They have determined to recommend the congregations with which they are immediately connected to devote to this purpose a portion of time early in the morning, and again in the evening, of Monday, June 22nd; and they respectfully invite the friends of the Society generally, both in London and in the country, to concur with them, by holding similar meetings in their respective localities. The facts which lead us to make this request are too well known to our readers to leave a necessity for adding any suggestions to enforce it; but if it were desirable to offer any, none could be required more forcible than those which are presented in the letter from the Calcutta missionaries on a previous page.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1846.

<i>Annual Subscriptions.</i>	<i>£ s. d.</i>		<i>£ s. d.</i>	<i>Donations.</i>	<i>£ s. d.</i>
Angus, Rev. J.	5 5 0	Hill, Mrs., Lincoln	1 0 0	Barclay, J. G. Esq., for	
Beeby, Mrs.	2 0 0	Neilam, Mrs., two years	1 1 0	<i>Africa</i>	5 0
Bond, W. H., Esq.	2 2 0	Peto, S. M., Esq., and		Beeby, Mrs.	5 0 0
Francis, Mr. J.	1 1 0	Mrs. Peto	100 0 0	Bible Translation So-	
Green, Mr. J., Sheeps-		Pike, Rev. J. C., Wis-		<i>ciety, for Translations</i>	300 0 0
head	0 10 0	beach	0 10 0	Clark, Rev. John, Col-	
		Pudner, Mrs.	1 0 0	lected by, for Jamaica	
		Whitehorne, Jas., Esq.	2 2 0	<i>Schools</i>	432 7 0

Dunt, Mr. J. E.	2 0 0
Friend	5 0 0
Friend, by Rev. J. Angell	3 0 0
Griffiths, Mr. A., for <i>Outfits</i>	0 5 0
Hopburn, Thomas, Esq., for <i>Jamaica Special Fund</i>	10 0 0
Millar, W. H., Esq.	5 5 0
N. E., for <i>Africa</i>	2 0 0
Pudner, Mrs.	2 0 0
Smith, Miss, Camberwell	10 10 0
Spurden, Miss, Collected by for <i>Patna Orphan Refuge</i>	6 10 0
Stamps, Joseph, Esq., for <i>Africa School</i>	20 0 0
Whitla, Miss M. J., Collected by	1 10 10

LONDON AND MIDDLESEX

AUXILIARIES.

Alfred Place	0 11 6
Alie Street, Little	0 0 0
Sunday School	0 0 0
Artillery Street	5 0 1
Battersea	0 4 4
Collections	37 4 11
Do., Sunday School	2 5 0
Blackmore, W., Esq.	5 0 0
Bandford Street	30 0 0
Creswick, Mr. T.	5 0 0
Creswick, Miss	5 0 0
Enfield, New— Collection (moety) ...	2 6 6
Proceeds of Lecture (two thirds)	1 18 5
Contributions	7 4 0
Bray's Hill, "Salem" Chapel	21 4 7
Proceeds of Lecture	2 0 0
Camberwell— Contributions	101 14 1
Do., for <i>Dore</i>	15 6 8
Camden Town— Carey, Rev. E. A.S.	1 0 0
Carey, Mrs. E.	1 0 0
Church Street— Sunday School Association	5 5 0
Devonshire Square	33 1 3
Eagle Street	14 5 0
Ealing— Collections, &c. (moety)	4 17 0
Contributions	2 15 0
Do., Sunday School (moety)	0 2 0
Acknowledged before	7 14 9
	1 14 9

Hackney— Collection	21 0 0
Contributions	20 5 2
Do., for <i>Africa</i>	1 0 0
Do., by Mrs. Steere	1 10 8
Proceeds of Lecture	6 1 6
Hammersmith— Collections (two-thirds)	8 0 0
Contributions (do.)	15 8 0
Do., Sunday School (do.)	1 2 6
Do., for <i>Outfits</i>	4 6 6

Hampstead— Sunday School	1 7 0
Harington— Collection	6 10 0
Do., Prayer Meetings (moety)	2 19 3
Hunt, Mr., box	0 2 11
Sunday School, do.	0 1 3
Hatcham— Jones, Capt. J. A.S.	1 1 0
Islington— Contributions	8 10 0
Do., for <i>Dore</i>	0 13 0
Do., Young Friends, by Miss Spurden, for <i>Patna</i>	4 0 0
Koppel Street— Contributions	12 0 6
Do., for <i>Africa</i>	0 7 6
Do., Juvenile Auxiliary	2 0 3
Do., do., for <i>Dore</i>	0 13 2

Kingsland— Taring, Miss, Collected by, for <i>Outfits</i>	0 4 6
Marx Pond	56 6 0
Juvenile Association, for <i>Muttra</i>	20 0 0
New Park Street— Contributions	16 0 2
Do., Juvenile Association, for <i>Clyon Schools</i>	16 0 0
Do., do., for <i>Enfield</i>	10 0 0
Do., do., for <i>Patna</i>	10 0 0
Proceeds of Lecture	1 16 1
Northampton St., King's Cross— Sunday School	0 17 0
Prescot Street, Little— Proceeds of Lecture	6 4 5
Rogent Street, Lambeth— Collections	11 12 9
Contributions	28 4 1
Do., for <i>Dore</i>	5 4 6
Do., for <i>China</i>	10 0 0

Romney Street— Sunday School	1 0 0
Salter's Hall— Contributions	26 15 10
Do., Sunday School	5 0 0
Shacklewell— Collections	18 11 1
Contributions	20 17 0
Do., for <i>Africa</i>	6 8 10
Do., for <i>Outfits</i>	0 11 0
Shoreditch, Providence Chapel	2 9 6
Spencer Place	12 3 9
Contributions, for <i>Outfits</i>	0 13 6
Tottenham— Contributions	17 17 6
Do., Juvenile	5 3 4
Uxbridge— Newton, Mrs. A.S.	1 0 0
Newton, Miss	0 10 0
Walworth, Lion Street— Contributions, for <i>Outfits</i>	12 1 3
Waterloo Road— Collection	7 1 0
Proceeds of Lecture	8 5 9

BEDFORDSHIRE.

Amphill and Maulden (moety)	0 19 0
Bedford— Contributions, by Rev. T. King	5 0 0
Heath	1 12 0
Houghton Regis— Collection	4 14 6
Contributions	8 5 6

Leighton Buzzard— Collection	9 8 8
Contributions	25 7 1
Do., Juvenile	1 1 5
Do., Sunday School, Loddham	1 10 0
Do., for <i>Outfits</i>	1 2 6
Do., for <i>Africa</i>	0 10 2
Luton— Baptist Chapel— Contributions, for <i>Outfits</i>	18 3 6
Union Chapel— Contributions, for <i>Outfits</i>	6 3 9
Ridgmount	8 2 6
Sharnbrook— Collection	1 16 0
Contributions	3 9 3
Staghton— Reynolds, Mr., for <i>Jamaica Special Fund</i>	1 0
Stevenson— Collection	2 18 4
Contributions	2 17 2
Do., Sunday School, for <i>Dore</i>	0 11 6
Thurleigh— Collection	1 16 2
Contributions	2 19 0

BERKSHIRE.

Amshamstead— Collection, &c.	7 14 6
Reading, by Rev. J. Jackson— Contributions, for <i>Schools</i>	0 10 0
Do., for <i>Jamaica Special Fund</i>	0 15 0

BUCKINGHAMSHIRE.

Amersham— Proceeds of Lecture	4 14 6
Aylesbury, by Miss C.	1 10 0
Chesham— Proceeds of Lecture	1 16 9
Datchet— Collection	1 8 0
Fenny Stratford— Collection	1 10 0
Contributions	2 16 9
Friends at Independent Chapel, Bewickhill	0 11 3
Great Brickhill	3 1 0
High Wycombe— Collections	16 4 10
Contributions	22 16 0
Do., for <i>Calcutta Schools</i>	1 1 0
Missenden— Proceeds of Lecture	1 13 11
Olney— Contributions	2 1 6
Soer Green	1 12 6
Stony Stratford	6 0 0
Swanbourne	0 5 7
Weston Turville— Contributions, for <i>Jamaica Special Fund</i>	2 10 0

CAMBRIDGESHIRE.

Cambridge— Contributions, for <i>Female Education in India</i>	20 4 0
Do., for <i>Dore</i>	1 7 1

	£ s. d.		£ s. d.		£ s. d.
Gamlingay—		Dunmow—		Guernsey, balance	3 8 9
Collection	2 13 10	Collection	5 1 0	Parley—	
Contributions	8 13 4	Karl's Colne—		Contributions	1 2 1
Landbeach—		Collection	1 0 6	Portsea	2 13 8
Contributions, for <i>Dove</i>	0 18 0	Contributions	7 17 6	Contributions, <i>Sunday</i>	
CORNWALL.					
CORNWALL, on account,		East Mersea—		School, Meeting	
by Mr. Thos. Heynes	40 0 0	Collection	1 2 8	House Alley, for	
Falmouth—		Halstead—		<i>Dove</i>	1 0 0
Contributions, for <i>Out-</i>		Bentall, John, Esq. ...	3 0 0	Do., do., for <i>Ceylon</i>	
<i>Its</i>	0 10 6	Harlow—		School	8 0 0
Redruth—		Collection	8 11 0	Portsmouth, Portsea,	
Contributions, for <i>Out-</i>		Contributions	23 1 0	and Gosport Auxiliary,	
<i>Its</i>	1 19 0	Do., <i>Sunday School</i>	1 16 4	balance	26 16 10
Saltaah—		High Easter—		HEREFORDSHIRE.	
Collection	4 12 1	Collection	2 0 0	Fownhope—	
Contributions	1 13 0	Ilford, Turret Place—		Collection	0 11 6
DERBYSHIRE.		Contributions	6 19 6	Gosley—	
Derby—		Langham—		Collection, &c.	1 13 6
Contributions	2 3 4	Collection	12 16 6	Hereford—	
Swanwick	1 14 5	Contributions	16 13 10	Collection	5 0 0
DEVONSHIRE.		Do., <i>Sunday School</i>	0 10 2	Kington	3 2 3
Hatherleigh	1 2 6	Loughton—		Lays Hill—	
Kingsbridge—		Collection	8 2 6	Collection	0 8 4
Collection	5 0 1	Contributions	11 0 9	Collection	1 16 2
Do., <i>Malborough</i> ...	0 15 0	Old Sampford—		Contributions, for <i>Out-</i>	
Contributions	2 19 7	Collection	1 15 3	<i>Its</i>	1 1 0
Langtree District (moly-		Contributions	3 4 6	Leominster	1 12 0
ety)	10 8 8	Potter Street—		Peterchurch—	
Modbury	1 12 6	Collection	2 18 0	Collection	3 2 8
Plymouth	29 4 3	Contributions	2 12 6	Withington—	
DORSETSHIRE.		Do., do., for <i>Dove</i> ...	0 12 6	Collection	1 15 4
Bourton	3 1 0	Bayleigh—		HERTFORDSHIRE.	
Poole—		Collection	6 0 9	Berkhamstead—	
Contributions	7 0 0	Contributions	5 15 9	Baldwin, Mr. Joseph	1 8 0
Do., for <i>Translations</i>	2 0 0	Sible Hedingham—		Bishops' Stortford—	
Weymouth	20 10 0	Collection	1 9 0	Collection	3 10 1
Wimborne—		Tillingham—		Contributions	3 4 10
Contributions	1 10 0	Collection	1 0 0	Do., <i>Sunday School</i>	0 11 1
DURHAM.		Waltham Abbey—		Hertford—	
Bishop Auckland—		Collection	4 13 11	Collection	3 16 8
Collection	1 2 4	Contributions	4 19 9	Contributions, for	
Hamsterley—		Do., for <i>Native</i>		<i>African Schools</i>	6 2 6
Collection	2 2 0	<i>Teacher, Fernando</i>		Hitchin	43 2 0
Middleton Teesdale	1 10 0	<i>Po</i>	1 1 6	Friend, by Mrs. Dod-	
Monkwearmouth Shore—		GLOUCESTERSHIRE.		well, for <i>Native Girl,</i>	
Collection	0 15 0	Blakeney	6 14 8	<i>Estally</i>	4 0 0
Contributions	4 5 6	Contributions, <i>Sunday</i>		Contributions, for	
Sunderland—		School	2 14 2	<i>African Schools</i>	4 5 0
Hills, Mr. John	5 0 0	Bourton on the Water	21 3 8	Boyston	6 4 0
Wolsingham—		Cheltenham—		Sawbridgeworth—	
Collection	0 17 2	Collection	32 9 4	Collection	1 5 0
ESSEX.		Proceeds of Lecture ...	5 9 0	Tring—	
Burnham—		Contributions	50 14 0	Contributions, balance	7 18 1
Collection	3 10 8	Do., <i>Juvenile Society</i>	5 16 8	Ware—	
Contributions, for <i>Dove</i>	0 4 6			Collection	3 2 6
Colchester—				Contributions	0 4 4
Collection	17 6 2			Ditto, for <i>African</i>	
Contributions	20 3 5			Schools	1 0 0
Do., <i>Juvenile Society</i>	2 2 7			Watford, balance	59 11 10
Do., for <i>Dove</i>	6 16 0			HUNTINGDONSHIRE.	
Do., for <i>Schools</i>	0 10 0			Ramsey—	
Acknowledged before,				Contributions	13 5 5
and expenses	19 1 6			KENT.	
	27 16 9			Ashford	4 2 5
Blacklock, W., Esq. ...	100 0 0			Beams Green—	
				Collection	2 18 3
				Blackheath Road—	
				Proceeds of Lecture	4 4 3
				Young Friends, by	
				Rev. J. Russell	5 5 0
				Broadstairs	2 0 0
				Canterbury	27 5 4
				Contributions, for <i>Out-</i>	
				<i>Its</i>	1 19 6

s. d.		£ s. d.		s. d.	
Chatham, Providence		Ellingham—		NORTHUMBERLAND.	
Chapel	8 2 5	Collection	10 0 1	NORTH OF ENGLAND, by	
Acworth, Mr.	1 0 0	Fakenham—		Mr. H. Angus	39 18 8
Contributions, for		Collection	5 4 2	Ford Forge—	
Outfits	1 10 0	Contributions	12 14 8	Contributions, for	
Chatham, Zion Chapel—		Do, Sunday School	0 13 4	Africa	4 0 0
Contributions	1 8 0	Foulsham—		Newcastle on Tyne—	
Do, by Mrs. Steel	1 1 0	Collection	3 2 5	Tathill Stairs—	
Crayford	13 11 0	Contributions	35 8 9	Contributions	43 7 11
Gravesend—		Ingham—		Do, for Transla-	3 18 0
Contributions, by Mr.		Collection	7 15 3	NOTTINGHAMSHIRE.	
Mammary	0 4 6	Contributions	17 0 4	Nottingham—	
Malden, King Street		Do, Sunday School	0 8 3	Contributions, for Out-	
and Bethel, on ac-		Do, for Female Edu-		fits	6 18 6
count	38 0 0	cation	0 10 0	Syston—	
Contributions, by Mrs.		Kenninghall—		Contributions, by Mrs.	
Dobson, for Outfits	3 3 0	Contributions, for Out-		Wyde	2 10 0
Margate	32 11 2	fits	0 3 6	OXFORDSHIRE.	
Margate	88 3 6	Marham—		J. G. Oxon	5 0 0
Staplehurst—		Collection	1 7 1	Burford—	
Contributions, by Miss		Norwich—		Collection	0 11 6
R. Jull, for Outfits	1 10 0	Collection, Public		Contributions	0 18 2
Woolwich, balance	7 9 10	Meeting, St. Cle-		Milton—	
		ment's	14 16 0	Collection	2 4 6
LANCASHIRE.		Contributions, addi-		SHROPSHIRE.	
NORTH OF ENGLAND, by		tional, for Jama-		Shropshire, &c., by	
Rev. P. J. Saffery, bal-		ica Special Fund...	14 0 6	Rev. P. J. Saffery, on	
ance	161 11 8	Camplin, Mr., for		account	120 0 0
Ashton under Lyne—		Mrs. Knibb's School	4 0 0	Wellington—	
Juvenile Auxiliary	4 18 11	St. Clement's—		Collections	6 12 6
Back, Irwell Terrace—		Collection	6 3 0	Contributions	6 7 6
Juvenile Auxiliary,		Contributions	5 11 8	SOMERSETSHIRE.	
for Native Teacher,		Do, Sun. School	6 12 6	Bampton—	
Africa	40 0 0	Orford Hill—		Collection	1 10 11
Chewton—		Collection	11 1 0	Bath—	
Collection	3 8 10	Contributions	1 0 0	York Street—	
Contributions	2 11 6	St. Mary's—		Collections	8 5 5
Do, Sunday School,		Collection	20 4 4	Contributions	21 16 9
for Dove	1 0 10	Contributions	60 1 6	Do, Juvenile As-	
Liverpool, on account	80 0 0	Do, Juvenile As-		sociation	18 16 6
Contributions, by Miss		Do, Sun. School	3 6 6	Do, Sun. School,	
Lyons, for Putna	4 0 0	Do, for Dove	1 2 0	Tiverton Chapel	0 15 5
Do, Pleasant St.,		Do, for Africa	2 1 0	Do, for Africa	2 12 0
for Outfits	2 2 0	Swadham—		Legacy of the late	
Do, Myrtle Street,		Collections	5 15 2	Joseph Pearson,	
for do	1 9 2	Contributions	5 14 0	Esq., by Mr. J.	
Manchester	70 10 6	Do, for Jericho		Pearson	19 10 0
Wigan—		School	0 5 0	Somerset Street—	
Sunday School	0 5 0	Do, for Dove	0 5 0	Collections	4 10 0
		Do, Sunday School,		Contributions	15 15 6
		for do	0 19 0	Do, Sun. School	2 1 9
		Worstead—		Do, for Outfits	1 0 4
		Collection	5 16 6	Boroughbridge—	
		Contributions	7 0 0	Collection	1 0 0
		Yarmouth—		Contributions	1 0 6
		Collection	3 11 0	Do, for Outfits	1 1 6
		Contributions	8 16 2	Proceeds of Lecture	1 17 8
		Do, Sunday School	0 9 6	Bradinch—	
			264 11 11	Collection	1 14 6
		Acknowledged before		Contributions	4 8 6
		and expenses	252 1 8	Bridgewater—	
			118 10 3	Proceeds of Lecture	5 17 9
				Bristol—	
				King, Messrs. B. and	
				W., for Africa	31 10 0
				Contributions, by J.	
				T. Probyn, for Dove	0 12 1
				Do, by Miss E.	
				Sherring, for Pat-	
				na	2 10 0

	£ s. d.		£ s. d.		£ s. d.
Chard—		WILTSHIRE.		Scarborough—	
Collection	5 0 0	Chippenham—		Collections	29 10 11
Contributions	4 11 0	Contributions, by Mr.		Contributions	23 17 11
Do., Sunday School	0 10 0	D. Rawlings, for		Do., for <i>Outfits</i> ..	1 5 0
Collumpton—		<i>Outfits</i>	8 1 3	Do., for <i>Dort</i> ..	1 12 6
Collection	1 10 0	Westbury Leigh—		Do., Sun. School	0 13 2
Contributions	3 0 0	Collection	3 17 6		112 13 6
Do., Sunday School	0 16 1	Sunday School	4 6 7	Acknowledged before	
Crewkerne—				and expenses	84 13 11
Collection	3 0 10	WOMCESTERSHIRE.			87 19 7
Hatch—		Bromsgrove—		Oxenhope—	
Collection	0 13 8	Collection	3 11 1	Contributions, for <i>Out-</i>	
Hemyock—		Contributions	5 11 4	<i>fits</i>	0 10 0
Collection	1 2 6	Kidderminster—		Sheffield—	
Contributions, for <i>Dort</i>	1 0 0	Contributions, by Miss		Collections	4 8 0
Honiton—		C. Hiles	3 14 0	Rotherham	4 12 0
Collection	0 18 10	Do., for <i>Africa</i>	1 16 8	Portmahon	4 12 0
Contributions	0 16 11			Townhead Street ..	12 6 11
Do., Sunday School	1 9 10	YORKSHIRE.		Do., United Com-	
Iale Abbots—		North of England, by		munion	4 6 11
Collection	1 3 0	Rev. P. J. Saffery	50 0 0	Public Meeting	7 6 3
Lympley Stoke—		Barnoldswick—		Contributions	17 2 9
Collection	1 5 0	Collection	2 0 0	Do., Juvenile and	
Contribution	0 10 0	Bradford—		Sunday School ..	4 1 8
Minehead—		Contributions	30 4 0	Shipley—	
Collection	4 2 3	Do., for <i>Schools</i> ..	1 10 0	Proceeds of Lecture	2 0 0
Contributions	9 18 12	Sign Chapel	2 0 0		
Do., for <i>Africa</i> ..	1 6 0	Proceeds of Lecture	2 0 0	NORTH WALES.	
Mestaste—		Cowling Hill—		ANGLESEA.	
Collections, 1844-5 ..	4 11 0	Collection	1 11 10	Amlwch	5 1 0
Contributions, do ..	6 13 3	Walton, Rev. N.	1 0 0	Llanfachreth	1 9 3
Do., Sunday School	1 3 10	Earby—			
Norton St. Philip—		Collection	1 0 0	CARMARTHENSHIRE.	
Contributions, for <i>Out-</i>		Halfax—		Bangor	9 19 4
<i>fits</i>	0 10 0	Contributions, for <i>Out-</i>		Llandudno	4 9 0
Saint Hill—		<i>fits</i>	3 3 6	Nevin	2 0 0
Collection	1 3 0	Hobden Bridge—		Port Madoc	9 17 9
Taunton—		Contributions, for <i>Dort</i>		Pwllheli, &c.	28 12 4
Collection	10 10 6	(additional)	1 0 0		
Contributions	14 5 8	Hull and Beverley—		DENBIGHSHIRE.	
Do., Sunday School,		Beverley—		Llansaintffraid	6 10 0
by Mr. Tring	0 7 0	Collection	8 16 0	Llanallym	0 10 6
Upottery—		Hull—			
Collection	2 16 0	Collections		SOUTH WALES.	
Wellington—		Public Meeting	20 0 0	SOUTH WALES, on ac-	
Collection	6 13 11	George Street	17 16 1	count, by Rev. B. Price	60 0 0
Contributions	6 17 0	Salthouse Lane	11 8 1		
Witnall—		Juvenile Societies—		CARDIGANSHIRE.	
Proceeds of Lecture	2 3 1	Salthouse Lane	7 12 6	Penyparc	6 2 4
		George Street	3 15 4	Verwig	1 14 4
STAFFORDSHIRE.					
Burton on Trent—		Acknowledged before		CARMARTHENSHIRE.	
Contributions, by Mrs.		and expenses	65 19 0	Carmarthen, on account	15 10 0
Radfern	1 4 3			Llanelli, &c.	1 14 0
Hanley—					
Collection	4 1 0	Long Preston—		GLAMORGANSHIRE.	
Contributions	8 14 0	Collection	4 3 4	Clydach, Bethany	11 10 0
Tamworth—				Neath	1 11 3
Collection	1 10 0	NORTH DEVON AUXILIARY—		Sunday School	1 11 3
Wednesbury—		Burlington—			
Contributions	1 10 0	Collection	13 5 7	MONMOUTHSHIRE.	
		Contributions	5 14 10	Hengoed	4 13 0
SUFFOLK.		Driffield—			
Eye—		Collection	6 2 6	PENBROKESHIRE.	
Contributions, for <i>Out-</i>		Contributions	1 7 5	Fishguard—	
<i>fits</i>	1 16 0	Hunmanby—		Collections, 1844-5 ..	4 13 9
Ipwich, Turret Green—		Collection	3 1 8	Contributions, do ..	2 16 8
Collection	9 0 0	Contributions	7 6 4	Glandhyd	0 14 10
Contributions	8 4 0	Kilham—		Jabes	4 8 0
Do., for <i>Dort</i>	1 11 0	Collection	3 0 5	St. Dognel—	
		Juvenile Tea Meet-		Contributions, for <i>Mon-</i>	
STASKE.		ing	4 0 4	<i>lairs</i>	1 0 0
Chichester—		Contributions	3 5 3		
Orchard Mr.	1 1 0	Malton—			
		Collection	2 1 6		
WARWICKSHIRE.		Contributions	6 9 0		
Covertry—					
Proceeds of Lecture	3 7 8				
Leamington	34 13 0				

SCOTLAND. £ s. d.		
Abercree—		
Contributions, for Out- lets	2	5 8
Aberdeen—		
Contributions, for Out- lets	0	12 0
Bonnyrig	1	0 0
Bowmore—		
Contributions, for Out- lets	1	15 0
Edinburgh, balance	1	15 11
Baptist Church, Minto House, for Transla- tions	7	0 0
Elgin—		
Contributions (moiey)	6	10 0
Do., for Outlets	1	10 0
Glasgow—		
Contributions, for Translations	4	0 0

£ s. d.		
Westray	3	0 0
Friend, far north	5	0 0

IRELAND.

Dublin—		
Contributions at Monthly Missionary Prayer Meetings ...	6	6 1
Thurles—		
Friend	0	10 0

FOREIGN.

AFRICA.		
Fernando Po—		
Contributions, for Chapel	217	19 5

AMERICA. £ s. d.		
Montreal, St. Helen's Street— Contributions at Prayer Meeting	5	0 6

ASIA.

UPPER INDIA	2	10 6
Benares	70	0 2
Calcutta	258	6 0
Chunar	60	0 0
Colombo, &c.	180	0 0
Sewry	5	0 0

JAMAICA.

Westmoreland—		
St. Vickers, B., Esq.	1	0 0

Received during the month of April, 1846.

ANNUAL COLLECTIONS IN LONDON
AND ITS VICINITY.

£ s. d.		
Annual Meeting at Exeter Hall	137	7 4
Do., at Finsbury Chap- el	23	4 5
Do., for Juvenile As- sociations, at John Street and New Park Street	4	9 4
Annual Sermon at Sur- rey Chapel	23	2 6
Do., at Poultry Chapel	25	0 7

Als Street, Little	9	8 9
Chelsea, Paradise Chapel	15	0 0
Camberland Street, Cur- tain Road	4	7 0
Eldon Street	4	0 8
Hatcham	2	3 1
Hind, Turret Place	4	7 6
Islington Green	17	16 9
Kennington, Charles St.	5	10 2
Peckham	3	13 0
Ragat St., Lambeth ...	22	0 0
Rensley Street	4	19 0
Shoreditch, Providence Chapel	6	2 0
Spencer Place	4	14 2
Stepney, College Chapel	3	3 10
Tottenham	13	12 6

Annual Subscriptions.

Giles, Edward, Esq.	1	1 0
Goldsmith, Mrs.	2	2 0
Hume, Mrs., by C. S.		
Toswell, Esq.	1	1 0
Huntley, Miss, Bow	1	1 0
Payne, Mrs., Leatherhead	1	1 0
Bogues, Mr., Camberwell	2	0 0
East, Miss, Stoke New- ington	1	1 0
Taylor, Mrs., Whet- stone	1	0 0
Tomkins, Rev. S.	1	0 0
Toswell, C. S., Esq.	5	5 0

Donations.

Allingham, Mr. John, Walworth	5	0 0
Barker, Mr. W., Isling- ton	5	0 0
Bower, Misses A. and H., for China	5	0 0

£ s. d.		
Boyce, Rev. Thomas, Executors of the late Burdett, Master, Col- lected by	100	0 0
Burke, C., Esq.	0	12 8
C. B. M., as his own Executor	5	0 0
Denham, Mrs.	150	0 0
Dixon, R. S., Esq.	0	5 0
Hatchard, J. G., Esq. ...	5	5 0
Do., for Drbt	5	5 0
Heffer, S., Leatherhead, for Oracabessa School	0	12 0
Hepburn, Mr. J., South- wark, for Jamaica Special Fund	10	0 0
Lowe, George, Esq.	5	0 0
Mariborough, Mrs., for China	5	0 0
Nash, W. W., Esq., and Mrs. Nash	20	0 0
Phillips, J. L., Esq., Melkham	10	0 0
Smith, Margaret, Cow- ley	0	6 0
Sutton, Mr., box by	1	4 7
Thornton, Mrs., box by	1	1 4
Tritton, Joseph, Esq. ...	50	0 0
Williams, T., Esq., Cow- ley	10	0 0
Wilson, Mrs. J. Broadley	20	0 0

Legacies.

Ellis, Peter, Esq., late of Hackney	19	19 0
Keylock, Mrs. M., late of Bristol	19	19 0

LONDON AUXILIARIES.

Alle Street, Little— Sunday School	1	7 0
Battersea—		
Blackmore, W., Esq., A.S.	5	0 0
Bethnal Green—		
Proceeds of Lecture (moiey)	1	11 6
Bow—		
Contributions, by —		
Brazier	0	5 0
Chelsea—		
Contributions, by Miss Taylor, for Outlets	0	10 0
Do., Juvenile	5	0 0
Devonshire Square, bal- ance	5	5 2

£ s. d.		
Edison Street—		
Contributions, by A. Jones	0	14 7
Maze Pond—		
Ladies, by Mrs. Haigh- ton, for Ceylon Native Girls' School	10	0 0
Meard's Court	1	4 8
Peckham—		
Contributions, by Master Jackman ...	0	7 0
Walworth, Lion Street	32	0 0

BEDFORDSHIRE.

Bedford, Old Meeting—		
Contributions (moiey)	36	8 0
Blunham—		
Contributions, for Dove	0	17 6
Dunstable—		
Collections	15	6 3
Contributions	12	11 8

BUCKINGHAMSHIRE.

Waddesdon Hill—		
Collection	2	0 0
Contributions, for Dove	0	4 0

CAMBRIDGESHIRE.

Hornings—		
Saunders, Mr. W.	5	0 0
Wisbeach—		
Dawbarn, T., Esq.	1	0 0

DEVONSHIRE.

Plymouth, How Street— Sunday School, for Dove	0	14 2
Tiverton—		
Collection	6	18 11
Contributions	14	8 7

DORSETSHIRE.

Bourton—		
Collection	3	1 0
Weymouth—		
Collections	7	10 0
Contributions	8	12 10
Do., Sunday School	4	7 2

DURHAM.

Sunderland—		
Hills, Mr.	5	0 0

ESSEX.	£ s. d.	SOMERSETSHIRE.	£ s. d.	Huddersfield—
Braintree—		Bristol—		Willet, R. Esq.
Collections.....	30 0 6	Charlton, Jas. Esq.,		Shipley—
Contributions	3 14 9	for African Schools	5 0 0	Contributions, for
Do., for Dove	1 0 0	Frome, &c.....	63 16 4	phaz, Mercy
Challis, Mr. W., Writ-		Street—		Patna
tle	1 0 0	Sunday Scholars, for		
Dowson, Mr. Jos. do.	1 0 0	Dove	0 9 0	
GLOUCESTERSHIRE.		SUSSEX.		SOUTH W.
Cirencester—		Brighton—		CARMARTHEN
Darkin, Rev. C.....	2 0 0	Ivory, Mr., for Trans-		Penrhilwgoch—
Cutadon	1 10 0	lations.....	10 0 0	Collection
HAMPSHIRE.		WARWICKSHIRE.		Saron—
Andover—		Alcester—		Collection
Contributions, for Out-		Contributions	1 2 5	Thomas, Rev. B.
lets	0 8 0	Do., for Outlets	0 7 7	—
Ashley—		Birmingham—		SCOTLAND.
Sunday School, for		Bond Street Anti-		Auchencraigh—
Dove	0 17 0	Slavery Society, for		Collection
Newport—		Rev. J. Clarke's		Castle Douglas—
Wavell, R. M., Esq.,		Schools.....	3 0 0	Collection, Relief
M.D., for Jamaica		Coventry—		Dumfries
Special Fund.....	5 0 0	Booth, Mr., by Rev.		Collections—
KENT.		W. Upton	1 0 0	Public Meeting
Footsray—		Leamington—		Congregational
Contributions	2 7 0	Contributions, for Dove	1 4 0	Free Church
Gravesend, Zion Chapel—		WILTSHIRE.		Contribution,
Collection	7 2 7	Charford—		Samson
Staplehurst—		Contributions, for Out-		Edinburgh, Duncan
Contributions	6 10 0	lets	1 10 0	Chapel, Newington
LANCASHIRE.		Devises	97 9 0	Contributions
Cloughfold—		Melksham—		Do., for Dove
Contributions, for Dove	1 0 0	Powell, Mrs., for Schools	1 0 0	Gatehouse—
Goodshaw	0 12 0	Penknapp.....	6 0 0	Collection, Free
Sadden—		WORCESTERSHIRE.		Girvan—
Foster, George, Esq.,		Bewdley	1 7 9	Collection, Seces
A.S.....	100 0 0	YORKSHIRE.		Church
NORFOLK.		Bedale—		Glasgow—
Downham—		Atty, Mr. J. W...A.S.	1 1 0	Bible Class, by
Sunday School	0 16 4	Bradford—		J. Paterson, for
Yarmouth—		Stead, Mr.	5 0 0	Newton Stewart—
Sunday School, for		Calverley, Woodhall Hills—		Collection
Dove	0 3 0	Collection	1 5 0	Perth—
SHROPSHIRE.		Farley—		Ladies' Society,
Smallbeach—		Contributions, for Debt	9 9 4	Female Education
Contributions, for Dove	0 10 0	Do., Sunday School,	1 8 2	India
		for Dove		Contributions, for

Subscriptions and Donations in aid of the Baptist Missionary Society will be received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: or can also be paid in at the Bank of England, to the credit of W. B. Gurney in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE ANNUAL MEETING.

THE Thirty-second Annual Meeting of the subscribers and friends of this institution was held at Finsbury Chapel on Tuesday evening, April 28th. J. L. PHILLIPS, Esq., in the chair.

The proceedings were commenced by praise, after which the Rev. J. H. HINTON engaged in prayer.

The CHAIRMAN then rose and said : It is desirable to have these anniversary meetings, in order that we may reflect upon the principles upon which these societies are founded, whose claims we meet to advocate. We have met this night to consider the claims of the Baptist Irish Society and its principles. As we have received the gospel in its purity ourselves, so we are called upon to communicate it to others, and we therefore send it to the sister island of Ireland. When we speak of Ireland, it calls forth all the kindest and fondest affections of our hearts. We feel that she has been an oppressed nation ; that while she has been nominally under the government of England, both in her spiritual and secular concerns, she has been awfully neglected ; and it becomes us, in however humble a way, and however small a degree, to rectify those great evils with which she has been visited. With regard to her spiritual condition, it is well known that the Episcopal Church of England in Ireland, for a course of centuries, did little or nothing. I believe, of late years, there has been a great revival of religion among them ; but still, whilst that Episcopalian Church was doing nothing, or worse than nothing, the Roman Catholic priests were identifying themselves with the people of Ireland, were entering into their cottages and gaining an ascendancy over their minds, which it is extremely difficult to remove. I think we should do well to imitate the Roman Catholics in one point of view ; I mean, in their zeal. If we were equally zealous to propagate what we believe to be the pure principles of the gospel, God would not withhold his blessing, and we should have great success. Let us endeavour to do this, and to begin it this night. I trust, that this night it will be seen that we are in earnest to do something for their temporal distress. It is well known that the government has given the landlords in Ireland a power equal to landlords in England ; but they have forgotten to give the poor equal rights ; and it will only be when they confer them, that we can expect them to be free and happy. I am one of those who think that, badly as the Poor-law has been administered, the law itself is a

great blessing ; and I wish that there was a similar one for Ireland. I do not wonder that they are driven to desperation, when they see the houses of their forefathers pulled to the ground, and they are told to go where they please. It is a sad thing that we should have so to speak of this part of the British empire : but so it is, and I think it will be well if we show this night, by a separate subscription, which I understand from the Treasurer has already been opened, that something is to be done by the Christians of England for the poor Christians in Ireland. It is for the scripture readers, the missionaries, and those who form a part of our Christian body, that I now appeal. I trust that we shall give according to the ability with which God has furnished us, remembering that we shall have to give account to God at the last day of the trust reposed in our hands.

The Rev. F. TRESTRAIL, the Secretary, then read the Report, which stated that the Committee had arrived at a deliberate conviction that the prospects of the Society were more encouraging now than they were at the last annual meeting, and its usefulness was decided and apparent. The Report then presented brief but faithful statements which the several agents had forwarded of their respective labours, from which it appeared that many Roman Catholics were desirous of hearing the Word, and were very anxious to procure Bibles. The schools were in a very satisfactory state ; and there had been several additions made to the Churches during the year. The Committee had made every effort to augment the Society's income, and to diminish its home expenditure. That had been in some measure accomplished. It was a fact worthy of notice, that in those districts where this Society and kindred institutions had carried on their operations, those dreadful outrages which prevailed in many parts of Ireland were scarcely known. The Society had not only done much to promote social order, but it had made a deeper impression than was generally admitted on that corruption of Christianity which had for so many ages cast its blighting influence on the Irish mind.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society, during the year, amounted to £4,065 6s. 3d. ; the expenditure—including a sum of £1,904 10s., balance against the Society last year—to £5,063 3s. 9d. ; leaving, therefore, a balance against the Society now of £997 17s. 6d.

Rev. T. POTTINGER rose to move :—

"That the Report, an abstract of which has now been read, be received and adopted, and circulated under the direction of the Committee; and this meeting rejoices to see in it evidences of success, sufficient to justify the hope that the Churches throughout the land will liberally respond to an earnest appeal made to them for continued and increased support, and would also devoutly acknowledge the Divine goodness in rendering the agency of the Society the means of so much usefulness in Ireland."

This is the thirty-second anniversary of the Baptist Irish Society. If any friends have the earliest Reports, they will find that in the year 1815, in the month of June, in London, the first annual meeting was held, and all the speakers at that meeting, except two, are dead and gone to glory. Ryland, Steadman, Saffery, Birt, Palmer, Fisher, Newman, Dyer, Ivimey, and Butterworth, who was the chairman, are all gone. Lister, of Liverpool, and Cox, of Hackney—honoured brethren—survive. This Society began, like the foreign missions, in faith. They stated, in their first Report, that they had no funds, no friends, no prospect of co-operation in Ireland; yet they began, and acted upon the motto of the immortal Carey, "Attempt great things for God; expect great things from him." The fathers, whose names I have just mentioned, left this Society to us as a bequest, with a solemn charge never to forget, never to disregard the wants and woes of Ireland. Their bright example, their prayers, their wishes, their dying commands, cannot be forgotten by us, and will operate upon every enlightened, benevolent, and Christian mind, as incentives to be steadfast, immovable, always abounding in this good work. In some measure their mantle has fallen upon brethren around me; and the good work they began in faith, in patience, in love, and with a single eye to the Divine glory, has been continued for thirty-two years, and shall be continued through the length and breadth of that much-loved but down-trodden country, till pure and undefiled religion shall prevail. When I have thought of the seven or eight millions across the channel—when I have read their history, thought of their superstition, of religious wants, of their national characteristics, and remembered that Protestantism has been present to them in her most repulsive forms, I have been as a man who has felt the question repeated, "Son of man, can these bones live?" What are the facts of the case? Three centuries have passed away since what is called Protestantism was forced upon that nation; and the subsequent progress of that cause may be traced in the groans, and tears, and wrongs of that injured people. Ireland will never be converted to pure and ancient Christianity by compulsion. Had Christianity been presented to the minds of the Irish people, from the first, as a religion of love, of charity, of benevolence, of truth, a religion from heaven;—had the weapons of their warfare not been carnal, they would have been "mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" so that what is now morally a waste-howling

wilderness would have been as the garden of the Lord; and instead of being a people kept in bondage to priestly tutors and governors, there would have been these millions of enlightened, warm-hearted, energetic, devoted, zealous Christians to carry on the triumphs of the Redeemer. This Society professes to convert our Irish fellow-subjects by the doctrines of the Cross. Doubtless much might be done to improve their condition by legislation, by wise and equal laws, by education founded on sound principles, by finding them employment, and endeavouring to improve their social condition; but the evil lies much deeper than this—the cause is beyond the reach of such measures as these. Nothing but the blood of Christ and the truth as it is in Jesus can effect a cure. And this is the remedy which the Baptist Irish Society proposes to meet the maladies of that deeply-interesting and deeply-injured people. Ireland needs the cross, not the crucifix; the mediation of our great High Priest, not the mediation of sinful and erring men; she must be taught to hear the Bible, not to hear the Church; she needs Christianity, not Protestantism nor Catholicism;—she needs churches—*independent, voluntary churches*—the centres of light and life, and freedom, and truth, and happiness; not one vast hierarchy, whose centres are at Rome and Canterbury, but whose circumference is at the ends of the earth. And this we propose for Ireland. For thirty-two years the Committee and the missionaries have acted on this principle, and they will continue to act upon it as long as you sustain them by your contributions and prayers. Hence, the Spirit of God has crowned them with success. You have heard to-night, from the Report, that sinners have been converted, believers have been baptized, churches have been formed, schools have been established, Bibles and tracts have been circulated to a very great extent, the Word of God has had free course and been glorified; but to carry on the work, to continue it, to increase it to an extent commensurate with the wants of that beautiful country, we must have ample funds, more missionaries, additional schools, chapels in the large towns and cities of Ireland; we must have the prayers, the sympathies, the contributions of the English churches; we must have showers of Divine grace from heaven, coming down to turn the wilderness into a fruitful field, and the fruitful field into a forest. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then the little stone cut out of the mountain without hands shall roll onward, impelled by no physical agency, till coming into collision with the image set up, it shall dash it to pieces, making it as the chaff of the summer threshing-floor; and over the downfall of this vast system of priestcraft and domination, there shall be songs in heaven, and a response on earth, "Babylon the Great is fallen, is fallen!"

The Rev. I. WYKE. I have, at the request of the Secretary, taken the place of Dr. Price,

whose illness prevents him being present and addressing you on this occasion. I have read, and listened with great interest to the Report which has just been read in your hearing, and to which, I doubt not, you have all listened with high satisfaction. That Report is marked by its successes and reverses; events over which we have abundant cause to rejoice, and some events that are calculated to awaken feelings of regret. But, amid all the vicissitudes that mark our honest exertions, it is our happiness that we can rely on the God of eternal truth, conscious that he will carry on and consummate his high design of love and mercy. Allusion has been made to the condition of the sister island, and I would suggest to them the propriety of turning their eyes upon the moral and spiritual condition of Ireland. There are three great forms through which professedly religious instruction is given. The first is that of Popery; but I cannot forget that the period is on record in history when Protestantism predominated in that island, or doctrines somewhat kindred to those that we now designate by that term; and I hope it is the earnest pledge that a sacred hostility will again be originated in that country against the Man of Sin. It was our unhappiness to rivet the yoke of Popery on that isle; be it our honour, our aim, and our dignity, to endeavour to set it free therefrom. We are quite sure, from a religion that has scarcely anything in it but sacramental efficacy, ceremonies, and superstitions,—a religion that begins with baptismal regeneration, and ends with extreme unction, and all the filling up like the beginning and the end,—we are quite conscious that from that we can have but very little to expect. Then, when I think of the religious establishment termed Protestantism in that country, it is that word "Established" which makes me contemplate its existence with grief. Were it simple Episcopacy, unconnected with the state, then should I expect and believe that it would accomplish great good; but, situated as it is, its moral energies hindered and prevented by the alliance into which most unhappily it has entered, I cannot anticipate from it a high amount of moral and spiritual benefit. I cannot forget, nor can Ireland forget, that when she contemplates that church she is reminded of the expression of the Lord, "I hate robbery for burnt-offering." Protestantism has been presented to that land with the glitter of the sword, and the genius of Christianity says to all such systems, "Put up thy sword into thy scabbard," for "whatsoever," as well as "whosoever, taketh the sword shall perish by the sword." I have no hope for Ireland from the established church of that country; while, at the same time, be it understood, I honour the holy zeal of that portion of clergymen who endeavour to diffuse the unsearchable riches of our Lord and Saviour Christ. Then the third great form of religious instruction in that isle is Presbyterianism, weakened to paralysis by Governmental endowment. For I cannot but feel that, whatever name a church may give itself, yet, that when it enters into an alliance with the state, there is embodied in its constitution the essential principle of decay;—and I blush, I mourn, when I think that there are among us men that seem to delight in

the scarlet stripes of the Man of Sin, and would put the livery of degradation and servility on our shoulders. I hope the day is not far distant when we shall, to a man, renounce that contemptible badge of servility, the sum of 1,500*l.*, which, according to whispers of rumour, is not always divided among the unfortunate and the unhappy. And what is the consequence? In Ireland, unhappily, Christianity has not made a triumphant progress. With regard to the former of the two systems of Protestantism, the vital doctrines of the cross have settled down into the rigidity of a lifeless orthodoxy, embodied and perpetuated in creeds and canons; while, in the other, the parties have buried their dead out of their sight, and committed to the cold sepulchre of a Socinianized incredulity, the very form of godliness. We cannot expect Ireland's regeneration from sources of this kind; and it is for this Society and societies of a kindred species, that are voluntary in their foundations, to endeavour to diffuse the everlasting gospel of the Son of God. I feel that the agency that is employed by this Society is admirably suited to meet the existing wants of the various parties in Ireland. It begins with the youthful mind, and endeavours to pour over it the sacred treasures of eternal truth; and with what satisfaction did I learn from this Report, that, in the schools, no less than 2,007 chapters of God's word were committed to memory! What a precious, what a glorious, treasure has been laid up in those immortal minds! This Society passes from the children to the population, and sends among them the readers of scripture, for the most part, Irishmen, having the warm hearts and generous sympathies of the sister island; and some of them have been emancipated from the yoke of Roman Catholicism themselves. Those who have escaped the snare of the fowler, are best fitted to disentangle the hearts of others from his net. Much good that has never come to light, and never will till that great day for which all other days were made, has been done by such societies as this. Then the Society contemplates large towns, endeavouring to sustain men, situated in such spheres, to make known to the population the tidings of eternal mercy. It calls us to conquer by planting churches in the sister island. In that way, I believe, we are accomplishing great good; and, I believe, if the Society will persevere to a great extent in this most useful and desirable part of their labour, they will be successors of the apostles; for this was the line of conduct the apostles themselves almost invariably pursued. But there is a third consideration to which I would direct your attention. I feel that isle is the battle-field where the great struggle, with reference to the question of questions—an ecclesiastical establishment—will be fought. I cannot help thinking the adversaries of voluntary religion have not forgotten, that the men, who should be our most vigorous allies, have most unfortunately consented to wear the golden fetters of the state; and in recent struggles, those of them that did fight, fought as men in chains. From their co-operation I feel we have not much to hope. This audience do not flatter themselves that the Maynooth grant is the termination of that policy that has begun it. I feel that it is

but the beginning of sorrows, or of attempted sorrows; and as to the question, whether, if the Government should fairly, out and out, endeavour to endow the priesthood of Ireland, they will accept the endowment, it is very possible they may say "No;" but, at the same time, I feel quite assured that "No," like the same monosyllable in matters more tender, will be capable of a very different interpretation. Nor will I allow myself to ask whether—if such endowment should ever be proposed and carried—they might not inflict the greatest possible mischief upon Popery itself? They possibly might. I am not quite sure of that. I rather doubt it; but if I could be made sensible that if this endowment were granted, thereby the greatest injury would accrue to Popery, yet I could not be a party to these grants. Unless we may do evil that good may come from it, we can never contemplate such movements but with the indignation of Englishmen and Christians. Now I would urge upon this audience the propriety of exerting themselves immediately, and strenuously on behalf of the sister isle; because that will be the ground on which this great struggle will take place, and every convert to genuine Protestantism and to Christianity, to lofty Christian principles, is a trophy gained, is a soldier of divine truth, and will throw a difficulty, however slight it may be considered, in the way of the accomplishment of the purpose in view. I will only occupy your attention further by saying, that the encouragements the Report put before us are of such an order that they bid us thank God and take courage; they bid us go on as we have done, conquering and to conquer, again and again. I do reflect with great delight upon the diffusion of the Temperance principle in Ireland. Though I do not pledge myself to the validity of all the arguments that are brought forward in that cause, yet I contemplate with delight the advance of that principle in our sister isle. I do hope that multitudes, the demon of inebriation being cast out, will be found clothed, and sitting in their right mind. I do contemplate with satisfaction, the spread of intelligence in that isle. I see, during the latter period of their history a great struggle, on the political merits of which I say nothing. In conducting that struggle, you have had recourse to moral power. The power of the gospel is moral; and in that respect, the instrumentalities we employ are similar; and, methinks, they will be prepared to examine the claims of religion, on behalf of which we say, all the power of its compulsion is moral power—the power of motion, the power of the Spirit of God; and when I see that the inhabitants listen with attention, that the influence of the Society has been subservient to the production of social order, why, it has only done what the gospel has ever done. Where the gospel has been in operation it has thrown the hues of health over the countenances of society, because it has thrown balm upon the disease that rankled at the heart. And when I think that the devotees of superstition have been enlightened, that immortal spirits have been reclaimed, have been brought to our Lord Jesus Christ, have come to the blood of sprinkling, to the Mediator of the New Covenant—and when I look forward and hail the day, in imagination,

when that period adverted to shall be realized, and when there shall be no tithes, no unworthy struggles, but pure and genuine Christianity shall diffuse its influence throughout the isle—then, for the continent of Europe, and for the world, do I anticipate high and holy triumphs. When the sons of Erin shall be enlisted beneath the banner of salvation, and with their generous hearts shall seek to make known "the glorious gospel of the blessed God," then shall we say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace; that bringeth tidings of good, and publisheth salvation; that saith unto Zion, Thy God reigneth!" The Lord hasten it in his day! Pray for the Society; sustain it by your liberal benefactions; and show that you have a heart to commiserate that much-wronged country; and that you are, as Christians, grateful to God that you are disposed cordially to disseminate the truth.

The resolution was then put and carried.

The Rev. C. J. MIDDLEDITCH, of Frome, rose to move—

"That this meeting deeply sympathizes with the suffering poor of Ireland; and having in remembrance the beneficial influence of the help afforded in former times, would earnestly recommend that a similar expression be now given to the solicitude felt for the welfare of the Irish people. And this meeting further regrets to learn that, owing to the want of pecuniary means, the Committee have been obliged to turn a deaf ear to loud calls for a larger supply of the bread of life, and to decline offers of service from persons qualified to be either missionaries, schoolmasters, or readers, and would therefore entreat, on behalf of the Society, more earnest, belling prayer to Almighty God, and more liberal contributions from the friends of the Redeemer."

I have very much pleasure in submitting this resolution to the meeting, because I think it is most perfectly in keeping with the spirit of the Society itself—the spirit of kindness and sympathy. I would rather have to submit this resolution to your adoption than have to move the first reading of the Irish Coercion Bill. Of one thing I am well assured, that the Irish people, as many as shall hear it, will be more glad to receive this resolution from the present meeting than that Bill from the honourable house. We are often reminded that Ireland has become an almost universal topic. As religious men we cannot be unobservant of the religious aspect presented in that land. You have heard this evening that Ireland is to be the field on which the battle of Establishments is to be fought. Those who are the advocates of English Establishments look with interest upon this question, because they feel that if the church of Ireland is not safe, their own is in danger; and that, as the first blow will be struck at the latter, so long as that church remains, no blow will be struck at Establishments in our own country. Some would look at this as being the direst of all woes, and others as the harbingers of the greatest good. The treatment which that country has received, has been frequently the subject of remark. You have heard Ireland spoken of as our sister; but an observer, watching the treatment she has received from the hands of England, might have supposed that she was a slave, a foe, an alien; but he never would have said that she was

treated so kindly, that she could be nothing less than a sister. We have often heard of the beauty and fertility of that land. The poet has sung of it; travellers have described it; would we could say the inhabitants have enjoyed it. But there we have found, that while every prospect and place is lovely, man alone is vile. We are not to forget the debt of gratitude we owe to that nation. Let us remember, that some of the most distinguished men of whom England is wont to boast, came forth from the glens or valleys of Ireland. We would not rejoice in the devastating influence of war; but it is no wonder that an Irishman should say, Who goes and fights your battles? Has not Irish blood been made to flow in your behalf; and has not Ireland, then, a claim upon your sympathies and kindness in return? We are very likely to be mistaken, on account of the present condition of that land, in the estimate we form of that people. There was a time when Ireland was the centre of civilization and learning in Europe, and the most illustrious families were wont to send their sons thither that they might receive instruction that could be obtained in no other country. One of the best, and the most distinguished sovereigns of England, one whose reign marked the commencement of better days for his country, received in Ireland the instruction that enabled him to diffuse the light that so much conduces to England's good. I have no sympathy with a spirit that would degrade the Irish character. In my mind the Irishman appears as one of the noblest of nature's family. True he is a man of passion, but that fits him for ardent friendship as well as for deeds of cruelty and blood. He is sanguine, but that is no reason why he should be sanguinary. Let us go into his cabin; there we shall find that the heart of the father can beat with paternal feeling, the heart of a brother can be made to glow with every fraternal affection, and in their homes, homely though they be, there are graces to be discerned which would irradiate the cabinet—would constitute the glory of a throne, or the honour of a palace. But in proportion to the estimate we entertain of the national worth of the Irish character, so must we all regret that they should be so much under the influence of papal error; in proportion to the estimate we form of their worth, so must we sorrow that they should have been brought under principles by which they became so fettered. But let us remember that there must be extraordinary buoyancy in the Irish mind, or they could not bear up under that form that has been imposed upon them. For what constitutes the chief exercise of the mind of the great mass of the people? It is religion; but let religion be withdrawn from the people of a country, and you will soon find that they become cramped, shrivelled—shrivelled down to dimensions you could not expect when thought was free. So would it have been with Ireland, if she had enjoyed true liberty. We want them to know that there is another religion besides that which goes with an armed police to enforce the payment of tithes; nor do we want that any one should go to the Roman Catholic population and say, "If you will be quiet, and let us Protestants have our tithes, we will provide for you out of the national

exchequer of the British empire." But we want to bring to bear on that people an influence which an Irish heart will feel, and can respond to—the constraining principle of the love of Christ. There are those elements in the Irish character which fit and qualify it to respond to an influence like that. The history of this Society bears plain and positive testimony that they are prepared to receive the truth which it goes to proclaim. The resolution I have to submit refers especially to the present disturbed state of the greater part of that people; and I have been requested to mention two or three facts with regard to this circumstance. You remember this distress is at the present time extreme and urgent. And be it borne in mind, some of your agents are amongst the men made to pass through the distress. You will bear in mind that these people are expecting you will assist them. They have not forgotten your deeds of kindness in former years. They remember how generously you did supply to many of your agents, in former distresses, that measure of worldly good which enabled them to relieve the necessities of those to whom they ministered. What is the language of this people now? They are saying that the people connected with this Society helped them then, and surely they will not forget us now. I rejoice in this, because it shows that they have a remembrance of the kindness shown to them by the agency you employ. There must have been some impression made on the people, who have remembered, for years after, the acts of kindness you have thus performed. Contributions for this purpose must be special; and our friends who have it in their power—remembering the impression made on the Irish mind in past times—will be prepared to exert that moral influence which may be attended with the happiest effects on that people. True, the Baptist Irish Society is not a benevolent institution, and Parliament is sitting; but any aid furnished by it will have no moral influence, whereas the aid you send will be productive of that result. There are many other features in the circumstances of that country which may encourage you to go forward in your work of faith and labour of love. The only one to which I will advert is the gradually weakening influence of Roman Catholicism on the general mind. We have one indication of this in the fact to which our attention has been directed—the permission on the part of the Roman Catholic hierarchy, for the people to read the word of God. Let us look at this in the right light, that we may not give to it that interpretation which it does not deserve. I do not rejoice in that permission because the Pope of Rome says they may read the bible. I rejoice in it on this account—it is plain that the voices of the Irish people have reached the Roman Catholic hierarchy, saying, "We will read it," and they have not the power to reply, "You shall not." We must look upon it not as indicative of the grace of God in that hierarchy, but of the reform of Ireland. In the permission thus granted we may well rejoice, and be assured that it is but one of the forms in which the people are showing that the influence of the church of Rome is being weakened; and we may look for other

ways in which the same truth shall be brought to our view. With regard to purgatory, a man said to one of your readers, "I do not believe there is any purgatory at all, nor do I think that the priests believe it." The reader inquired "Why?" To which the man answered, "I lived with a priest for seven years, and I do not think that he believed it." "What brings you to that conclusion?" "Why, one night, when he was in an uncommon good humour, I said, 'Do you think there is any purgatory?' 'Why, you are rather inquisitive.' 'Well, I want to know the truth.' The priest, in the confidence of that private interview, replied, 'There is only heaven and earth, and the poor have purgatory enough in this world.' We are to regard this as only one instance in which that which is spoken in the ear in closets shall be proclaimed on house-tops. Your agents are satisfied that the power of the priesthood, though it is still maintained, yet is no longer associated with that fear of individual priests that was once displayed. The time will come when we shall have that prayer answered which was so appropriately offered to-night—that Ireland, which has hitherto been the trouble and the shame of England, might become her glory, her safety, and her defence.

Rev. C. STOKES.—I have pleasure in seconding the resolution which has been submitted to you. Much of the temporal and spiritual nature of the object you have in view has been set forth by the previous speakers, and many facts have been stated by the last speaker. He has reminded you of one important and painful feature in the character of Ireland. A nation in want of bread must exhibit the effects of a calamity prevailing over an individual, operating on his physical as well as his moral constitution, and indirectly extending its influence to the father, to the mother, to the servant, to the children, through all the ramifications of social and civil life. And facts brought before us present to my mind a vast train of squalid and withered objects—our flesh, our blood, our fellow subjects, our brethren in the church of Christ, our brethren in the labour and travails and patience of the saints; and I cannot help thinking that if our thoughts rest for a moment on this fact, it may serve to bring out in not an uninstrusive way, the more spiritual object in which we are concerned. Our blessed Lord had reference to the wants of men, when he said that he was the bread that came down from heaven, and that what he brought was the living bread. A nation in want of bread natural might serve to elucidate for a while the condition of a nation wanting spiritual bread. Take an individual: withhold from him the natural support and food of life; you by necessity wither down the natural energies and actions of life; his withered hand cannot perform its functions, or performs them with imbecility. The effects of hunger and exhaustion will soon dim the eye, and enfeeble even the action and energy of it. It will be found in the fitful and impatient pulsations of the heart; life becomes indicative in its functions of the want of support; and as there is a failure in the natural action of the body, when its natural aliment is withheld, so precisely is there in the action of the mind. As the volition which

bows before the precepts of the Bible, and the trembling emotion which leads to that volition, and all its zest and serenity which determines the result, languish for want of natural food, say, all the spiritual functions of the mind, and inevitably die away, when bereft of this holy aliment, which comes down from heaven by him who is our teacher, Redeemer, and Lord. I look with pain upon Ireland in want of bread, I look upon Ireland with grief, suffering a want of the bread of life, obvious that whenever, by the want of natural aliment, the food which is the healthful action of our bodies fails, the mind succeeds a nervous, unhealthy action which has no will sufficient to regulate it, and is the mark of insanity—convulsive, and productive of great suffering, weakening the patient, and ultimately hastening on the end of his days. And there is very much to be discernible in all those minds which are bereft of the great and precious food of the holy gospel. How painfully the poor half-starved man who has no patience his daily want, until he becomes fearful result; and then the awful effects of a constitution still more impoverished, whose heart, and through whose veins of social organization, there are no healthy action and passion which growing morbidity: a disease that spreads through the whole current of blood, and the action of every nerve, the movement of every muscle, and seems to spread the impoverished and general diseases of the extremities of every hair. In a nation the progress of hunger, the cold, the longer possesses the energy necessary to off disease, or to maintain the functions of life. Hence, in those moral diseases which affect the vast masses of Ireland, minds are bereft of those elements which are necessary for their proper action, fall down first, then to the first stage of diseases, and then display their positive effects, they come in contact with want, and we could see in the dark, and in the morning for some dreadful deed might perceive in the breasts of the poor do these deeds much to awaken but I am persuaded, with respect to the facts, that there has been the looking upon his hungry children, with his hungry wife, mourning over a bittered home, contemplating the condition, and then, stirred to all kinds of passion and feeling, his neighbour or their race follows, could expect it otherwise? Over 600 or 700 miles of their country a time marked by particular indications of this evil were spread country. There was evidently a society, which seemed to forbid a formation—it was the awful habit of drinking. I perfectly accord with the words of a brother who previous to you, yet I do not here hazard an

pride or obligation of that rule which is very useful to myself, and by no means injure others—I mean that of total abstinence from intoxicating drink; but I mean this, that if ever other means were successful in order to raise Ireland from a state of degradation, that was absorbable. Give her what wealth you can by trade you might, what political administration pleased, when out of twelve houses, the spirit shops, and I counted them, I am persuaded that no legislation could be good; and I do deem it a merciful dispensation of Providence in favour of Ireland, that he raised up, though he be of another country, one who has boldly and successfully opposed drunkenness—and achieved victory. I do not say that this alone will save Ireland; but this I say, that every measure which seeks the welfare of Ireland, or of any country, or any other men, will find in the fact, that man is at least a conqueror of his sobriety. In contemplating the state of the country, presented in such a manner as these, one ought to bear in mind the illustration we have had before us is adapted to point out our duty, as well as the character of those things under which it seems to me, Ireland is, at the present time most fearfully suffering. The worst time that it would seem possible to imagine against humanity and religion, in such a state of feeding a starved man, whose arms are all enkindled and excited, and constitution, is ready to snatch at anything in the shape of food, with bread, but mixed with poison. You will at once perceive the point to which the illustration; it is not that Ireland has wanted the gospel earlier than England, but that Ireland had the gospel earlier than England, and ought not to be forgotten either that, indeed, through the instrumentality of the Christians, England was first brought under the benignant dominion of Christ. We remember that for ages Christianity had its root in the soil of Ireland; and I am mistaken if it did not there produce the most splendid results. It is a fact of this period of time, the Irish people are very much inclined to religion, as if of sort of instinctive tendency to it in respects; but, having no eagerness to and though they have many methods of worship, yet they are still in want of the aliment which the truths of God give to the spiritual life of man. Its have been fed with the poisoned corruption hath been administered. The operation of their doctrine—I care if it be presented by a catholic or an heretic—is utter poison to the soul; and, I say, it may be the case that God has in these latter days how awfully destroying error may combine itself with kinds of theory when men possess their hands, as well as when they want all never expect Ireland to arise to till personal religion takes the place now occupied by the religion of order. It matters not in what form they are spread—what be their character—whether be masses for the living or masses for

the dead—whether they be sprinklings or dippings—whether they be administered in walls or in any other way—all these mere forms, substituted in the place of personal religion and the devotion of the heart to God, are as poisoned bread administered to hungry humanity. The next worse crime, as it seems to me, in dealing with a hungry nation, would be that of presenting healthful bread in an unhealthy combination of circumstances. I may be very hungry; if an individual should hold though, it were healthy bread, should hold a hard crust, cracked by the wind, at the point of a bayonet, I should be ready to say, “I must take care of my teeth.” Let me observe, that in this case, Ireland has great reason to complain. She was not the first to fall under the rising claims of Rome to universal authority. In the reign of Henry II. we imposed by violence on Ireland her subjection to Papal rule. The mother when she acknowledged the supremacy of his religious power, had to look upon her enslaved, insulted, perhaps dying daughter; and it is hard to point to the miseries and wretchedness that wrung the heart of Ireland then. I am grieved to say, that it was not merely the transfer of the property of the catholic to the present established church of Ireland that was involved in this circumstance. Let it be remembered that every endowment of the land that does attach to the presbyterian church in Ireland was wrung from some family, chased from the soil into the bogs perhaps, or to the distant mountains, disinherited and impoverished. The endowments of dissenting churches were wrung from their former possessors by the same violence; and it is painful to think that the endowments attached to baptist churches—for some of those baptist churches were the earliest—were wrung from the disinherited by the same cruelties. Here are various individuals who come proffering food; one uses weapons of one kind, and another—another; but each man feeds the hungry recipient of his religious charity with bread dipped in blood, and combines the exercise of his charity with murder, and robbery, and spoliation, and all kinds of cruelty that attend the ravages of the most unrighteous life. The wrongs proceeded onward, became imprinted on the heart, and thus an inheritance of injury was handed from father to child down to distant generations, and the remembrance, it seems, can never be obliterated. Whilst that remembrance exists it will form a mighty combination of moral agency resisting your progress in promoting the spiritual welfare of Ireland; and in order to conquer it, let me suggest what seems to me amongst the most important of all the points that you can keep in view. Let your schools go on, teach as you can teach, let your Bibles be distributed wide as your capabilities shall allow, send your readers here and there, just as far as your possibility can, and let them, in the various cabins, read the simple Word of the eternal God; let them hear the very words, the very doctrines, and be familiar with the very deeds of Him that died for us. But that which you want in Ireland, if I am not greatly mistaken in all my calculations, is something that shall give visibility to the discipline of Christ, and the truthfulness of the doctrines you

have maintained. Whilst pressed by a priest, in Wexford, for a syllogistic proof of the Divine inspiration of the scriptures, without appealing to the authority of the church, I pointed him to a child standing by the way-side, and I said, "Can you teach that child by a syllogism, that bread and milk are suitable for food?" "What has that to do with it?" "Will you answer my question?" "How would you do it?" "Why, I would make him eat some, and then his growing health would speedily demonstrate that bread and milk are suitable for food." "But what has that to do with the mind?" "This: if you will take away all syllogism, my Bible tells me that the bread of God is as pure as milk, the sincere milk of the word; and it tells me that Jesus is the very bread of life; and the proof that I have, that it is what God has said it is, and that it came from him is just this, that I eat it every day, and every day live upon it." That is an experimental proof that comes to my mind with the clearest evidence of our holy Christianity, its high authority, heaven-born origin, and holy power. It is this that must constitute the great means of helping on your cause. You have a Catholic Church which says it is the true Church of Christ; the Church of England, the Presbyterians, the Independents, the Baptists, all say, "We are the true Church of Christ." How is the matter to be settled? By exhibiting, in the eyes of the mass of the people, the combined movement of a visible Church, whose distinct members, trained in the perfection of Christian discipline, shall stand forth, supplying a demonstration of the Divine origin of the doctrines, and the solidity of the blessings which they offer. I hold, that the living church, perfectly conforming to the Divine glory, is the visible organ which God determines to use in enforcing his Word upon mankind. Bread, which the natural life receives into healthy organs, will be, by the course of nature, properly used. Not so spiritual things. All the blessings of the gospel we can administer or communicate to our fellow-men, may be suitable to attain the object, and be administered in a suitable way; but each living man must have the living Spirit in sanction with all its movements, in order to secure success. Give Ireland, O! our Father,

churches such as thou hast ord
these living churches let thy
Then shall the health of their soul
and her beauty shall be seen in a
splendour, and their country shall
enjoyed in the smiles and the b
their Father.

The resolution was then carried
Rev. T. HORTON, Devonport,

"That this meeting rejoices to ob
due to the Treasurer has not been an
the past year, owing to the liberality
have rendered timely aid; but w
satisfied still if the steady income
quate to meet increasing claims; an
ing thanks to Edward Smith, Esq., Tr
past services, begs him to continue
and also appoints the Rev. F. Trestr
and requests the following gentlemen
Committee for the ensuing year, wit
up vacancies." (Names read.)

Rev. G. FISHBOURNE, in second
tion, said: It is very evident, from
in which the sentiments have b
this night, that we wish not only
but, as far as possible, to extend
mercy to Ireland. In order that
that, I trust you will look to a fa
in the commencement of the resol
practical point to be borne in m
that during the past year the d
considerably reduced, and the e
wise. With reference to our S
is proposed for re-election, I may
mony, that he is a man fully sy
the wrongs of Ireland and longin
tion. We cannot do otherwise
him our thanks for the manner in
discharged those duties, and arg
continue his services. He has
on behalf of this Society ten
twelve, during which he has be
leave his family and his home for
of this cause.

The resolution was then put an
A vote of thanks having been
Chairman, he briefly acknowledg
pliment, and the benediction havi
nounced, the meeting separated.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD
60, Old Broad Street; Rev. J. A. WOOD, and by the Secretary, MR. FRED. TREST
Mission House, Moorgate Street, London; and by the pastors of the churches
the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

ANNUAL MEETING.

THE Annual Meeting was held at Finsbury Chapel, on Monday Evening April 27th, and was extremely well attended. Dr. COX occupied the chair.

The proceedings having been commenced by singing, the Rev. T. JACKSON, offered prayer.

The CHAIRMAN then rose and said: I have acceded, with great readiness and pleasure, to the request of your Secretary, and the Committee, through him, to occupy the chair on the present occasion; but by no means on the terms he prescribed; for he suggested, in his application to me, that I should not be understood as pledged to contribute anything to the cause by occupying the chair, but was simply to preside over the meeting. To this I cannot at all agree. I so far differ from him, that I do intend to contribute; and I hope that every one present has come this evening for the purpose of aiding this great and good cause. I confess that I have a deep and, I may say, a growing interest in Home Missionary Societies. I believe that it is right to support them on the grounds of Christian patriotism. Patriotism is understood in the world in a very different manner from that in which we ought to understand it in the church. When the inspired writer in ancient times said, "Surely glory shall dwell in our land," his eye was not fixed on ambitious projects—annexation of territory to the country which he represented—but he distinctly contemplated the coming of the great Messiah, and the introduction of Christianity into the wide world for the benefit and salvation of mankind. Now, we are called upon in this society to act on this principle of Christian patriotism, that love of country which is not restricted merely to a view of its temporal interests, but which contemplates its spiritual and eternal welfare in the improvement of its population, and their preparation for that eternity to which we are all advancing. There is another reason why I feel a growing interest in this society. When I look at the accounts from the various missionaries, I see that they are right hearted agents; that they are individuals prepared to persevere amidst the difficulties that present themselves on every hand, amidst even calumny and oppression; and the Society that employs right-hearted agents in this respect is one that ought to be supported. There is another view of the case—namely, the spiritual strength accruing to foreign missionary efforts by the progress of home missionary exertions. In proportion as the Home Missionary Societies prosper by the diffusion of knowledge, by the conversion of souls to God, by the establishment or enlargement of churches

in our land, and by gathering the people to God, in that proportion moral and spiritual strength is brought to bear on the foreign missionary cause. By your love for foreign missions, then, I ask you to promote the interests of the Home Missionary Society, for that will sustain and give moral impulse and strength to that noble enterprise by which we send our missionaries abroad to preach among the Gentiles the unsearchable riches of Christ. It is an attractive Society on another account; that is, the comparatively small expense at which great good may be done. We are necessarily involved in great expense in carrying on the work in distant lands; but the expense at which we employ missionary agency in our own land is, of necessity, far less than that incurred by sending missionaries abroad, and you have a more distinct and clear view of the direct operations of your contributions to the Society, by being enabled, every month and every day, if you please, to ascertain the precise movements and the general progress of the cause. The labours of a home missionary constitute one of the highest orders of Christian benevolence. There are few of those extraneous excitements connected with them which belong to foreign enterprise and missionary undertakings; for the home missionary's name is not wafted over distant seas, nor is it inscribed in the records that are the most spirit-stirring of our Christian movements, and of our annual communications. There is, however, a grandeur, a true grandeur, in the self-denying course the home missionary pursues. It is, in fact, the very course pursued by the Saviour himself, who went about the cities and villages preaching and teaching the gospel of the kingdom. It is simple, scriptural, noiseless, constant in its application of effort, without seeking the applause or distinction that comes from man, and therefore highly to be estimated. While labours in the villages ought to be by no means omitted, they ought not to be exclusive; the Son of God himself, mentions the larger as well as the smaller; he visited cities and villages; and the idea has been too much entertained, connected with our exertions, that they are exclusively applicable to the villages of our country. But this is far from being a right conception of the case. When large towns are attacked, our advantages in penetrating so dense a population are exceedingly great; it saves distance; it becomes the means instrumentally of large conversions; it facilitates Christian association; and is a more direct and extensive means of impressing the rising generation of our land. There is one more point only in introducing this subject to your view to

which I will advert; that is, the character of the agency employed. I am exceedingly glad to find that the Committee has long cherished a sense of the importance of improving the character of that agency. It was at one time supposed that any person would be a sufficient itinerant for the Home Missionary Society; that there would be no difficulty in finding persons for this work. But the truth of the case is this, that a home missionary requires to be a man of great physical power and great mental energy, as well as a man devotedly pious and consecrated to God. You will listen with interest to the proceedings that have been taken in connexion with this Society during the past year, and to the various expositions of the subject which you will hear from the speakers. I will now call on the Secretary, to read the Report.

The report commenced by detailing the new constitution of the Society. It then referred to the stations in the rural districts, respecting which it was stated that the agents found the work much more difficult, if not somewhat less productive, than in former years. Many of them had to contend against the influence of semi-popish errors; but it was a consolation to find that the members of the missionary churches stood firm. The stations in large towns were most numerous in the manufacturing and mining districts; and the letters of the agents were, for the most part, of a cheering character. Several new stations had been adopted. The present number of Sunday schools was 100, containing nearly 8,000 children, who were instructed by 1,000 teachers. Besides the teachers, there were, in connexion with the Society's stations, about 250 local assistants, a fourth part of whom were local preachers. The distribution of religious tracts had been attended with much benefit. The class system had been tried at several stations, but in few had it worked successfully, owing principally to the difficulty of obtaining suitable leaders. The labours of Mr. Pulsford, the evangelist, continued to be followed by extraordinary tokens of divine favour. There had been added to the missionary churches nearly 650 members, and some hundreds more had been added to other churches visited by Mr. Pulsford. Under the head of "Appropriate Agency," the report stated that the Committee were frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty, however, was occasioned by the limited supply of appropriate agency. Men of sound understanding, general information, popular address, and laborious habits, as well as decided piety, were heard of much less frequently than the necessities of home missionary institutions required. The Society commenced the year with a debt of about £1,000, the larger portion of which had been reduced by the payment of the valuable bequest of the late Dr. Newman. The balance against the Society was at present £200. The report concluded by an appeal to the friends of the Society to sustain it by increased funds.

The TREASURER then presented his accounts, from which it appeared that, at the last audit, there was a balance in his hands of £100 4s. 2d.

which added to the receipts of the year, presented a total of £5,902 2s. 9d. The expenditure, including the payment of the banker's loss and interest, amounting to £283, was £5,988 2s. 9d., leaving a balance at the banker's of 1s. The sum of £200, however, was still owing for money which had been borrowed in the preceding year.

The Rev. Dr. GOSWEN said: The Baptist Home Missionary Society forms a part of that apparatus by which our own section of the great Christian family is and has been attempting, for some time past, to diffuse the knowledge of our Lord Jesus Christ. We have our colleges for our students, schools for our children; one institution which takes the charge of our foreign mission; another specifically designed to aid in the translation of the Word of God: we have a mission for Ireland specially, and the spheres of this Society are the towns, and villages, and cities of our own native country. And without making any improper comparisons, we may safely say that it would be inconsistent, nay, it would even afford reason to look with jealousy upon our benevolence in all our foreign operations, were we to neglect home. Without entering on topics which must be familiar to the minds of all, I shall proceed to discharge the duty which is now devolved upon me, in submitting the following resolution to the approbation of this meeting:—

That this meeting regards with satisfaction the amendment which has been effected in the constitution of this Society; that it acknowledges, with devout and fervent gratitude, the cheering tokens of Divine approbation which have attended the labours of the agents during the past year; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

I have, then, to ask for your concurrence, in the first place, in the amended constitution of this Society. And what is it? One object has been to give it an appropriate name, or rather to register that name. For a long time it was called the Baptist Itinerant Society. It was felt after a season, that there was something not sufficiently specific in this appellation, and it began to be called the Home Missionary Society. I know not whether at any public meeting it received this name; however, it has done so generally; but now it is registered, that this is to be henceforth its appropriate, its exclusive name, and in the circumstances in which we are placed this may not altogether be unimportant. In the next place, it seems by the report, that the alterations provide for a more distinct and full statement of the objects of this Society, and the method of securing them. For some time the labours of this Society were principally directed to village preaching. I would not have the meanest or smallest hamlet in the kingdom neglected; but I rejoice to hear it now stated, that the object is to consider large and populous towns as well as small villages, or the rural population. I rejoice to hear that the intention is to endeavor to establish stations which may themselves become the centres of effective operation and auxiliaries to the present Society. Then, a third alteration in the constitution of the Society is to enlarge its constituency by reducing the qualifications

member, and thus extending the elective franchise. I trust this will meet with the sanction of all our friends; and in addition there is also provision made in the constitution for a more popular influence over the whole government and management of this Society; every member for a pound of subscription has a vote; and every 50, but any twelve members of the Society have the power to call for a special meeting, and there to rectify every defect and adopt every improvement that may be suggested; and I am sure any twelve of our members would manage the matter far better than the present Parliamentary Commissioners. Besides the amended constitution, the resolution I have laid upon us to express our gratitude for the success which has been granted to this Society; and certainly it is a matter which should call forth our warmest gratitude, as it has not been permitted to labour in vain, and its strength for nought. Much good has been done confessedly by this and by kindred institutions, both in a direct and in an indirect manner: there have been many great and noble results arising from the labours of this Society, and other kindred institutions directly. It is an unkind and un-Christian feeling—anything like sectarianism, one may say to ask, What would have been the result of our native land had it not been for the labours of those who receive no salary, and scarcely any protection whatever? I may venture to say in sober truth, that the whole nation is indebted to the voluntary efforts of the Nonconformist body for a great deal of its piety, the extent of education, and the improved tone of moral feeling. It is, however, true, that there have been effects of a kind, but indirectly much good has been done, and, perhaps, in some respects, almost all the good from the labours of this Society and other kindred institutions, as in a direct manner. I have only to move, in addition, that the Report be printed and circulated; and I will be useful in increasing the subscription, and cheering the hearts of the labourers. And, in conclusion, let me hope that the Society will be able to go on without the doctrine of purgatory. It is known, I say to you, sir, and it may be to many of you, that it has recently been stated in the Standard, that it is altogether in vain to expect any great and precious fruits without a thorough rejection of the doctrine of purgatory. The celebrated author of "Christian Development," remained long enough in the Establishment to Romanize a large portion of the clergy, and who has recently joined the Papal Church—distinctly states it as an indisputable fact, or truth, that though there may be saints of high virtue who may be called by other motives, yet we may not expect great fruits or sacrifices to be made but under the influence of the doctrine of purgatory. I trust that your Society has kept on all this time, that the Baptist Home Missionary Society has gone on, year after year, labouring, with a considerable degree of success, and with the aid of this potent dogma to influence the world. I am sure we, ministers of the Gospel, seldom alarmed our hearers with the

idea of purgatory when we have been preaching missionary sermons, whether home or foreign; yet, somehow, the Society has gone on increasing and extending. Oh! there is a motive powerful and strong, to which the alarms of purgatorial pains bear no comparison. What made the apostle labour? what inspired the early and primitive Christians with so much ardour? what has produced all the efforts of modern evangelical Nonconformists and others? There is a motive, and it is this, "The love of Christ constraineth us." Will you allow me, in conclusion, to say, that, as the Committee does not intend to endeavour to frighten you into liberality by presenting to you purgatorial pains, so we hope, in return, you will preserve our treasurer from the purgatory of a heavy debt and an empty exchequer.

The Rev. D. KATTERNS, in seconding the resolution, said; I rejoice more than I can well express, in the change which has been effected in the constitution of this Society; and, dry as the subject may appear, I feel persuaded that a more important topic has never engaged the attention of the committee. Nothing, in my view, can be more fatal to the stability and interest of any institution than the absence of efficient popular control. I believe that the day is coming that will shed a flood of light upon all our religious institutions; and I rejoice that our Baptist societies have, one after another, been adapting themselves to the times, and anticipating as it were the day of trial. I rejoice to think that these movements are not dictated by pressure from without; but that within the committees themselves the truth is recognized, that these are essentially popular institutions, deriving their mainstay and stability from the people, and, therefore, rightly subject to the will and control of the people. We must not look so much to the munificent donations of the few; we must look to the many whose single contributions amount to nothing, but the aggregate of which supplies a large sum, and, what is better, proves a deep, wide-spread sympathy, which is the only sure pledge of a permanent existence. Therefore, I rejoice that this change has been effected in the constitution of the Society; that it is now, to the fullest extent, a popular institution. If the Report contained no record beyond this, I should advocate the resolution, and say, let the Report be printed and circulated.

Rev. W. MIALL, rose to move —

That this meeting, while it rejoices in what has been effected, is convinced that the amount of agency employed by this and kindred institutions is altogether inadequate to the moral necessities of England, and would, therefore, express its earnest desire that the funds of the Society should be considerably augmented, so that the number of missionary stations and agents may be greatly increased both in the agricultural districts and in large towns, in every part of the country.

The resolution which I have just read refers to two points of great interest; the first is the success which has already attended Home Missionary operations; the second, the moral necessity of which England is still the subject. On the first of these topics you have already been addressed, and most impressively, by the speakers who have preceded me; to the latter,

therefore, I shall confine my attention. Nothing can be more delightful or appropriate than the language, "Come, behold the wonderful works of God;" or than the response awakened in the hearts of interested and listening brethren, "The Lord hath done great things for us, whereof we are glad." But it becomes us, I think, to anticipate future labours, and to contemplate what yet remains to be done. To fix our eyes upon the many interesting missionary churches with which our land is studded; to mark the consistent but unostentatious labours—long and well-sustained labours—of their devoted missionaries and pastors; to mark the glowing zeal and almost apostolic success of our esteemed evangelist; to regale our eyes with spectacles of the thousands of children that, Sabbath after Sabbath, are instructed in our several missionary schools, all this were to call into exercise, emotions of the deepest and purest joy. All this, however, if we at the same time forget that ignorance and irreligion still characterize the masses of our land, and that the immense and overwhelming majority of our fellow-countrymen are still unacquainted with the saving efficacy of Divine truth, were most fearfully to practise self-imposture, and most effectually to incapacitate ourselves for the discharge of those duties which Christianity renders obligatory, and which our fellows, as perishing immortals, most certainly demand at our hands.

The Rev. H. BURGESS, in seconding the resolution, said: One peculiarity by which home missions have been distinguished is this—that it is impossible to combine into one report or statement all the various operations carried out in the country. If a servant girl contributes a shilling to a foreign mission, it is recorded. If a man, inflamed by the spirit of his divine Master, be disposed to consecrate his life to the service of the heathen, he must be placed under instructions for the work, and his name must be published abroad; but this is not the case with all those who contribute or labour in our rural districts. During the period that I have taken an active part in home missionary operations in that district where, for fifteen years, I have been permitted to labour, it has always been a subject of lamentation which we wish to rectify, that we were unable to bring the results of our operations into the report of your institution. We have three stations in connexion with our church at Luton, which may be distinctly called home missionary stations, for which we find agents and contribute the entire expense. This amounts to a considerable sum in a year, but nothing whatever is said respecting it. There may be something discouraging to those who bear the burden and heat of the day in this institution, that they have so small an amount of contribution to report; but they must be content to be the instruments of Divine Providence in working out the will of the Most High in his appointed way.

If you cannot present the Society to the world as a broad ocean, you must be satisfied to exhibit it as the gentle dew which distils from heaven, the multitude of whose drops form themselves into streamlets, which streamlets form the mighty sea.

The resolution was then put and carried; after which the collection was made.

The Rev. S. NICHOLSON rose to move:—

That this meeting, fully persuaded of the necessity of Divine influence, and the importance of the humble and devout recognition of it, would unanimously urge the friends of the Society to make special prayer for the out-pouring of the Holy Spirit, not only that the work of God might advance in heathen lands, but that true religion may flourish in the churches at home; that a larger number of efficient missionaries may be raised up to preach the Gospel to the perishing millions around us; and that the labours of all the agents may be attended with an amount of success heretofore unknown.

This is a wide field, over which I must pass in the most cursory way. The resolution reminds us of our entire dependence upon the Spirit of God, a dependence distinctly acknowledged by men who were themselves eminently qualified for the great work of evangelizing the nations, and one of whom, perhaps the greatest, said, "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." The extent of our dependence upon the Spirit of God it behoves us all devoutly and constantly to remember. We may amend our constitution, and if the constitutions of our Societies be susceptible of amendment, by all means let them undergo it; but let us not imagine that the amended constitutions, that diligence on the part of the officers or committees, that large contributions, that crowded meetings, that even talented preachers will secure the great object of our effort if the Spirit of God be wanting. It behoves us to acknowledge, under this solemn conviction, that though he is gracious and condescending to those who are consciously and confessedly weak, he will not fail to resent any slight or dishonour done to him by those who, on various accounts, are solemnly bound to recognize him, to confide in him, to adore him. This resolution suggests, that all the Christians in this assembly have it in their power to promote the great object of our institution by fervent prayer. The Spirit is given in answer to prayer. For this blessing, God has said, pre-eminently, "I will be inquired of by the house of Israel, to do it for them." The resolution suggests a variety of objects, which it proposes should be sought for, in connexion with the supplicated outpouring of the Spirit of God, and, indeed, as the result of that outpouring.

Rev. P. CATER seconded the resolution.

The business resolutions having been proposed by the Rev. T. Swan, W. Groser, S. J. Davis, and by T. Bignold, Esq., the benediction was pronounced by the Chairman.

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary, THE REV. S. J. DAVIS, 33, MOORGATE STREET, LONDON; Collector for London.—MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingland.

THE

BAPTIST MAGAZINE.

JULY, 1846.

SUPPLEMENTARY ACCOUNT OF THE LATE REV. JOHN FOSTER.

Is the biographical sketch inserted in this magazine soon after the death of Mr. Foster, for which our readers were indebted to Mr. Jones of Frome, reference was made to a memoir of that eminent man which was in course of preparation. That work is now published, in two octavo volumes, and it fully justifies the anticipations of its interesting character that had been entertained. A few facts taken from it may be advantageously introduced here, as supplementary to the articles we published in January and February, 1844.

Residence in Surrey.

About Midsummer, 1799, Mr. Foster left Chichester and resided for a time with Mr. Hughes at Battersea. He explains the nature of his engagements in a letter to his friend Mrs. Mant, with whom he resided at Chichester. "In one way or another," he says, "I have been rather busy most of the time since I came hither. Many evenings I have spent in interesting company. I have preached several of the sabbaths, and made a journey of perhaps forty miles in

the country to preach to *heathens*, at one place, in a sort of coal-hole ; and to plain good saints at another, in a little shop. I stood behind the counter, and some of the candles hanging above touched my wig. I should extremely like to preach in this style every evening in the week. This was not a casual adventure of my own ; there has been for some time past a regular plan, which they call a mission, in which a considerable number of preachers are employed to go round the country to obscure places, where the gospel scarcely ever went before, to endeavour to establish a kind of religious posts. For two weeks I have been engaged, and shall remain so for some time, in another piece of business, of which I had no expectation when I left you. The company who made some time since an establishment at Sierra Leone in Africa, have brought to England twenty black boys to receive European improvements, in order to be sent back when they are come to be men, to attempt enlightening the heathen nations of Africa. They have been placed in a house at Battersea, for the present, till some kind of regular and

permanent establishments shall be formed; and I have been requested, and have agreed, to take the care of them for a few months. You may then fancy me sitting in a master's chair, with a look of consequence, encircled with twenty-one black visages, pronouncing commands, asking questions, and *graciously* administering instructions — a most monstrous wise man compared with my pupils. Most of them have been several years instructed in a school at Sierra Leone before they came, and consequently speak English perfectly well. Their ages are chiefly from nine or ten to fifteen or sixteen. The domestic manager is an aged black woman, with her daughter. The elder is a singularly pious and happy woman. She has been in different parts of the world, has undergone severe trials, but professes to have felt, and evidently now feels, a degree of devout resignation and serenity, most rarely to be met with. Just at present I have found it most convenient to board with her and her daughter, a girl of about, I should suppose, twenty."

Writing again to the same friend, December 31, 1799, he says, "I am just about the end of my engagement with the Africans, with whom I had at first no expectation of continuing half so long. My successor is one of my own most particular friends, with whom I spent several years in Yorkshire. The places where we were born are not more than half a mile from each other. I shall now have an interval of comparative leisure, which I must employ in writing my long-neglected letters, and in studying a number of sermons to furnish myself for a preaching expedition, which I expect to make a month or two hence. But this severe season is miserably unfavourable to sedentary mental exercise. I have, too, passed so much time in pleasing society of late, that I am afraid I may not like solitude again as well as

I used to do. The principal improvement I have gained here has been in respect of manners, conversation, habits, deportment, &c., &c., for I have had little time for reading or downright study. Nor, though I have frequently taken a walk into London, for the sake of hearing some distinguished preacher, have I seen anything at all of its wonders, not even Fuseli's pictures from Milton, which cannot now be seen, as the exhibition is shut up a good while since."

Up to the period of leaving Chichester, Foster's intercourse with cultivated persons had been very limited. But on his removal to Battersea, and soon after in the neighbourhood of Bristol, he was introduced to several individuals of refined taste and superior intelligence. It is said by those who then knew him, that his manners were vivacious, and his society in a high degree captivating; his conversation was ardent, intellectual, and imaginative, with no faint colouring of the romantic. His outward appearance was not thought by him so unworthy of care as in later life he looked on such matters, in relation to himself especially. At the residence of the late Samuel Favell, Esq., of Camberwell, he first met Miss Maria Snooke, "the friend" to whom his essays were addressed, who some years afterwards became his wife, and in that relation contributed so largely to his happiness by an extraordinary congeniality, which eminently fitted her to be his "domestic associate."

In 1800 he removed to the village of Downend, five miles from Bristol, where he preached regularly at a small chapel erected by Dr. Caleb Evans.

The Essays.

It was during his residence at Frome that the "Essays," by which Foster attained his great celebrity, were published. They appear to have originated

in his conversations with the interesting friend (afterwards Mrs. Foster) to whom they were addressed, while on a visit to her brother-in-law, the late Dr. Joseph Mason Cox of Overn. "In our many conversations while you were here," Foster observes, in a letter designed to be introductory to the essays, "it could not fail to occur to us, by what a vast world of subjects for consideration we are surrounded. Any glance into the distance in quest of a limit, found no limit to the diffused and endless multitude of subjects, though it would soon find one to the power of investigating and understanding them. . . . In these letters I shall revive some of the subjects which engaged and interested the social hour, and shall perhaps recall some of the hints or views that there presented themselves, in order to display them with greater amplitude and precision."

Writing to a friend in April, 1805, he says, "When I wrote to you last, I believe I told you I had completed a task of authorship on which I had been employed a year or two before. What a fool I was, even so lately as when I told you this. I had, it is true, written more than enough for a considerable volume, but I had not begun to revise and correct it in order to write it for the press. When I began this work, and had proceeded a little way, I found I had a job on my hands, with a vengeance. To my astonishment and vexation, I found there was not a paragraph, and scarcely a sentence, that did not want mending, and sometimes that whole pages could not be mended, but must be burnt, and something new written in their stead. This was often a most irksome and toilsome business, much more so than the first writing. On the whole, I verily believe the revision and new modelling of the job has cost quite as much mental exertion as the original writing of it. In this business I have been employed ever since the time that

I wrote to you, and that was last summer, till very lately. This exercise has, however, been a most excellent lesson in composition, so that I shall in the next instance do better the first time, and therefore never have again such a long and irksome task. This task is finished a little while since, and I am now presenting myself to the public."

On the publication of the work, Mr. Hughes, by his personal exertions, circulated nearly one-fifth of the whole edition. He presented copies to Mr. Wilberforce, Lord Teignmouth, and other persons of note and influence. "Horne Tooke has your volumes," he tells Mr. Foster. "I went over to make him a helper. He is considerably an approver. He says, 'Let him simplify; there is a basis of good sense. If he is a young writer, he will do.' I requested him to mention the publication: he will." In about four months, a second edition was called for. "The degree of success," Foster remarks, "is indeed very unusual. I trust it is a direct favour and interposition of providence, both for public utility and personal happiness. It will have been preceded and accompanied by numberless supplications of great sincerity and earnestness; a very principal part of which have been employed to ask for more of the spirit that would devoutly and benevolently wish to do good. I feel and lament a great deficiency in this point; but I am not content to do no more than feel and lament it."

The autumn and the greater part of the winter were devoted to a careful revision of the essays; of which he gives the following account to a friend at Downend. "I have been excessively busy this, and many past days. If you ask, Busy about what? I answer, Mending and hotching up bad sentences, paragraphs, and pages. That book that I published had at least five thousand faults; and two or three thousand I

have felt it necessary to try and mend. Many of them I have certainly mended; but perhaps in some places I have made new faults in trying to correct the old. The book will be in substance the very same; but very many pages, and a multitude of single sentences, will be very different. Many sentences are left out, and many others put into so different a form that they will not appear the same, even as to the idea. One great advantage, I believe, will be, that there will be much fewer obscure passages; you will feel that you understand more clearly than in reading the first edition. When I began correcting, I intended to alter but little, as I was not completely aware that great alterations were necessary; and as I did not wish any proprietor of the first edition to feel as if it were gone out of date in consequence of the new one; but when I went in earnest into the examination, I was confounded by meeting such an immense crowd of faults. I found that I must dismiss all delicacy respecting the first edition, and alter every thing without ceremony. A great many needless words, and some that were too fine, have been sent about their business. Many long sentences are made shorter; many imperfect arguments are made fuller and clearer. The pages will have somewhat more thought, and somewhat less show. Several figures are dismissed. The connexion of thought is made somewhat more close and clear. There will not, however, be any such effect produced as to lead any reader to guess at the degree of labour which it has cost. This labour is not yet finished, nor will it be, for at least a month. I shall have hard work every day for so long. About that time I expect the printing to be finished;—it is advanced a considerable way into the second volume. . . . Two or three reviews have praised the book; one of them a good deal beyond its merits. But besides a

number of magazines, there are at least half a dozen reviews to come, from not more than one or two of which I can expect much favour. I have written to the principal ones to mention that a second edition will soon be printed, and tell them that if they are disposed to be liberal, they will review *that* instead of the first, unless their arrangements are already fixed. It is not improbable that this may be the case with one or two of them, and therefore I shall receive a public whipping a week and two or three days hence. If none of them mention me at that time, I shall be pleased; as I shall then reckon on their waiting till I shall appear before them in a better dress. But, however, *that* will not save me from the severe whipping, or else the contemptuous slight, of the greater number of them. I shall open each of them in succession as I receive them, with this expectation; excepting, as I have said, one or two, from which I have some cause to expect a politer treatment. Hughes, however, tells me that as far as he can judge, I may on the whole bid them defiance, for that the volumes have excited so much attention that they will, in some degree, make way for themselves. The review which I mentioned as having praised too much, though at the same time by no means omits to censure, was written by Mr. Hall."

Disease in the Throat.

Some time before his settlement at Frome, a morbid state of the thyroid gland had made its appearance. It was so much aggravated by the exertion of speaking in public, that in May, 1806, he said, "I am strongly apprehensive that a short time longer will put an end to my preaching, by means of a swelling of a gland of the neck. It began two or three years since, and has been progressive in spite of every remedy." In a letter of rather later date he tells Mrs.

Most, "Every month makes me more and more certain that I shall preach but a very short time longer. The progressive complaint of my neck will, I am persuaded and certain, in a few months more, silence me for ever. After that I must depend on writing; and I am afraid it will be some time before I can in that way secure an income equal to that which I shall lose. As soon as I shall feel a tolerable certainty of this, I may trust to attain that social state which I so much long for. My prospects in this way are not those of actual despondency."

In a letter to Dr. Ryland, written not long before he resigned the pastoral office, he describes the condition and character of the congregation, and gives some account of his own circumstances and prospects. "I write to you," he says, "at the request of the people to whom I yet venture to preach. The physical cause which I have so long complained of, compels me entirely and finally to relinquish the work. I ought to have done so a considerable time since; but have been withheld by a reluctance to lay down an office which I can take up no more. I may perhaps endeavour to preach three months longer, but that must be the utmost: and that will only be, after two or three weeks, once a day."

Anticipations of Marriage.

In the year 1807, he contributed thirteen articles to the *Eclectic*. He was now entirely dependent on his literary exertions, and necessitated to defer that domestic union of which he indulged brighter anticipations than either the habitual pensiveness of his mind, or the results of his observation, might have been supposed to permit. The event, however, amply justified his prognostications. "Though sufficiently old and reflective," he says, "not to be desperately romantic, I do indulge an-

ticipations of a much more Elysian character than it would be philosophic to avow. In as sober a judgment as I can form, there are more points of congeniality than in any instance I have ever seen; and some of them, by being of a high and unusual order, will produce a sympathy of so much richer quality, and more vivid emphasis." To his friend at Chichester he writes, "I am still all alone; and since I wrote to you have lived a more solitary life than ever in my life before. This last six months I have lived a little way out of the town, in a house amidst the fields—into which fields, however, I hardly ever go, because I can see them so well through my window, the window of an upper room. I hardly ever what can be called take a walk, except merely in the garden adjoining the house. The beauties of nature are brought so directly under my eyes and to my feet, that I am rarely prompted to go in quest of them, even as far as from your house to the top of Wick Lane. Excepting my journey to Bristol, I have hardly ever taken a good long walk for the last nine months. If this rigid limitation were imposed upon me by some external authority, by the will of somebody else than myself, what a wretched prisoner I should think myself, and should watch day and night for an opportunity to make my escape. I almost decline all visiting, and have not dined from home, I believe, six times these last seven months. The family consists only of a worthy man and his worthy wife, with a little servant girl, and with them I pass only the time necessary for meals. You will wonder, I suppose, that I have not acquired one constant companion,—and you may wonder—but so it is, however. It is not that I do not sometimes feel this complete solitude oppressive, though indeed I have constant business on my hands, which does not allow much of my day-time to be spent in tedious

vacancy. I am become, from necessity, perhaps, more than any other cause, more diligent than when you knew me. Having ceased to preach, I have not a penny but what is gained by hard work. A large share of my work since I wrote to you last has consisted in reviewing books, which I have found a very laborious business, but also highly improving. . . . This solitude, however, which is at present my lot, is not likely to last very long. A house is at length taken for me and my intended companion at Bourton, the village in the upper part of Gloucestershire, where she lives. But it cannot be quitted by the present occupant till next Christmas, and then the getting of furniture, and the making of some slight repairs, will occupy at least a month, and therefore defer so long the expected union. It is only within a short time past that we have had the slightest idea of being at Bourton, and I was looking out for a house in this neighbourhood, though with little hope of finding just such a one as I wanted. A suitable house offering at Bourton, and M.'s mother and sisters wishing us to live there, I with pleasure acceded to the plan. I am particularly glad of it for her sake, for she would have come here (to Frome) a perfect stranger to every individual. . . . Not that we shall want, or seek, or choose much society, but a very few female friends are desirable for a woman, and there are none she loves so much as her sisters. I, too, have always liked them most cordially. And I like the village, which is in a pretty situation, and inhabited, for the most part, by a decent, good kind of people. Next week I am going there, but only to stay about a week. It will be indispensable, I believe, for me to make another visit also, and return, before I go to remain there and be made happy. Thus you see, after long, long waiting, my prospects with regard to this subject are converg-

ing to a point, and that point comparatively not very distant, if no unforeseen prevention shall interfere to blast them, or protract their accomplishment. I certainly anticipate very much felicity, but I do not forget that I am in a world where a great deal of evil and sorrow *must*, absolutely must, by the appointment of the wise Creator, and by the very nature of things, mingle in the cup of life. I do not forget that the grand essence of happiness must invariably consist in the enjoyment of the divine favour and the conscious preparation for another life, and that the value of the other sources of felicity will, on the whole, depend on their being combined with this supreme requisite. The dear and inestimable friend to whom I expect to be united, feels this conviction not less solemnly than myself; and we mutually hope that the complacency of affection will be heightened and perpetuated by a mutual, zealous cultivation of piety and moral and intellectual improvement. We are thoroughly well acquainted with each other's character, tastes, and habits; and both of us believe there is a singular, even an extraordinary, degree of mutual adaptation, in all our views, feelings, and wishes. Perhaps I might have mentioned that my dear friend is about six years younger than myself. Two months hence I shall be thirty-seven years of age. . . . Our acquaintance has now been as much as seven years, and our avowed connexion about five. I regret that the union has been, though unavoidably, deferred to so advanced a period of life, but I never wish I had been married very young. My general health is very good. The state of my eyes is not worse, nor the complaint which has compelled me to desist from preaching." Mr. Foster's marriage took place in May, 1808.

Village Preaching.

When Mr. Foster relinquished the

pastoral office at Frome, it was with the painful apprehension that his labours as a Christian minister were finally closed; but, within little more than a year after his marriage, the morbid affection in his throat had so far diminished as to allow of his once more speaking in public. "During the summer and earlier autumn," he says, "I preached every Sunday here and there, and generally twice; the last month or two has not been quite so busy, though I have probably never had two unemployed Sundays together. The every Sunday service recalled somewhat of the complaint, which expelled me from a regular pulpit. I am become accustomed to pulpits, desks, stools, blocks, and all sorts of pedestal elevations." At a later period he informs his mother, "I am returned from another expedition to preach, at a considerable distance, which has taken up several days. Since I wrote to you last, I have gone to preach at two villages or towns, where I had never been before. On reckoning up the number of places in the circuit of neighbourhood at which I have preached since I came to reside here, I find it amounts to *fourteen*—several of them within three or four miles of this village, and several of them as far off as twelve or fourteen miles. Many of these are small congregations, and several of them consisting chiefly of poor people. . . . I am pleased so far with having the means of doing any small degree of good, and feel it an advantage that I am in circumstances to enable me to preach for nothing. This circumstance gives some additional weight to a man's religious instructions, especially in some of the ignorant places where the people are industriously taught by the clergy, and other enemies of the dissenters, that there is some self-interested object in view, in all this busy activity in going about to preach. I every where meet with civility, decent

behaviour, and often very friendly attention. . . . It must be acknowledged in behalf of the clergy themselves, that they do not attempt in any active manner to thwart or incommode us. They let us alone, except now and then railing a little at us from their pulpits, and in their convivial meetings. And in this we hear that the one or two of a more serious stamp are not behind-hand with the rest, disliking dissenters as *such*, just as much as the more profligate ones dislike the dissenters as religious. And indeed, all over England, I believe that in general the evangelical clergy are found very great bigots, with here and there a rare exception."

Pastorate at Downend.

Towards the close of 1817, Mr. Foster left Bourton, and became once more a resident and stated preacher at Downend. "It is not without very great hesitation," he informs his friend Mr. Stokes, "that I have come to the conclusion to accept an invitation to preach regularly at Downend, four miles from Bristol; a place where I was stationed in the same service as much as fourteen or sixteen years since; but where it is striking to observe how many persons, who then formed a part of the congregation, do not appear in it now, nor in any other on earth. Those that do remain profess to have retained a friendly recollection of me during the protracted interval, and for several of them I have always retained a most sincere kindness.

"There is a small proportion of highly-cultivated individuals, contrasted, however, so decidedly with the *perfectly* rustic state and character of the great majority, as to constitute an incommodious kind of congregation, since what would seem requisite to please the few, would be of little or no use to the

greater number. The style of preaching must, however, at all events, be endeavoured to be adapted to the latter. Indeed, the circumstance that has decided me to enter on the undertaking is precisely my having had, for a good while, the design of trying what may be practicable in the way of adapting sermons to such rustics; sermons made on a plan of combining perfect simplicity and intelligibility, even a degree of obviousness, with what shall have as much as possible of novelty or originality in the way of illustration. I am but very little sanguine as to this plan; but its having been a matter of intended experiment has, I repeat, been the deciding point in the present case; but for this I should have had no hesitation to decline the situation.

"No doubt an additionally deciding consideration has been, that, declining this station, I might perhaps *never* reside near Bristol at all, nor perhaps for years to come, should life continue, remove to the neighbourhood of any large place, however convinced—as for many years back I have been convinced—that *here* I am a good deal too much, for the most useful improvement, out of the way of seeing what we call the *world*. While I have had an uniform preference for Bristol, I have yet dreaded coming to any positive determination of removing thither under the character of a *preacher unengaged*. The summonses which I might be liable to have, when a preacher happened on any Sunday to be wanting, would, if at all frequent, have been extremely incommodious to me, unless I had made a rule to refuse uniformly, which would not have comported with the sense of duty. They would have been incommodious from the size of the places, and from the necessity of employing more time than I could easily spare in preparations. As the case will now be, I shall have my own regular engagement, and that not so onerous as

such occasional services would be, if frequent."

Mr. Foster's long practice in village preaching, and habitual endeavour to accommodate his diction and mode of illustration to unlettered congregations, might reasonably have led him to hope, that in the scene of his former labours, he would not be wholly unsuccessful; yet scarcely six months had elapsed when the failure of his efforts was so evident, that he could not hesitate on the propriety of relinquishing the situation. Several of his more intelligent and serious hearers of the class whose benefit he had chiefly laboured to promote, were withdrawn either by death or a change of residence; others ceased to attend, from a preference for a style of preaching more adapted to operate on the feelings than to promote a thoughtful piety; and of those whom habit brought weekly to their usual seats, several showed an utter listlessness more depressing than their absence, which would have at least allowed the charitable hope that they were deriving some benefit elsewhere. In communicating his determination to resign in a letter to Dr. Bompas, he remarks, "It will be recollected I was very far from sanguine in commencing it, but I really did not anticipate quite so complete a failure; I *did* fancy it possible, that a natural manner of speaking, that illustrations and pointed applications, tending to preclude the too usual dulness and formality of religious discourse, and that a language generally clear of hard or fine words, might perhaps engage, in some considerable degree, the attention of even uncultivated minds; and indeed I think I have hardly preached in any other place where they did not engage it somewhat more than they have done here. . . . On a deliberate view of the whole case, then, I am impelled to the practical conclusion, I have expressed above, that I must retire from the service within some short time."

Death of Mrs. Foster.

The loss of Mrs. Foster, in 1832, affected him deeply. On his return to Staple-top, he wrote immediate to Mr. Hill, with whom his friendship had acquired a deeper and melancholy interest, from the striking coincidences in their domestic trials. "I have returned *hither*," he says, "but have an utter repugnance to say, returned *home*, that name is applicable no longer. You may be sure I am grateful for your kind sympathy and suggestions of consolation; not the less so for its being too true, that there is a weight on the heart which the most friendly human hand cannot remove. The melancholy fact is, that my beloved, inestimable companion has left me. It comes upon me—in evidence, how varied and sad! and yet, for a moment sometimes, I feel as if I could not realize it as true. There is something that seems to say, *Can* it be that I shall see her no more—that I shall still, one day after another, find she is not here, that her affectionate voice and look will never accost me; the kind grasp of her hand never more be felt; that when I would be glad to consult her, make an observation to her, address to her some expression of love, call her "my dear wife," as I have done so many thousand times, it will be in vain, she is not here? Several times, a considerable number—even since I followed her to the tomb, a momentary suggestion of thought has been, as one and another circumstance has occurred, 'I will tell Maria of this.' Even this very day, when I parted with Dr. Stenson, who out of pure kindness accompanied me a long stage on the road, there was actually for a transient instant a lapse of mind into the idea of telling her how very kind he had been. I have not suffered, nor expect to feel, any overwhelming emotions, any violent excesses of grief; what I expect to feel is, a long

repetition of pensive monitions of my irreparable loss; that the painful truth will speak itself to me again, and still again, in long succession, often in solitary reflection (in which I feel the most), and often as objects come in my sight, or circumstances arise, which have some association with her who is gone. The things which belonged to her with a personal appropriation; things which she used or particularly valued; things which she had given me, or I had given her; her letters or my own to her; the corner of the chamber where I know she used to pray; her absence—unalterable absence—at the hour of family worship, of social reading, of the domestic table; her no more being in her place to receive me on my return home from occasional absence; the thought of what she would have said, or how she would have acted, on subjects or occasions that come in question; the remembrance how she did speak or act in similar instances;—all such things as these will renew the pensive emotions, and tell me still again what I have lost,—what that was, and how great its value, which the sovereign Disposer has in his unerring wisdom taken away. Yes, it is *He* that has taken away what it was *He* that gave me, and what was so dear and valuable to me; and I would not, I think I do not, rebel against his dispensation; I would not even repine or complain beyond that degree which he will regard with a merciful compassion. I should, and would be, thankful for having been indulged with the possession so long. Certainly, neither of us would, if such an exception *might* be made to an eternal law, recall our dear departed companions from their possession of that triumph over sin, and sorrow, and death, to which they have been exalted. However great our deprivation, how transcendently greater is their advancement in the condition of existence! And we should be unworthy to be loved

by them still, as I trust that even at this very hour we are, if we could for a moment entertain such a wish."

Last Illness.

Mr. Foster had very long suffered from a chronic disorder of the bronchial glands, which indeed had obliged him, thirty-seven years before, to relinquish, amidst the regrets of his friends and hearers, the pastoral office at Frome, though it was afterwards for a time resumed elsewhere. Even in the prime of life he often endured much pain and local harm, in the discourses and long conversations which edified and delighted many. But in latter years he had been forbidden, on account of much more threatening symptoms, to speak at all in public. He submitted to this affliction, and the consequent disability for one chief kind of endeavour to be useful, I have reason to believe, with uncomplaining patience.

"When, about five weeks before his removal from the world," says Mr. Sheppard, "I visited our suffering friend for the last time, I had been apprised of an increase of illness, and difficulty of conversing, which would limit me to a short interview; yet had no apprehension, even after observing his changed appearance, that his spirit would so soon be summoned to its better home. He came down from his chamber to see me in the customary sitting room, and although his thin and pale looks indicated great debility, conversed in his usual manner. I think I noticed to him the blessing of having the intellectual powers so entirely unimpaired during illness; to which he answered, 'It is a comfort even to understand what is read and heard.'

"I then referred to the melancholy mental decay of the late distinguished Southey; on which Mr. Foster remarked, 'No doubt his mind was worn out by

the toil of building up many books; as if there were a want, a *famine* of books.' 'So it is,' he added with a smile, 'there are men who even apologise for their errors and haste, and for not delaying in order to greater correctness, as if the world were labouring under a dearth of the article.' I replied, 'Consider, dear sir, you are speaking to one of the culprits;' to which he rejoined, 'No, hardly that, yet.' I said to his daughter, who sat by, 'We all wish Mr. Foster had been *more* a culprit.' He then intimated, 'Perhaps we may wish this at times, now that nothing more can be done;' adding, "Much has been omitted every way, partly from trifling. One feels that in the great concern of religion, much more might have been done." I observed, 'All, however, no doubt, is for the best.' To which our friend replied, 'Yes, in the deep sense. These feelings of defect serve to humble us, and to show that in ourselves we are nothing.' I said, 'It is happy, sir, that you have good daughters near you. Even a son would not be able to afford such aid and solace.' He answered, 'Yes, indeed, they are very kind.' The following sentiment was also uttered by him with peculiar seriousness: 'How dreary would old age and illness be without the great doctrine of the Atonement!' I left him, bearing with me a deep impression of that thought; but certainly not with the apprehension that in this world we should meet no more. It was, however, so appointed. He and many more whom we revered and loved are gone; and though some remain whom we dearly prize, what would life itself be without hope in 'the glorious gospel,' but an apparition, and departure, and oblivion of shadows?"

On the 24th of September he took to his room, which he never again left. There exists no doubt that his lungs had been diseased for many years. With very rare and slight exceptions, he

betrayed none of the irritability so generally attendant upon the disease. The religious remarks and admonitions addressed to those around him were deeply interesting and affecting; but it was not often that his cough and *extreme* weakness allowed him to say much. On one occasion, however, he spoke at great length on "the duty of earnest, persevering, importunate prayer;" and at another time, on the absolute necessity

of casting ourselves on the mercy of God in Christ Jesus, concluding in the following words, "We can do nothing in our own strength; we must look to Jesus—our only Mediator—our only Redeemer—our only hope." But no exhortations could have been half so impressive as the uniform patience he displayed, and the self-condemnatory remarks he often made, indicating a profound feeling of the evil of sin.

THE ONLY STANDARD OF FAITH AND PRACTICE.

BY THE REV. JOHN ALDIS.

THE bible is divine. It comes from God. It is invested with his attributes. Its doctrines are truth, its requirements justice, its spirit holiness, its threatenings and promises unchangeable faithfulness. Here we hearken to the voice, and see the face of God. Here the benevolence of the Almighty is enthroned to dispense its highest favours. All is provided that is necessary to enlighten the mind, to sanctify the heart, to regulate the conduct, and glorify our eternal destiny. As our thoughts are conformed to it, we are free from error; as our affections sympathize with it, we are delivered from pollution; as our actions are guided by it, we are saved from guilt. It is as exempt from mistake as from misrepresentation. It was greatly needed. The wisest and the best have confessed they could not answer the most important questions concerning our present condition and future prospects. They were equally unable to discover rules of duty, and to provide the power to discharge them. Nothing but an infallible guide can rescue us at once from danger and from fear; speculation, which yields but a pleasurable

excitement when unimportant matters are pursued, becomes anguish when our spiritual relations and eternal destinies tremble in the balance. God has set our minds at rest: from the secret of his glory he has put forth his hand, that we may grasp it, lean upon it, and follow it all through our journey. Yet the bible is armed with a divine authority. It demands immediate submission and universal obedience. Coming from heaven it could do no less. To disbelieve is to disobey; to disobey is to perish. To spurn it is to say unto God, "Depart from us, we desire not the knowledge of thy ways." To receive it into the heart is eternal life; every faculty is filled, every interest is safe; we have the mind and heart of the only wise God our Saviour. Wondrous book! so beneficent and yet so awful, so simple and yet so vast! At once the tribunal and the mercy-seat; the fountain of grace and of judgment. Light is thus come into the world, and it is soon ascertained if men love darkness rather than light. Here is the fan in the hand of the great Master wherewith he will purge his floor. The chaff will be driven away, but not a grain of

wheat shall perish. Do we abide the day of his coming? Do we receive his word as divine, all-sufficient, and alone?

The recognition of this, then, is the only true basis of union. Creeds and confessions may sometimes be harmless, but they are unsound in principle, they never answer the ends they are intended for, and often produce very formidable evils. But the appeal to the bible as a divine and final authority is at once right and beneficial.

1. *It expresses the distinctive principle of our holy religion.* Christianity is equally opposed to scepticism and superstition. He who in his religion rejects the New Testament, and he who is not content with it, may be anything else,—they are not Christians. Superstition is devotion without knowledge, and therefore without reason. It does not allow itself to be tested by an appeal to any standard superior to itself. Not only is no reason proffered, no inquiry is allowed. To ask for proof is to renounce your piety. That which is the blindest is the best. Thus ignorance is the parent of devotion. But this does not answer the first conditions of our nature, nor can it survive the antagonism of free inquiry. It sets at nought every principle of true worship, for God will accept only that which comes from an enlightened understanding and a sanctified heart. On other grounds, infidelity rejects our standard. It receives nothing but the light of nature. The notions and feelings of its advocates concerning the book may be very dissimilar. Some, with Herbert, will eulogize its morality, its poetry, and antiquity; others, with Paine, may find their malignity unutterable, with all the forms of ribaldry and abuse. They may differ from each other as widely as the limits of pantheism, atheism, deism, or Socinianism will allow. Yet they all find a bond of brotherhood in this—they deny that there is an authority in the gospel,

to which we must appeal, and by which we must be concluded. Here then is our distinction. We desire to worship God; we feel the light of nature is insufficient; we know the Almighty has revealed his will,—with that revelation we are content. In this we are one.

2. *By recognizing this standard we limit our disagreements, and provide for their settlement.* It must be conceded that that is not in controversy betwixt us, which the book does not mention; and that cannot be of primary importance which is but rarely and incidentally introduced. The only indication that one subject is of more consequence than another, is its prominence and emphasis here. In that very proportion, however, and by that very process, is the evidence augmented, by which all questions concerning it must be settled. It is true that the range of the bible is large, but still it is limited. If Christians were to debate nothing but what it teaches, a vast portion of their controversies would cease. Meanwhile we have advanced thus far. The arbitration is appointed, every thing is to be referred to it, there will be no error in the decision, there is no appeal from it, and no exception against it. If we are sincere and consistent we shall approach as near to unity as our present condition will allow, and if we do not, the fault will not be in our fundamental principles.

3. *We avow that religion is spiritual and personal.* If it were a ceremonial to be performed by proxy, the settlement of it might be delegated to a few. But in Christianity each man is made directly dependent on God. He must be vitally united with Christ. He has just so much religion, as he has truth operating in his mind and heart. The bible therefore is plain, for it is the patrimony of all. It is not a mystery to be explained by the learned few, but a lesson to be acquired by the untutored

many. The Redeemer "spake openly" to all. "The common people heard him gladly." It is proclaimed as at once the sign and the glory of this last dispensation,—“the poor have the gospel preached unto them.” The way to heaven is plain, and “the wayfaring man, though a fool, need not err therein.” Every thing has been carefully arranged, that our faith should not stand in the wisdom of men but in the power of God. No provision is made for an infallible interpretation, and no such interpretation exists. To pretend to the possession of it is blasphemy. It is only one degree of iniquity less to acknowledge it. We repudiate it. We seek at once the glory of God, and the rights of his people. We are thus allied with the Deity and his faithful servants.

4. He who recognizes this standard embodies the essential principles of true piety. He performs one act of homage which comprehends or implies all the rest. He takes the book of law in his hand, and swears upon it the oath of subjection and fealty to the only Governor of the spiritual world. There is in it the germ of all faith, repentance, and devotion. The kingdom of God is within him. It will absorb the whole man; for recognizing his truth, what less can he do than love it? bound by these laws, what can he do but obey? Meet him in the most distant climes, follow him through the most dissimilar circumstances, and yet you will find he is one of the regenerated brotherhood. He is taught by the same Spirit, and has learnt the same lessons. He may not use the same dialect, but he does the same language, and his thoughts are substantially the same as your own. The points on which you agree, are those on which you can both be most eloquent, for they refer to your dearest interests, and stir your deepest passions. They bring you to the melting scenes of Calvary, and the raptures of the pro-

mised glory; they inspire feelings and prompt an utterance which are as universal as the true church on earth, and lasting as the occupations of heaven. Thus you know you have a common life and destiny. Your hearts are in unison, for the hand of God has tuned them. You are most one, just when you are what you ought to be, and desire to be. In prayer and praise, in the effluence of the heart before the great Father, and in tender communion with the elder Brother. There in the sanctuary of the new created life, where the glance of the stranger is like sacrilege—a profanation of your holiest things—you find a deeper sacredness as you mingle your spirit with his, who is born from above. Through the voyage of life, this indicates our course and its issue. Do they acknowledge our chart, and submit to our pilot? If not, we part company; but if they do, we will sail together. We will look upward: there is the star that guides us; and at last, when every storm is braved and every peril passed, we shall rest in heaven.

5. We thus give all the honour to God. One of the greatest evils of denominationalism is that it transfers to the creature what is due to the creator. It trusts the words of man, as being more explicit and binding than those of the Holy Ghost: it exalts the name of a man, or a particular article of faith or discipline, to occupy the most prominent place, if not to exert the supremacy of dominion. The church of Rome boasts of its unity, but its only tangible and enduring element is the acknowledgment of the supremacy of the pope. It is successful only where it is wicked. This papal dominion, viewed in its most harmless character, is but the dominion of a creature, and therefore a usurpation of the prerogatives of Jehovah. We are referred to this as the secret of its success, the *sine quâ non* of its ex-

istence. Yet what honour does it confer to confess, that to secure unity they have transferred their allegiance to another, and have founded an harmonious brotherhood by rendering their spiritual apostacy universal and complete?

We have no sympathy with the ecclesiastical assumptions which would substitute a creed for the scriptures, the church for the Saviour. Men may ask, To what church do you belong? but we will be content to reply, We believe in

the bible as the word of God. Thus we shall make a good confession; we shall exalt the only Name that deserves it; each reference to it will be a corrective of our errors and a stimulus to our obedience, and God will acknowledge and reward us, for he never forgets his word, "Them that honour me I will honour, they that despise me shall be lightly esteemed." All the union thus acquired will be as acceptable in heaven as it is beneficent on earth; all that cannot be thus obtained must be left as doubtful or bad.

PROTECTION FROM ROME AND THE JESUITS.

BY THE REV. R. W. OVERBURY.

WHAT is to be done in order to check the growing power of Rome and the Jesuits? Shall we have recourse to the civil power? Shall we pass a law rendering their existence illegal in this country, or desire that any such law may be carried into effect? Shall we invoke the arm of the magistrate in order to break up their institutions at Stonyhurst and Clongowes, and to send them out of the country? We plead for nothing of the kind. Little as we like the Jesuits, we nevertheless say, Let them alone; allow them all the civil immunities which they can claim, so long as they demean themselves as peaceable subjects, so long as they do not commit any infraction of our country's laws. To take cognizance of human opinions, to judge between truth and error, is not the province of human governments.

We are indeed fully aware that the Jesuits and Roman Catholics must, if they are consistent with themselves, and the systems to which they adhere, hold opinions that are both pernicious

and dangerous. The principle of Rome is, that to the church belong two swords, the temporal and the spiritual; the *spiritual* to be used by the Supreme Pontiff himself,—the *temporal*, by kings, and knights, and princes, *by his licence, and at his will*. But the lesser sword must be subject to the greater, and the temporal to the spiritual authority. The subjection of every human being to the See of Rome is declared to be a necessary article of faith, and the power of deposing heretical kings and princes claimed. It should also be remembered that the Jesuits maintain, to the utmost stretch, the prerogatives of the papacy, and desire nothing more than to see it shine forth again, not as it does now, "shorn of its rays," but in its full orb'd glory. They occupy the same place in the church of Rome that the Jacobites did for a long time in the British government, and which the Puseyites occupy at this moment in the church of England. They laud the pope to the skies, and place his throne among the stars; they claim on his behalf the most

enormous prerogatives and powers; and they not only think and talk, but they also act thus! All their policy is directed to this end, and they would, if possible, bring all the civil as well as ecclesiastical powers of the world into subjection to him "who opposeth and exalteth himself above all that is called God, or is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God."

Still, with a full knowledge of their pernicious opinions and designs, we say, respecting them as a body, Let them alone. Do not exasperate them, or impose upon them any liabilities, simply because they are Jesuits. It will be time enough when they embody their sentiments in practice. Let them be treated as traitors when they are found guilty of treasonable practices; not before. Or if at any time they should stir up sedition against the constitutional authorities of the realm, then, of course, are they liable to such penalties as are incurred by such conduct. But we must confess we have far more confidence in the efficacy of moral means, than in any enactments of the legislature for their suppression. The only measures which we are prepared to recommend against them are such as will tend, by diffusing sound, moral, and religious principles among the community, to render us as a people, proof against their pernicious maxims, detestable policy, and abominable morality. We are of opinion that it is only in a very diseased and demoralized state of society that the Jesuits can attain to any great influence. Our efforts, therefore, should be directed, not so much against the Jesuits as for the obtaining and promoting the moral health of the community. Keep the body politic as much as possible clean, and not only clean, but sound, and in a state of vigorous health; give it wholesome and nutritious food, preserve it as much as possible from feeding on the

offals of superstition, and bring it under a judicious regimen; let all the wise and good of every name and denomination use their influence in this direction, and devote all their energies to this object, and we do not apprehend that we shall suffer to any great extent from the moral gangrene of Jesuitism!

In confirmation of these views we might refer to the page of history which has already passed in review before us. The reformation was indeed a glorious event, but it was attended with those imperfections that attach to all those performances in which human instrumentality is employed. Whilst the first reformers bore a noble testimony against many of the errors of the church of Rome, they did not clearly apprehend, and practically renounce, as we might perhaps have expected, that worst and most antichristian of all errors,—the doctrine that the temporal world should be subject, or even subservient, to the spiritual, that a man should endure civil penalties for his religious opinions, that the religion of Jesus should be sustained in any way by the secular power, or that the kingdom of Christ should be amalgamated in any degree with the kingdom of this world. Their views were by no means clear on this subject. Their eyes were scarcely half opened in reference to it. At best they saw "men as trees walking." They saw indeed obviously enough, that the church of Rome acted a wicked and antichristian part, in persecuting to the death the sincere friends of the Redeemer, whilst she cherished his worst foes in her bosom, dandled them on her knees, and bestowed on them her baubles. But they did not see that she was wrong in persecuting at all, that she had no right to touch the civil sword at all, and that she had no scriptural authority to proceed against heretics of the worst description, or to punish the most flagrant misconduct in the use

of any other than moral means—that is by reproof and persevering instruction, and at length, in case all means were ineffectual to restore to repentance, by withdrawing from all association with such in ordinances and fellowship that are peculiar to a Christian church.

They evidently did not understand these things. To his honour be it said, Luther, who was at that period the earliest, was also the clearest of all the reformers on this subject: clearer by far than Zuinglius who died on the battlefield, and Calvin who was implicated in the burning of Servetus; clearer also by far than Cranmer, whose robes were stained with the blood of the saints; and clearer than any, who being not involved in such transactions, shone out amidst the constellation that then adorned the firmament. No: the reformers, there is reason to believe, were in a great measure ignorant and misinformed on the will of the Lord in reference to this momentous subject. And this one error brought innumerable other errors and mischiefs in its train. The progress of true Christianity, which, on their part at least, ought to have been pure and peaceful, was marked with blood, not only the blood of those, who like their divine Lord and Redeemer were led as sheep to the slaughter, and “loved not their lives to the death,” so that they might say, “I have finished my course, I have kept the faith,” but with blood shed by those who, dissenting from the errors of Rome in other respects, still had this cleaving to them as a girdle, that the enemies of the truth or those whom they esteemed such, were to be handed over by the ecclesiastical to the civil power for punishment, and that it was lawful to take up arms for the defence and propagation of the religion of Jesus! Alas, that men, that Christian men, who have rendered such eminent services to the church of Christ, should have acted

under the influence of such an error. The reformation was in almost every country mixed up with the state policy of that country, and the things that concern the kingdom of Christ were amalgamated with those that relate to the kingdoms of this world. This was a lamentable error, and as might have been expected, the enemies of the truth gained a tremendous advantage from it. The appeals to arms on the part of the friends of truth, not only discomfited and injured dreadfully the cause of true Christianity, but gave Rome and her body-guard—the Jesuits—just the opportunity which they desired of entering the field and committing wholesale butchery on the enemies of Rome. May we have wisdom and grace to profit from the preceding pages of history, and past dispensations of divine providence. We cannot contend successfully against Rome and the Jesuits with their arms. They will be more than a match for us if we have recourse to carnal weapons. It may, indeed, please God to make use of the political powers of this world to effect the final overthrow of antichrist. But this is not our province. As Christians, we are called to employ spiritual and moral means alone in this glorious and growing strife—the power of truth, the power of faith, the power of prayer, the power of public and private instruction, the power of all the Christian graces and virtues, shining forth in our conduct and conversation, and illustrating the divine superiority of the faith which we profess, and of the principles which we embrace. God grant that in this, and in every other scriptural way, we may be prepared for the impending conflict. May we be identified in our character, and in the course and tenor of our lives and actions, with Him who is figuratively represented as “sitting on a white horse whose name is called Faithful and True; and who in righteousness doth judge

and make war. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords."

Nor has the writer much confidence in any great confederation of Christians, call it by what name you please, against Romanism, Jesuitism, and Puseyism. Great confederations in the church of Christ have never done good; but they have been productive in all ages of immense evil. What is Romanism and the papacy but an immense confederation of professing Christians, a grand scheme of ecclesiastical centralization? Although many churches were planted in the days of the apostle, he manifested no anxiety to join them together in any visible and grand alliance. Had this been important to conserve the interests of genuine Christianity against the power of falsehood and the attacks of enemies, doubtless the New Testament would have contained some directions to this effect. When Christians meet together and co-operate in such immense masses, the right of private judgment is in danger of being invaded, worldly passions are kindled, and kept in constant activity, and there is little exercise for the spirit of true piety, while the existence of the principle itself is exposed to many destructive influences.

There is a very remarkable passage in Isaiah viii. which is perhaps not altogether inapplicable to the present relative position of the true church of Christ, and his and her enemies. Isaiah viii. 7—17. Time will not allow the writer to attempt a full interpretation of this passage, or to show in a complete manner, its application to events now in progress. He would, however, just observe that the extreme solicitude of some minds to form a confederacy against Rome, betrays in his opinion, either weakness of faith, or inattention to the wonderful manner in which divine providence has hitherto wrought the safety and deliverance of his true

church and people, and through them of truth itself in times of danger. If we cannot trust our divine and enthroned Redeemer to conduct the affairs of his kingdom, and to serve the interests of his church, without having recourse to measures which are not sanctioned or encouraged by his holy word, does it not argue want of faith? If Christ were with us, would he not say to such, "O thou of little faith, wherefore didst thou doubt?" And why should we doubt? Is Christ no longer able to carry on the affairs of his kingdom? Is he unable any more to protect the temporal and spiritual interests, the bodies and souls of his redeemed family? What! is the man of sin a match and more than a match for the King of kings and Lord of lords? Rome—the Jesuits, are they too much for Christ? What! is their craft and cunning compared with the profound, exalted, sublime, incomparable wisdom of the Lord of Hosts, who is wonderful in counsel and excellent in working? What too is their power, or what is all created power united, when brought into competition with him who taketh up the hills as a very little thing, who is the Creator of the ends of the earth, that fainteth not neither is weary,—there is no searching of his understanding? If Christ is unable any longer to conduct the affairs of his kingdom, and to secure his church; then tell us the nature of that change which has come upon him. What time was it that Christ became unable to defend his cause and people against the united force of his enemies; and what were the causes of the change? "Is his arm shortened that it cannot save? or his ear heavy that it cannot hear?" Or has he lost his affection for his people, so that he does not take the interest in them that he once did? But we check ourselves, for we find ourselves to be encroaching on the deity of our Saviour. O thou exalted Jesus!

forgive our unbelief, forgive our fears
We have injured thee again. Once
more we have injured thee. But forgive us, blest Saviour; and teach us by thy blessed Spirit the meaning of thine own words,—“*Let not your heart be troubled: ye believe in God, believe also in me. Lo, I am with you always, even to the end of the world.*”

But it also indicates, we think, inattention to the way in which God hath ever wrought out the deliverance of his church and people. Was it by a great and powerful confederation of pastors and churches that the earliest triumphs of Christianity were won? Did the apostles direct their attention to this point, and keep it in view in all their proceedings? The age of œcumenical councils and large confederations of Christian pastors and others,—was it the age of a pure or a corrupt Christianity, of a simple or unadulterated gospel, of a languid and cold or of a vigorous and fervent piety; was it the age of the spirituality or of the worldliness of the Christian church? And how was the great and glorious reformation brought about under God? Was the papacy made to tremble and the throne of antichrist well nigh overthrown, did it sustain a shock from which it has ever since been tottering to its fall, from a great confederation of great and good men? Was it so indeed? Or was all effected by a poor monk in the College of Erfurth, whom God called by his grace and fitted for this work, in connexion with the mighty operation of his grace and providence, bringing about the most wondrous results by, viewed in itself, a weak, inadequate, and divided instrumentality; raised at different intervals of time, in different places, without any collusion or contrivance on their part, and with very little consultation, and nothing like confederation in the sequel? Ah, it was even thus that God did work, and doth

work, and will work, making his strength perfect in our weakness, hiding pride from man, and securing all the honour and all the glory to his own great and holy name. So thought Luther when he sang—

“A fortress is our God, a weapon of defence;
With him the saints have trod, and found a recompense.

The ancient cunning foe is busy with his mace;
Fiercely he works below, nor earth his equal bears.
Our feeble strength is slight, weakly our arrows aimed,

For, he the man will fight, whom God himself hath named.

Who is He? askest thou,—as Jesus Christ he’s known,

Zebaoth’s God, that title now belongs to him alone.
Were hosts of devils here, all eager to assail,
We have no need to fear, for he will never fail.

The prince who reigns below, shall watch and wait in vain,

The Word has judged the foe—he triumphs not again.”

But whilst it indicates a want of faith to employ means that are unscriptural, or at the least, questionable, in order to check the progress of anti-christian superstition, it would be a proof of a presumptuous spirit to expect divine preservation without diligently using every safeguard which divine Providence has placed within our reach. It appears, therefore, to be a duty specially incumbent at the present time to diffuse, as far as possible, correct and enlightened views of that system whose encroachments are everywhere visible. We must inform ourselves what it is at which Rome really aims, viz.:—to establish a universal supremacy, ecclesiastical and civil, of which the pope shall be both the heart and the head, which shall extend itself throughout Europe, the colonies, and the world! We must also be acquainted with the tactics of Rome and the Jesuits. Truth is simple and uniform, universally consistent with itself, and invariably the same. Error, on the contrary, is complex and intricate, shifting and changeable; always

undergoing different modifications to adapt itself to circumstances. Truth is a solid rock on which we may build with confidence and safety; falsehood, a shifting sand, which swallows up and destroys all that are so unhappy as to be cast upon it. Such is Rome; and more especially Rome as personated by the Jesuits. Chameleon like, it assumes different shades and colours according to the different circumstances it is in, and the different parties it has to conciliate. In the days of the Stuarts, the Charleses, and the Jameses, it allied itself with arbitrary measures; in our own day, when the voice of the people is recognised and a more liberal spirit is abroad, it allies itself to liberal measures, and talks of liberty, sweet liberty! while itself is the greatest tyrant in all the world. In England it seeks to conciliate the scientific by lectures on religion in connexion with human philosophy; in Germany, it exposes the so-called seamless coat of our Saviour to view, presents it as an object of holy adoration, and promises absolution to all that repair to it at the call of Arnoldi, bishop of Treves. It will hold forth the rankest popery to please the papists, and preach the purest protestantism to please the protestants; and will denounce the union between church and state to please the dissenters, whilst on the very next occasion, it will act on the very principle which it denounced, by taking money from the dissenters to pay for the teaching of the tenets of popery in Roman catholic institutions. Well does Rome know how to pitch the key-note to the times and the people among whom she may reside, and deeply has she studied all the arts of dissimulation and deception. There is not a doctrine she has ever preached, nor a practice that she has ever followed, but what she will deny and anathematise, if so be she may but insinuate herself into our good graces, and im-

prove our good opinion of her to her own advantage. In order, therefore, that we may be able to cope with Rome and to resist her blandishments, we must be acquainted with her art, her sophistry, and her deep dissimulation. Paul would not have his converts ignorant of Satan's devices; neither must we be ignorant of Rome's devices,—for Rome is the very masterpiece of Satan's policy and malice. And how can we obtain this information except by acquainting ourselves with the history of Rome, and the agency and arts with which, through her "skilful rowers," the Jesuits, she has combated the reformation, and sought to bring back those whom she calls her erring children to her maternal bosom? It will be our fault, and one of which, sooner or later, we shall sorely repent, if the public in general, and especially the rising generation, are not adequately instructed in these matters, and duly alive to them. It is not a revival of the "No Popery" cry of former days that we want; but we do need to have an enlightened, deep, and insuperable hatred of Romish principles, and of all antichristian error, wrought in our minds, purified from all admixture of political rancour and selfish considerations, that, as Milton says, there may grow from the ashes of the pious dead—

"A hundredfold, who having learnt Thy way,
Early may fly the Babylonian woe."

Above all we would urge the cultivation of a sincere, ardent, active, and deep-toned piety among ourselves. A genuine bible Christianity, experienced in a soul well established in the faith, rooted and grounded in love, and manifesting itself daily in our conduct and conversation; a true bible Christianity, that shall lead us to devote ourselves, body, soul, and spirit, to the service of our Redeemer—this includes all that we want for our own peace and welfare and for the times in which we live.

FAMILY BIBLE READING FOR JULY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.
		First quarter.....1st day.....	9h 24m afternoon.	
		Full moon.....8th day.....	11h 11m afternoon.	
		Last quarter.....15th day.....	1h 24m afternoon.	
		New moon.....23rd day.....	8h 3m morning.	
		First quarter.....31st day.....	11h 3m morning.	
1	W	1 Samuel xx.....	Acts xxiv.	h m
2	Th	xxii.....	xxv.	3 49
3	F	xxiii.....	xxvi.	3 50
4	S	xxiv.....	xxvii. 1—38.	3 51
5	Ld	Psalms.		3 52
6	M	1 Samuel xxvi.....	Acts xxvii. 39—44, xxviii. 1—10.	3 52
7	Tu	xxvii., xxviii.....	xxviii. 11—31.	3 53
8	W	xxix., xxx. 1—25.....	Ephesians i.	3 54
9	Th	xxxi. & 2 Sam. i.....	ii.	3 55
10	F	2 Samuel ii.....	iii.	3 56
11	S	iii. 1, 17—39 & iv.....	iv.	3 57
12	Ld	Psalms.		3 58
13	M	2 Samuel v., vi. 1—11.....	Ephesians v.	3 59
14	Tu	vi. 12—22, vii.....	vi.	4 0
15	W	xv.....	Philippians i.	4 1
16	Th	xvi. 5—14, xvii. 1—22.....	ii.	4 3
17	F	xvii. 23—29, xviii. 1—18.....	iii.	4 4
18	S	xviii. 19—33, xix. 1—23.....	iv.	4 5
19	Ld	Psalms.		4 6
20	M	2 Sam. xix. 31—43, xx. 1—22.....	Colossians i.	4 8
21	Tu	1 Chron. xxi. xxii. 1—4.....	ii.	4 9
22	W	1 Kings i. 5—53.....	iii.	4 10
23	Th	1 Chron. xxii. 5—19.....	iv.	4 12
24	F	xxviii.....	Philemon.	4 13
25	S	xxix.....	Hebrews i.	4 14
26	Ld	Psalms.		4 16
27	M	1 Kings iii.	Hebrews ii.	4 17
28	Tu	iv. 20—34 & v.....	iii.	4 19
29	W	vii. 48—51, viii. 1—21.....	iv.	4 20
30	Th	viii. 22—66.....	v.	4 22
31	F	ix.....	vi.	4 23

The concluding sentences of that interesting record which we call The Acts of the Apostles, present to us Paul, a considerable portion of whose career it had depicted, as placed by the providence of God, through the intervention of his enemies, in a station of great usefulness. He is located in the metropolis of the world, under circumstances that forbid his leaving it, and yet render him accessible to any of its

inhabitants, and to visitors from every region under heaven. Here for whole years he remains, "preaching the kingdom of God, and teaching the things which concern the Lord," with no man forbidding him," while his leisure hours are employed in writing to distant friends letters which are intended by the great Master who served should convey invaluable instruction to the churches of all sub-

generations. The epistles to the Ephesians, the Philippians, the Colossians, and Philemon, were undoubtedly written during this imprisonment, and it is probable the epistle to the Hebrews also. Several passages in these inspired letters will be the better understood if the circumstances in which the writer was when he penned them are kept in mind.

Of the subsequent history of this eminent minister of Christ very little is known. Implicit dependence cannot be placed on the traditions which ecclesiastical writers of the third and fourth centuries have recorded, and the epistles written in later life furnish only a few incidental and unconnected notices of facts. The following paragraph from Mr. Hartwell Horne will give the reader as much assistance as can be easily furnished in forming a general notion of the remainder of the apostle's career. "As Luke has not continued Saint Paul's history beyond his first imprisonment at Rome, we have no authentic record of his subsequent travels and labours from the spring of A.D. 63, when he was released, to the time of his martyrdom. But, from the intimations contained in the epistles which he wrote from Rome during his first confinement, some learned men have conjectured that he sailed from Italy to Judea, accompanied by Timothy and Titus: and, leaving Titus in Crete (Titus i. 5), he proceeded thence with Timothy to Judea, and visited the churches in that country, to which he had lately sent from Italy (perhaps from Rome) the epistle which is now inscribed to the Hebrews. Having visited churches in Syria, Cilicia, and Asia

Minor, Paul and Timothy continued some time at Colosse; and leaving Timothy at Ephesus, Paul proceeded to Macedonia, visiting the churches. From this country he wrote his epistle to Titus, and also his first epistle to Timothy. Having also visited the churches of Greece, and probably that of Corinth for the second time, Saint Paul passed the winter of 64 at Nicopolis, a city of Epirus; thence he proceeded to Crete, and perhaps to Corinth for the third time, and early in 65 arrived at Rome, where his active exertions in preaching the gospel caused him to be imprisoned a second time. How long Paul continued in prison at this time, we know not; but from the circumstance of his being brought twice before the emperor Nero or his prefect, Dr. Macknight thinks it probable that he was confined a year or more before he was put to death. As the Neronian persecution of the Christians raged greatly during this second visit to Rome, Paul, knowing the time of his departure to be at hand, wrote his second epistle to Timothy; from which we learn that, though the apostle's assistants, terrified with the danger, forsook him and fled, yet he was not altogether destitute of consolation; for the brethren of Rome came to him privately, and ministered to him (2 Tim. iv. 12—21). Concerning the precise manner of Saint Paul's death we have no certain information, but, according to primitive tradition, he was beheaded on the 29th of June, A.D. 68, at *Aqua Salvie*, three miles from Rome, and interred in the *Via Ostensis*, at a spot two miles from the city, where Constantine the Great afterwards erected a church to his memory."

THE SAVIOUR IN RETIREMENT.

BY MISS M. A. STODART.

MATTHEW xii. 15—21.

His steps are in the solitude,
His home is by the sea,
And gathering thousands round him crowd
In farthest Galilee :
The glorious mountains round him rise,
In massive strength 'neath cloudless skies ;
And all is peaceful, calm, and still,
On sleeping lake, on sunny hill.

It is a sweet, a solemn hour,
Of deep and holy calm ;
Sunshine is bright on herb and flower—
The very air is balm ;
As if creation's pangs were o'er,
As if the curse were felt no more,
And nature knew her travail cease,
Rejoicing in the Prince of Peace.

While thus the Lord of life reclined
Within that green retreat,
Words floated o'er one follower's mind,
With influence strong and sweet ;

" He shall not strive, he shall not cry,
His voice shall not be heard on high :
The feeble he will ne'er oppress,
Till glory beam on righteousness."

Thy steps, O Lord, we love to trace ;
Before thy feet we kneel ;
Pour on our hearts thy quick'ning grace,
Thy law of love reveal :
As once thy healing might was known,
In mountain deserts wild and lone,
So even now that might we'd prove,
Bend to thy will, and taste thy love.

We ask for more than thousands sought,
For more than thousands found ;
Unto our souls let help be brought ;
There let thy love abound.
To thee in solitude we come,
Jesus ! with thee we'd fix our home,
'Mid lonely silence hear thy voice,
And in thy saving might rejoice.

THE STRANGER.

" Art thou only a stranger in Jerusalem ?"—LUKE xxiv. 18.

A STRANGER ? What ! those feet, those hands,
So lately pierced for thee ?
And can'st thou then no firmer bands
Of sweeter union see ?

A stranger ? What ! that voice divine
Thou once didst love to hear ?
Which known, thou would'st no more repine ;
Which felt, would quell thy fear.

Nay, 'tis no stranger meets thee now ;
'Tis he, the Crucified :
The cruel thorns have pressed his brow,
The spear has pierced his side.

O manifest thyself again,
Nor when thou'rt known depart ;
But with us constantly remain,
To rule and cheer our heart.

Mysterious blindness ! that can see,
Yet fail to recognise ;
And blest the hour which shall him see,
From semblance of disguise !

Jesus ! ascended now on high,
From mortal sight concealed ;
Still to faith's fixed and ardent eye,
Thy glories stand revealed.

Yet, ah ! how oft when faith is weak,
But dimly thou art seen ;
Though in thy word we've heard thee speak,
Our eyes have " holden " been.

R. H.

Boston, May 5, 1846.

SEA-SIDE REFLECTIONS.

AFTER AN ELECTION WHICH WAS THE OCCASION OF MUCH MORAL EVIL.

BY THE REV. B. COOMBS.

ALL hail, thou dark blue sea ! I love thy roar ;
It stuns the din and strife poor mortals share :
Thy sobbing waters wash the sin-soiled shore,
And seem to weep for those residing there.

In view of thee how vain the things of time,
'Bout which they, anxious, fret and foam and weep !
Of boundlessness thou art a type sublime,
Stirring the soul ten thousand fathoms deep !

Of God's prevailing power a mirror thou !
 Wisdom profound and ever-flowing grace ;
 Into whose depths vain would my spirit now
 Launch and explore what seraphs wish to trace.

Spirit supreme ! vouchsafe a prosperous gale !
 And oh, impelled and filled by thee, may I,
 While faith and strong desire stretch every sail,
 Possess the fulness of the Deity !

Bridport.

What though nor human knowledge e'er can sound
 The mighty ocean of redeeming love ;
 Nor mortal measurement be ever found
 Its vast expanse of length and breadth to prove ;—

Yet to the saints—O privilege divine !—
 Unbought, unmerited by them, 'tis given
 (For Faith, the gift of God, supplies the line)
 To "comprehend" the boundless love of heaven !

THE CHRISTIAN AND THE TIGER.

A TRUE TALE.

FAN in the depths of an ancient wood,
 A Hindoo went alone ;
 To a fount that stirred the solitude,
 With its low rippling moan.

He has filled his urn from its waters bright,—
 Why doth he linger now,
 When the sudden gloom of an eastern night,
 Gathers o'er wave and bough ?

Still and dark, like a bronzed statue there !
 No motion and no breath !
 A tiger hath burst from his hidden lair,
 And flight were instant death.

Crouched is the beast for his fatal spring,
 'Mid the dim grass thick and tall ;
 Now for the faith that can closet oling,
 The heart that can hope through all.

They are his,—he has knelt with that fiery eye,
 Like a meteor's flash before him ;
 While courage and might spread a panoply
 Of quenchless daring o'er him.

"Help me, O Strong One!"—thus he prayed,—
 "For human help is none ;
 Death meets me in the forest shade,
 Yet meets me not alone.

"For thou, since first I fled to thee,
 From sightless gods and dumb,
 Hast left me not in daylight's glee,
 Or midnight's shadowy gloom.

"Therefore I kneel on this lowly sod,
 Seeking the strength to die ;
 Strength to exalt thy name, O God,
 'Neath the cedar's canopy.

"Let the monster quaff my heart's warm flow,
 Let me feel his piercing fang ;
 Then who hast suffered uphold me now,
 And death shall have no pang.

"No pang?—there is a sheltering home,
 Where dwells a watchful band ;
 There, where my footstep no more may come,
 Waiting its sound they stand.

"She is there, the light of my life's fresh spring !
 Glory of manhood's hour !
 How will the airs of the morning bring
 Blight on that cherished flower ?

"Clothe her for news that will sear her heart,
 As lightning sears the bough !
 Said I no pang?—yet from her to part !
 Love and grief oppress me now.

"But thou," his voice gathered strength once more,
 "The widow's help art thou !
 Thou wilt guide her to the better shore '
 Earth, earth, I yield thee now.

"Deliverer, strongest bands are riven,
 Shorten this gasping breath ;
 Armed with the courage thou hast given,
 How am I strong for death ! "

With eyes upraised and a stone-like cheek,
 And brow where cold dews lie ;
 Yet read through that alien resigned and meek,
 Deep though quelled agony.

Rise, thou who bravest death's worst form,
 If but thy Lord be nigh !
 For thee is chased the gathered storm,—
 Thy Shield, thy shield is nigh.

Tamed is the foe,—he hath turned from thee,
 Swift and o'er-awed in flight ;
 Home to thy love ! and sweet shall be
 Your evening hymn this night.

Death's fiery arrow aimed at thee,
 Forbidden to go forth ;
 Faith, hope, submission, strongest three,
 Ye have your meed on earth.

REVIEWS.

Sermons, Second Series, by RICHARD WINTER HAMILTON, LL.D., Minister of Belgrave Chapel, Leeds. London: Hamilton, Adams, and Co. 8vo. pp. 667.

Sermons, in Proof, Development, and Illustration of the Evangelical Doctrines of the Church, Holy, Catholic, and Apostolic; with an Appendix, and Notes, on the Evangelical and Apostolic Characteristics of the United Church of England and Ireland. By the Rev. TRESHAM JAMES GREGG, M.A., Trinity College, Dublin; Chaplain of St. Nicholas-Within, Dublin. London: Richard Groombridge and Sons. 8vo. pp. 462.

THESE sermons have very little in common, except the name. They do, in some measure, advert to the same doctrines, but their style of thought and expression, their spirit, their method of illustration, and their tendency and aim, are "wide as the poles asunder." There is only one respect in which Mr. Gregg's sermons can claim superiority, and that is, as popular pulpit addresses. In this they represent a style of preaching which was as common as it was effective some fifty years ago; but which will very rarely be found now, except amongst the evangelical clergy. The thoughts are strictly elementary, and scarcely beyond the reach of a bible class; the illustrations are at once homely and obvious, and the language sometimes racy and sometimes diffuse, but always plain and unambitious. Yet the doctrines taught are thoroughly evangelical, and a powerful unction of pious feeling attends the representation of them. The appeals founded upon them are personal and direct. Not only does each man feel that he is addressed, but that he is addressed with equal authority and discrimination. Meanwhile, the mind of the preacher is less oppressed; his heart has freer play; he finds both a greater necessity and a greater opportunity for that development of his gift which magnifies the little and embellishes the homely, and which invests everything he advances with the magnificence and intensity of his own imagination and feelings. We

can conceive that these discourses of Mr. Gregg would afford an apt instrument for producing a deep impression if a man had the skill to use it, although as compositions to instruct and elevate the student of divinity they do not aspire beyond the lowest form of scholarship.

The task he has undertaken is singularly complicated and incongruous. So far as we can comprehend it, it seems to be to show that his church is right and all others wrong. In order to this he endeavours to prove that evangelical doctrines are scriptural, which we readily admit; and further, that his church maintains them, which many deny, and which, as we think, in a purely apostolic church, could not be matter of doubt. We have felt strongly tempted to offer some animadversion on several topics in these sermons, but our space will not allow it; and the same subjects have been too often discussed by us to leave any pressing necessity for it. Of course Mr. Gregg is bound to defend his church, or the catholics and Puseyites might triumph; and hence confirmation, infant baptism, and apostolical succession, are all defended. On this last topic he gives an illustration which, if not original or just, is intelligible and amusing. The great body of methodists are divided into the "old connexion" and the "new connexion." The former are the body constituted by Mr. Wesley, but the latter, though they retain all his doctrines and most of his discipline, are dissenters from the original conference. Now, the church of England and Ireland is the "old connexion," and claims direct fraternity with the conference of apostles at Jerusalem! Be it so; we cannot resist the conviction that even the apostles might not very readily recognize their own connexion in those who oppress whom they cannot convert, and triumph in a system as the bulwark of Christianity which the men of the world pronounce to be the most monstrous grievance in Europe.

Mr. Hamilton's sermons are of a very different order. They are, for the most part, discourses highly elaborated, for special occasions, for which scarcely any living preacher is more qualified than

the esteemed author. The title may so far mislead. There is, perhaps, no species of writing more ill appreciated than that of sermons, and scarcely any one will venture upon it who is very mistrustful of his powers or anxious for success. These, however, are studied and profound compositions, with scarcely any characteristics of a sermon but the name and the text; and which might as well be called essays for their comparative brevity, or dissertations for their depth and comprehensiveness. That the former series has been sold and is again in demand, only heightens our estimate of the taste and discrimination of the reading public; and that this will meet with, at least, equal favour, we cannot doubt.

It is impossible, by quotations, to give an adequate idea of a volume, the contents of which are so copious and diversified, or it would be easy to produce many which would please and instruct our readers. We commend them to the fountain without endeavouring to supply them from our cistern. The language of the discourses is chaste, and almost simple. A few phrases are retained on the "Hamiltonian system," but they are rare and racy. As the author has increased his familiarity with things, he has been less ambitious of words: originality of language has been supplanted by originality of thought. The sentences are short, yet the style is too full to be sententious. A few conjunctions would enable the current of thought to follow more continuously and smoothly, as there is much more abruptness in the language than in the sentiment. Those who have heard Mr. Hamilton will feel a pleasure in supplying the pauses and cadences of his impressive manner; those who have not will feel a want of repose which no punctuation can supply.

Imagination is, evidently, his predominant faculty—an imagination more gorgeous than beautiful, more exuberant than refined. It avails less to illustrate than to adorn. It sometimes revels too much apart from the theme—it overpowers rather than subserves the representation of it. Instead of deepening interest in the subject, it too often diverts attention from it. One is dazzled by the splendour, but not struck with the justness of its similitudes. Hence it is comparatively barren of metaphors, but is highly pictorial and descriptive.

It would be difficult to name a writer who can sketch with equal boldness and fill up with equal vividness, those scenes in which every thing flashes and gleams. The long-lost beauties of Paradise, and the promised glories of the millennium and of heaven, are themes on which he expatiates with equal felicity and power.

One thing, somewhat in contrast with this, and which has struck and pleased us much, is the stern sobriety of thought which pervades the whole volume. Here are no perilous speculations whose chief merit is their hardihood; no startling paradoxes to confound the timid and doubtful; no ancient dogmas pronounced with the surprise of discovery and the authority of an oracle; no microscopic analysis evolving unheard-of mysteries from an exegesis of the original scriptures. The great truths of the gospel are presented in all faithfulness and simplicity as those which we have to learn and obey; but the doubtful and hazardous, which cannot lead to edification and may foster unbelief, is neither cherished nor honoured. Not that Mr. Hamilton is less competent for speculating than any other man, but he has fewer temptations to it. His copious information, his enlarged acquaintance with men and things, his literary resources, and, above all, his lofty sentiments, served by his vigorous understanding, afford an ample and more felicitous sphere of thought, and teach him to despise as valueless, or to suspect as harmful, those angular and daring speculations in theology which often unsettle the mind, but never sanctify the heart. When men, who are deficient in imagination and sentiment, whose minds are vigorous and subtle but without comprehensiveness, and whose knowledge is rather minute than vast, undertake to discourse on revealed truth, they are both apt to go astray and to mislead others. They perceive no difficulties, and fear no dangers. Making their own understandings the measure of truth, they think nothing is requisite but that they should bring up any metal from the mine of obscurity, and stamp it with the imprimatur of their coinage, and it must ever pass current as incontrovertible reality. Distinguished by nothing so much as by self-confidence, they conclude that nothing can be true which they cannot comprehend, and that all is false which they do but ridicule. By a

few general axioms, or by a species of most attenuated biblical criticism, they manage to determine at once the materials, and influences, and forms of universal truth. Such men make dreadful havoc of religious doctrines, and diffuse a spirit as opposed to piety as it is to sound reason. Their temerity arrests the attention and excites the admiration of the young, and their cleverness allures and gratifies the vanity of the conceited, and enlists the sympathies and services of all who can value nothing but the curious and the new.

These discourses promise, so far as their influence extends, an antidote to this pernicious tendency. The sublimest mysteries of the faith are here exhibited as they have often been regarded by many of the wisest and the best, who, in reference to them, have been content to imitate the conduct of those celestial natures who veil their faces before the uncreated light. They are not denied as dogmas which simply require to be contradicted in order to be disproved; nor are they explained away as solemn and portentous inanities; nor are they vindicated with trembling and hesitation, as matters about which a wise man might reasonably be ashamed or afraid; but they are stated as the objects of faith, which rest on the eternal foundation of revealed truth; they are defended as accordant with the dictates of a sober piety and good sense, by an appeal to the analogies of nature and providence, and expatiated upon as at once the honour and the gladness of a powerful mind and a devout heart. The popularity of the preacher, the reputation of the writer, and the intrinsic merits of the book, will secure for it not only a wide circulation, but a diligent perusal, and we are happy in the assurance that its influence must be for good. For justness of observation, for comprehensiveness of thought, for richness of sentiment, for copiousness of fancy and force of language, we should find it difficult to name any discourses of the present day to equal these.

The only undesirable effect which we can apprehend from these sermons is, that they may deepen and extend an impression concerning the true character and ends of preaching, which we regard as alike mistaken and injurious. It is substantially this,—that all ministers

are bound to occupy the ordinary labour of the pulpit with talented and elaborate performances; that the people will be permanently satisfied with no others; that the times especially demand them, and that they will produce a large harvest of honour to the pastor and advantage to the flock. Many causes have conspired to produce it; the supposed spread of intelligence amongst the people; the necessity which is growingly felt for the acquisition of something more attractive and powerful in our public religious services; the eager competition of professional life; the fame and influence of a few leading preachers who may be distinguished for their intellectual endowment; and, above all, the example furnished by such published sermons as those of Robert Hall, which ought to be regarded as splendid exceptions from a general rule, and as neither necessary nor desirable except on rare occasions. It naturally prevails amongst theological students; it is unhappily, as we conceive, fostered by those who have the greatest influence over them, and who, living apart from the world and surrounded by intellectual excitements, lose sight of the actual necessities of society in the contemplation of ideal excellencies. The notion grows with the student's growth, and enchains him under the tyrannous power of habit, and he finds out his mistake just before his work is done and when it is too late to correct himself.

The consequences of this course are many and painful, and constitute the clearest remonstrance against it. We cannot specify, much less illustrate, them all. A few may suffice to indicate our position, and suggest those which are not mentioned. It is highly injurious to health. How often do we hear lamentations over the enfeebled health and energies of young pastors! The reason is not that they are overtasked, but that they are too much exhausted in one pursuit. Our fathers preached much more frequently, and complained less. The mere exercise of public speaking, when the voice and feelings can have free exercise, is alike easy and healthful; but if body and mind have been exhausted in careful and toilsome preparation for the pulpit, and if when the speaker is there the memory is severely tasked and the intellect is on the stretch, we can hardly imagine anything

more pernicious to the constitution. Thus other parts of duty must be neglected, or if all are discharged, health will be injured and perhaps life will be cut short. The course on which we animadvert is unfavourable to a natural expression of feeling in the pulpit. Whatever pains the speaker must distress the hearer. Few things are more oppressive than severe mental effort. That which is not easily conceived or remembered cannot be uttered so as to affect others with pleasure. There can be no strong emotion manifested when the thinking faculties are anxiously at work, for they absorb all the energy of the soul. Thus, too, the mind becomes entirely subjective, and is so absorbed in its own efforts as to be almost unconscious of the presence of others, and completely unable to sympathize with them; and the result is, that the assembly not only remains unmoved, but retires uninstructed. Yet further, it leads to the selection of topics which have less power to edify the people; partly because they are not generally understood, and partly because they are not entirely or peculiarly evangelical. The simple themes of the gospel do not admit of any great and constant display of intellectual refinement and strength, and yield no aliment for mere curiosity and speculation. The temptation is, therefore, strong to turn to ethical or metaphysical inquiries, about which information is less copious and opinion less fixed, and which afford greater facility for research and a richer recompense of it. But every step taken in that direction is an equal remove from the common habits of thought and action, and from those great verities, by the power of which souls are to be sanctified and saved. These topics will be uninteresting to the mass, mainly because they are not understood; and they cannot impart much of the divine life to others, for they contain but little of it themselves.

But again, it is impossible for the majority of public teachers to maintain this originality and elaboration uniformly and always. The mind will flag in its researches; topics sufficiently inviting will not always present themselves; or the requisite amount of time cannot be commanded to study them, and then the preacher must fall below himself. The people are disappointed and displeased. They have been trained

to luxuries and cannot be satisfied with common food. The speaker is injured by his own course; for as an honest man would disdain to simulate emotions which he does not realize, as no man can feel earnestly except when convinced that what he advances is important, and as he has trained himself to imagine that nothing is important that is not novel or profound, he is self-convicted of having to proclaim that which does not deserve strong feeling either in himself or others. Hence nothing is more common than the remark concerning intellectual preachers, that they are very unequal. A more serious result is found in the effect produced on the poor. They constitute the mass of humanity, for which the gospel has been provided, and to which it is adapted. For these our great Master specially cared, and we are sure that no greater calamity can befall the church, and that no greater sin can be committed by it than the studious neglect of them. Our mission is abandoned and our character forfeited when it ceases to be said, "The poor have the gospel preached unto them." At this hour the great bulk of them are living in practical heathenism, especially in our larger towns. They furnish a sphere of exertion of which the weight of the responsibility is only matched by the splendour of the promised result. Yet, in the style of preaching to which we refer, they can find no interest or profit. They cannot understand it, and therefore cannot sympathize with it. Its language, its illustrations, and its spirit, are estranged alike from their circumstances, their education, their interests, and their feelings. It is, unhappily, only a part of a system which has imperceptibly advanced upon us, and which mainly seeks to attract or detain the middle classes. We want those who by their respectability and resources shall maintain our social status and contribute to our religious institutions. It is lamented that so many educated persons leave our ranks for those of more fashionable communities; and, at least, an effort must be made to detain them. But a little close observation would suffice to convince any thoughtful man that the reason of their departure is something very different from any peculiarity in our ministry, and that they would not be detained by any alteration you can make or even

imagine in it. Meanwhile, the poor are overlooked and uncared for; a settled indifference or dislike in regard to all religion takes possession of their minds; and the day of God is received only as affording the fullest opportunity to display their atheism and indulge their sins. To remedy this will be one of the first objects and surest indications of the next awakening in the church of God. This style of preaching is not desired or enjoyed even by those who are most highly educated. The ordinary discourses of the pulpit must be of limited intellectual pretensions. Compared with absolute ignorance they may be profound, but compared with the laboured productions of the press they must be superficial. None but those who have opportunities for reading can appreciate them; but then, by that very circumstance, they are enabled to dispense with them as at once superfluous and inadequate. And after all, devout men visit the house of prayer not so much to discipline their minds and increase their knowledge, as to worship God and to realize those influences which shall lay hold on their affections and raise them above the follies and cares of "this present evil world." The fact is too obvious to allow proof, that the greatest minds are ordinarily most simple in their faith, and very often that preaching which attracts and edifies them most is distinguished by little else than its simplicity and unction. That which sustains the spiritual powers is simply the bread and the water of life. The peasant and the prince must partake of it in the same manner, or they cannot realize its true character or effects. They must exercise faith, and for this a devout spirit is much more efficient than the deepest learning.

The last effect of this style of preaching to which we shall refer, is its tendency to foster a critical spirit of hearing. This effect is often exemplified. It is in every respect deleterious. The hearer forgets the great object of public worship, and so fails to attain its highest advantages. He goes to the house of God to be gratified—to have an intellectual treat—to admire the ingenuity and learning of the preacher, and furnish himself with new subjects for conversation or debate. Or he assumes the chair of judgment. He undertakes to measure the capacities of the speaker, and to pronounce on

his qualifications for his office. Curiosity is stimulated and the attention is pleased, but duty is unconcerned, conscience is undisturbed, and great truths of religion, instead of being regarded as solemn influences, demand the government of the passions. They are treated as external forms, and only to gratify the taste. Let us be misunderstood. We do not mean that highly intellectual preaching is undesirable; for on some occasions, in certain spheres, it exerts a beneficial result. There are some subjects which demand it, and will be satisfied with nothing less. Where there is no other for it has been bestowed by nature, and cultivated by education, it will be developed and enjoyed. It is as unnatural and as absurd for a man to endeavour to avoid it, as it is for a great majority to attempt to suppress it. What may be indispensable in the study of learning would be sheer folly in the hovel of a Hottentot. Our mistake in trying to make that the rule which ought to be the exception—in such cases that the people require, and the measure of talent we can command—allow, the universal enjoyment of a highly intellectual ministry. The human mind of nature will not permit us to suppress this even if it were desirable, and the opinions of our churches variously expressed is, that they do not desire to cannot appreciate it. Few could demand a more serious investigation than this. All that relates to the importance, as itself stands revealed, all that is vital in the inward spirit to all that is successful in the outward movements of the body of Christ, neglect it would be culpable indifference to mistake in it will entail disaster.

Few practical subjects are of more importance than that involved in the question, What constitutes effective preaching? To preach the word is indeed, not the only duty of the minister, yet it is not second to any other charge. Without this our efforts cannot be increased, if they are to be sustained. Yet upon no subject are our notions more vague, and contradictory, and valueless. They lie at all points, compass betwixt the two extremes, one of which it is imagined that a good man, who can "make a sermon" and fill it up by the utterance of parallel passages of scripture, is

ent teacher; and in the other of which implied that every preacher ought possess an almost miraculous combination of genius, learning, and eloquence. Some who have excelled as preachers have not often aided others by the lights of their experience or the decisions of their authority. They have been too much occupied in public life, and could find no leisure to examine or expound theories. Their habits of mind were unfavourable to the analytical inquiry, which might elucidate the precise elements of their own eloquence. As their mind is not often strongly objective and subjective at the same time, and as the best poets generally make but incoherent critics, so they who have illumined the world by their pulpit eloquence have been unable or unwilling to disclose the secret of their power. Nevertheless, we may lament this as a calamity.

That though this class has been silent others have not. The young student of the ministry finds his oratorical talents much more exposed to a surfeit than to a famine of advice. Every person who meets deems himself competent to give an opinion. Men alike deficient in education and mental power, and whose judgment would never be sought or relied on the most insignificant concerns of life, pronounce oracularly here, instead of being rebuked and corrected, are praised and followed. Men could not construct five sentences of discourse, and who, if they were to attempt to speak in public, would yield no pleasure except by sitting down, will upon themselves to correct the inefficient preachers, and to proclaim laws by which they are to be improved. If a novice should undertake to lecture the artist, the lawyer, or the physician, on the course each should pursue he would be ridiculed for his folly; the faculty of preaching, which no man can teach and no art can acquire, may be dictated to by the whims of ignorance and incompetence. A yet greater mischief arises from the fact that these dictations are sometimes as much armed with innocence as they are destitute of worth. They come from parties on whom the preacher depends for support, and whose position enables them to diffuse their opinions amongst others even less competent than themselves to form a correct estimate of the subject. They have all

the authority of a code of laws by which every public teacher may be cited, arraigned, and condemned.

Yet nothing can be more diversified or unfounded than the notions which thus prevail. They differ in almost every congregation, and sometimes several opposing standards rally the sentiments and sympathies of different sections in a single community. The only certain result is, that all peculiarities of style and manner are by turns consigned to abhorrence or raised to supreme dominion, while the essence of the preaching gift remains undetected and unhonoured. The fluent are condemned as verbose, and the deliberate as unable to speak; the impassioned as noisy declaimers, and the logical as destitute of heart; the perspicuous as commonplace, and the elaborate as unintelligible; the modest as powerless, and the self-possessed as pompous or conceited. The objector does not, perhaps cannot, state what he desires, except that he has some ideal perfection formed out of what he never knew and is unable to appreciate, and which he designates a Whitefield or a Hall. It would be well if such persons could be taught, that where they are not competent to judge they are not required to pronounce a decision; that the standard they erect is only their personal tastes, which are widely different from the universal necessities of the human heart; that all the peculiarities they disapprove are compatible with the highest gifts of preaching, and have even subserved them; for Hall was rapid and Fuller slow, Whitefield was impassioned and Wesley calm, and Spencer was as distinguished for his simplicity as Chalmers is for his elaboration; that as it requires no great amount of astronomical skill to discover spots in the sun, and as an infant may scatter the petals of a flower, the colour of which the most skilful artist could not imitate, so to sit in criticism on the preacher yields neither proof of talent nor hope of edification; and that, as the ability to preach is above most other gifts, an original impartation of nature, so wiser counsels than theirs, instead of being able to create, or materially to modify it, can only prune its excesses and correct its improprieties.

The state of our ministry is thought to need greater attention than ever, and certainly receives it. All bodies of non-

conformists feel an unusual pressure of difficulty, and, as some imagine, of danger. The struggle is not now merely for victory, but for existence; instead of being assured of progression, we are apprehensive of decline. We naturally inquire after the cause, and the cure, of the ills we suffer or dread. It might occur to us that circumstances are changed, and that what was easy while our antagonists were incompetent or supine, may be impracticable when they are roused, and disciplined, and diligent; or that our system may be faulty, and therefore inefficient, for though it may be absolutely correct as measured by our own theories, yet it must be unproductive if it does not meet the exigences of the times; or that our spirit may be vitiated, as confessedly it is if we are less spiritual and less devoted to purely religious efforts, or more divided or more latitudinarian than formerly; or that some of our first principles concerning the training of our ministry, stimulating liberality towards benevolent objects, and perpetuating or increasing our secular respectability, are so many fallacies which teach us to aspire after what cannot be attained and would not profit us if it could, and will only aggravate and multiply the evils they are intended to remove. But these discoveries require patient self-examination, and might involve much humiliation and many sacrifices. It is, at least, more easy to attribute the inefficiency and failure of the officers of the churches. The deacons are not in a position to share the blame for they have not been thought to have incurred the responsibility, and, moreover, their number and station enables them to divert censure from themselves. Only the pastors, therefore, remain to attract and concentrate it all. When the affairs of a nation are embarrassed, the labouring classes blame the rich, and the rich blame their political rulers, and yet perhaps the cause of the mischief may be found with each, or it may be extraneous of them all.

One excellent method for suppressing complaint will be furnished by an attempt to define what it is we desire. The wishes of the unhappy constitute one of their greatest misfortunes. If men would but examine them they would discover the absurdity of them, and so be constrained to abandon one of their greatest follies and woes. That our

ministry has many imperfections and fails to accomplish what we desire, may be readily allowed; but before we seek for an alteration we should ask, what are the qualifications and successes we desiderate? Are they not both absolutely unattainable? We wish for the multiplication of the most eminent preachers; that what a few are the many should become; men of learning, of strong minds, and great efficiency as preachers and pastors. No doubt this is desirable, and would aid our exertions if realized; but is it not impossible? The proportion of talented men amongst us, with one or two rare exceptions, is equal to what it has been in former and more prosperous days, and is equal to what is exemplified by other denominations of Christians. That proportion is fixed by the ordinations of nature; nothing but a miracle can materially affect it. If we think to create an addition we shall only be disappointed; if greater prosperity cannot be obtained without a monopoly of gifts, we must despair. The distribution of gifts is limited, but the fountain of grace is always overflowing; there is no way of being constantly and materially greater, except by being better, than other men. All communities undergo great changes; sometimes they are fervent, and sometimes they are cold-hearted; sometimes they can boast their extensive learning, and sometimes they cannot; but the modicum of native talent—of that which strikes and impresses the age—remains, in proportion to their numbers, nearly the same. A little reflection on the nature and source of the talent for preaching will account for this. It is a gift of God, which cannot be "purchased for money;" it may be improved, but it cannot be acquired, by industry and learning. It does not consist of great mental endowments or acquirements; at least, the most efficient preachers have not been pre-eminently distinguished by them. There are three things essential to it. Of these two are subordinate, and one is supreme. The first subordinate gift is that of utterance. Without this efficient oratory is impossible. Hesitation and stammering give the hearers pain, and deficient language limits the speaker's power. Yet this does not suffice alone, for some can speak very fluently and yet quite unimpressively, and others, whose copia verborum is not large, do sometimes

attention and impress the mind. The second subordinate endowment is a sense of oratorical rhythm. It is not necessarily connected with an ear for music, for some have it largely who do not recognize the commonest cadence. It not only affords the compass of voice which distinguishes the speaker, but that emphasis and variety which render him impressive and interesting, and gives meaning and light to that which, when read by another, seems insipid, or perhaps unintelligible. Without this many fluent speakers are unmusical and repulsive. The prime element of the speaker's power is his capacity to sympathize with his audience. All depends upon the substitute of it, no style will succeed; distinguished by it, no style can be the measure of this is the measure of his power. Without it he may be in a paroxysm of excitement, and the hearers will only suffer pain; with it he may argue most calmly and proudly, and he will rivet attention. In the former case, if he is imaginative he appears ridiculous; and if he weeps he will but provoke a smile: in the latter, whether reason speaks, or fancy burns, or passion burns, he is one with his audience and they follow him. If he is confined to his notes, or his memory, he is absorbed in the operations of his own mind, he becomes subjective. He loses all sense of oneness with his audience: he stands apart from them, cannot live in their thoughts or feelings, and therefore has no power over them. But if he is decidedly objective, if he recognizes them and feels he is laying hold of them, he may preach, or preach memoriter, or extemporaneously, and he is sure to succeed. Hence the pain that most effective preachers manifest when attention is disturbed and the flow of sympathy

is interrupted, and the animation and power they derive from the continuance and increase of both. This, of course, does not determine the selection of the topics of discourse, but simply the treatment of them. He who appeals mainly to the understanding undertakes the most difficult task, but if successful he wields the greatest power; for although the multitude are unable to follow him entirely, yet, as far as they do, their highest faculties are employed, while the influence is greatest with the most vigorous minds. He who addresses himself to the passions has the promise of easiest success; for the instruments of his work are most readily prepared, and the materials on which he has to operate may be found every where, and are at once susceptible and powerful. He who dwells on the thoughts, and passions, and prejudices of the day, and frequently turns to the domestic sympathies and interests, is sure to be most effective; for he has but to repeat the pass-word in order to rouse the passions and to instruct the mind. It is this that constitutes the true philosophy of that divine arrangement which ordains, "by the foolishness of preaching to save them that believe." This, as an instrument, has a meaning and a power of its own. Men say sometimes with surprise, "His sermons do not read so well as they are heard." This is only to confess that the man is a preacher. To higher eulogy he need not aspire. There is no one fact that proclaims so fully how little the secret of preaching is understood and appreciated than this, that intelligent men will read Whitefield's sermons and wonder how they could have produced the effect they did! But it is more than time to conclude the article, and apologize to Messrs. Hamilton and Gregg for this long digression.

BRIEF NOTICES.

Life and Correspondence of JOHN FOSTER. Edited by J. E. Ryland. With *Notices of Mr. Foster as a Preacher and a Companion, by John Sheppard, Author of "Thoughts on Election," &c., &c.* In Two Volumes. London: 8vo. pp. xii. 468, 590. Price 24s.

If the length of a notice were to be determined by the value of the work reviewed, this

would be an article of great extent. The book has reached us, however, at a time which precludes our writing or inserting much respecting it in the current number, and we are not willing to defer our observations to another month. Lengthened remarks are indeed quite unnecessary. An estimate of Mr. Foster as a writer was given in our review of his Contributions to the Eclectic and his Broadmead Lec-

tures. An admirable outline of his personal history, written by one who knew him well, adorned our pages soon after his decease. Our view of the manner in which the compiler of these volumes has performed his undertaking may be expressed in one word,—it is unexceptionable. His diligence, his care, and his sound judgment, are evident throughout. He has kept himself out of sight remarkably, but every congratulation that can be acceptable to him for the successful discharge of his duty ought to be presented. We expected to derive pleasure from this work, but it very far exceeds our anticipations. Many of our friends will purchase it, we hope, for it is not a book to be read once and then laid aside for ever; its pages will encourage and repay repeated perusals. By far the greater portion of them being Mr. Foster's own language, they express the opinions of the most original and profound thinker among modern evangelical nonconformists, as communicated to his intimate friends, on subjects of importance in literature, politics, and religion. His sentiments were unsettled in early life on some points on which he afterwards became decided, and there were peculiarities which he retained to the last, but we are glad that they have not been suppressed, the province of biography being to exhibit a man as he was, not as it may be thought he ought to have been. Some of the facts we have presented to the reader in our opening pages, as a supplement to the memoir given previously; and some of the opinions of Mr. Foster we intend to appropriate in like manner hereafter, but we do not advise any one who is able to obtain the whole work to content himself with part of it. The Notices of Mr. Foster as a Preacher and a Companion, are written with ability and devout feeling, by one who had delighted in him in both capacities nearly forty years.

Six Lectures on the Importance and Practicability of Christian Union, chiefly in relation to the movements of The Evangelical Alliance. By J. ALDIS, Pastor of the Church in Maze Pond, Southwark. London: 12mo. pp. 152. Price 2s. 6d. cloth.

It was not the purpose of Mr. Aldis, in delivering these lectures, either to advocate or impugn the proposed Evangelical Alliance, but to furnish his hearers with a general view of the denominations into which British Christians are divided, and to expatiate on facts and principles which should lead them to regard each other with good will and esteem. He dislikes division, desires unity, and is anxious to take the most favourable view of the different communities that their character will admit; but his heart is, apparently, more completely in accordance with the present movement, than his judgment. The first lecture is on "The One Standard," and from this we have transferred a few pages to an earlier part of our present number, believing that they teach doctrines of paramount importance, which it is desirable to promulgate as extensively as possible and with unremitting constancy. The second is on the Influence of Constitution and Education on the Reception of the Truth, showing that imperfection in our knowledge even of revealed truth is an inevitable condition

of our present state, that the same words will not convey precisely the same ideas to different minds, that difference of intellectual constitution powerfully affects our interpretation of the scriptures, and that our views of divine truth are greatly modified by the peculiarities of our moral nature. The third is on the Sources of Denominationalism; in which he argues that divisions were the inevitable result of the reformation, and that the divisions of protestants are the product and the indication of the character and circumstances of the reformers. The fourth is on the Established Church, the Wesleyans, and the Free Church of Scotland, pointing out in reference to each some things objectionable, and some things to disarm hostility. The fifth is on the Independents and the Baptists, viewing them in their common relation to other denominations, and in their relation to each other. The sixth, entitled *Piety Superior to Knowledge*, shows that mere worldly knowledge is uniformly treated by the scriptures as valueless, that the emptiness of mere knowledge is attested by the description always given of Satan, that the mere knowledge even of divine truth is nothing worth, that the gospel appeals not merely or mainly to the understanding, that it is astonishing how little knowledge is necessary to great spiritual excellence, and that no very perfect knowledge seems essential to great usefulness in the cause of God. A spirit of discrimination and candour pervades the whole. There is much in the book to induce the reader to think for himself on important topics, as well as much instruction ready prepared for his acceptance.

The Jesuits. By R. W. OVERBURY. London: 16mo. pp. 260. Price 3s. 6d. cloth.

It has long been our opinion that it would be advantageous for ministers to give far more attention to the principles, practices, and history of the church of Rome, than it has been common to give during the last half century. Events which accompanied and followed the French revolution produced among the religious people of this country a prevalent impression that the power of the popedom was virtually at an end, and that it would henceforward be a relic of a very different character that Christian teachers would have to counteract. It was generally believed thirty years ago, too, that the spirit of the age was so determinately averse to ecclesiastical domination, that popery could never regain much influence in this land. From that time to the present, however, the political strength of Romanism has been augmenting, both on the continent and in Britain, and the vigour of counsel in the college for Propagating the Faith has become apparent to all. Nor is it merely for controversial purposes that we desire to see research on this subject more common: we are convinced that the study of Romanism is one of the best preservatives against errors that prevail among protestants, and interfere even with the efficiency of our own churches. The topic Mr. Overbury has selected is one on which it is peculiarly desirable that the public mind should be enlightened at the present time, and the manner in which he has conducted his researches is highly creditable to himself and adapted to promote the best interests of his readers. Two things are especially important

in a book of this description; one, that the authorities cited should be trustworthy, the other, that zeal against the evils portrayed should not hurry the author into any violations of sound Christian principle. Mr. Overbury has been attentive to both; and we can, without any reserve or qualification, give our cordial recommendation to his work. Many of our readers might derive from it information which it would be well that they should acquire; but if they do not avail themselves of it, we hope that some thousands of those who select legislators will. The character and history of Ignatius Loyola, the founder of the Jesuits—the origin and establishment of the society—their constitutions—their morals—their secret oaths, instructions, and practices—their missions—their career in different countries—their suppression in 1773, and re-embodiment in 1814—and the present position and duty of dissenters in reference to them and to the system of which they are the energetic supporters, are treated of successively and discreetly. A portion of the last chapter, the whole of which deserves attention, we have already extracted for the perusal of our readers.

Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration. To which are appended Strictures upon Recent Publications by Dr. Marshall and Mr. Haldane, on the Atonement; and upon the Statements of Dr. Jenkyn on the Influences of the Holy Spirit. By GEORGE PAYNE, LL.D. Third Edition, Enlarged. London: Gladding. 8vo. pp. 454.

In a new preface, it is stated that, "After the lapse of ten years, and the additional examination given to the important subjects treated of in this volume, the author has not seen reason to depart from the opinion, in regard to any of them, expressed in the first edition of the work." It is a pleasure to us to be able to add, that we have not seen reason to retract any part of the warm commendation that the work received on its first appearance from our predecessors. It is a book that deserves to be read repeatedly, of the contents of which it is desirable that young ministers especially should make themselves masters, and to which we are glad that the respected author has had opportunity to make such additions as recent controversies on the subjects referred to have suggested. "The whole of the appendix to the former editions, consisting chiefly of remarks upon certain parts of Mr. Stewart's Exposition of the Epistle to the Romans, is excluded from the present edition,—the author having more fully examined the points in controversy, in his recent 'Congregational Lectures';—but a large substitute for that appendix appears, in the present work, in the form of strictures upon recent publications by Dr. Marshall and Mr. Haldane on the Atonement, and upon Dr. Jenkyn's statements on the Influence of the Holy Spirit. The additional matter, secured by this appendix, and by the adoption of a fuller page, cannot be less than would occupy eighty pages of the former editions, while the price is reduced from ten shillings and sixpence to seven shillings and sixpence." This appendix contains several

valuable notes; in the chief of them Dr. Payne contends powerfully that the Holy Spirit puts forth an influence which is "neither chemical, nor mechanical, nor moral, but direct influence,—an act of this blessed and divine agent, having no medium, like the act of creation itself."

Christ the True and Faithful Witness of the Everlasting Covenant. In Two Volumes. By HENRY BOURNE, Esq. An Enlarged Edition. London: Seeley and Co. 8vo. pp. lxxx. 790.

The everlasting covenant is defined by the author to be "that grand stipulation among the persons of the Holy Trinity in which all that related to the great work of redemption, was planned and provided from everlasting; each person of the godhead engaging in its glorious scheme." "Therefore," he adds, "whatever covenants, promises, grants of privileges, and exhibitions of mercy, mentioned in the sacred word, to be made by God to men, whether personal or peculiar, family or national, temporal or spiritual, royal or ceremonial, or howsoever enlarged, renewed, established, or confirmed they may be, they do all proceed from, refer to, or are in consequence of, this everlasting covenant." Assuming these representations as unquestionable, the author proceeds to mention and illustrate a great number of testimonies; not, as we expected from the title of the work, testimonies of Christ respecting the covenant, but testimonies respecting Christ, given by the things and institutions in the Jewish religion, in the first part; and then by Christ himself, the Father, the Spirit, holy and apostate angels, good and evil men, Christian ordinances, and important events past and future. The theological school with which the author appears to sympathize is that of Parkhurst, Serle, and Romaine. The meditations are such as a devout and intelligent member of the church of England, holding these views and having leisure, might be supposed to find pleasure in writing, for his own improvement, and which many of his pious friends would find pleasure in reading. There are many things in the volumes with which our own views do not harmonize, but love to Christ and zeal for his glory pervade the whole work. The author's churchmanship is brought forward frequently, but not offensively. Respecting this, he says, "The author, in his occasional quotations from the apocryphal books, and the liturgy of the Anglican churches, wishes to be understood, that he does not cite them as the standard proof of any doctrine, but merely in illustration of the subject, and for the help of unestablished inquirers after truth; and although he receives the doctrines of the establishment, he does not believe them upon the authority of her formularies, but because they may be proved by most certain warrants of holy scripture."

The Eternal: or, The Attributes of Jehovah as the God of our Fathers contemplated in Christ and Creation. By ROBERT PHILIP, Author of "The Guides," "Bunyan's Life," &c., &c. London: 12mo. Price 4s.

To be created after the image of God was the noblest distinction of man in his primitive state.

From this dignity and happiness he fell by disobedience. To restore him to his original glory to the grand design of God in all his revelations and mercy. Most especially is it the tendency of the gospel to raise its recipients to a conformity to God in all those respects in which it becomes his moral and intelligent children to imitate their universal parent. The inspired apostle exhorts, Be ye followers, or imitators, of God, as dear children. Some prerogatives of Deity we cannot, we dare not presume to imitate; yet there are other perfections of his nature which the scriptures constantly hold up to our admiring view and devout conformity. Vast as the disproportion is between God and the most holy of his creatures, yet undoubtedly the habitual desire of the renewed man is to attain a resemblance to God in his moral perfections. In the universal rectitude of the divine nature, in its faithfulness and truth, in its love, goodness, and mercy, it is both his privilege and his duty to aspire after an imitation of his heavenly Father. Mr. Philip has done well in producing this volume on the Attributes of Jehovah as the God of our fathers, contemplated in Christ and Creation. He has written it expressly for the young, and we know not where to find a book on this subject better adapted to give a healthy tone to the mind of the youthful Christian. There is no pretence at the grandeur and magnificence of Saurin, or the deep argumentation and rich experience of Charnock, or the mellifluous of Bates; but there is abundant evidence that he is perfectly familiar with these great writers and has imbibed much of their spirit, whilst he has his own modes of thought and of expression. He maintains inviolate the honour of all the divine perfections; at the same time he delights to exhibit the "God of our fathers" divested of his terrors, extending the arms of his mercy to receive us, and beseeching us to be reconciled to him. The work is divided into seventeen chapters, to each of which is prefixed some striking sentence—often more than one—taken from writers of high standing in theology or literature. A favourite object with the author is to expose the flimsiness of "flippant science and flashy mysticism," and to show the wisdom of preferring "the bible to nature, faith to philosophy (falsely so called), and the reformers and puritans to patristic saints and neological mystics. We cordially recommend this book, and feel assured that no contemplative person can rise from its perusal without having his intellect gratified, and, if under a right influence, his heart improved.

The Works of WILLIAM JAY, Collected and Revised by himself. Volume X. The Domestic Minister's Assistant; or, Prayers for the Use of Families. London: C. A. Bartlett. 12mo. pp. 535.

Few baptists, we believe, make use of forms of prayer in their families; so few, that no baptist publication of this kind is in existence, but any members of our denomination who desire such aid must resort to the works of our brethren in other sections of the church. In this volume they may find Family Prayers for morning and evening for six successive weeks; prayers for select occasions,

and short devotions to be used occasionally. Mr. Jay himself earnestly recommends "the use of free and extemporaneous prayer when it is practicable," saying, "There is in it a frankness, a particularity, an appropriateness, an immediate adoption and use of circumstances and events, which cannot be found in the best composed forms;" but he adds, "Yet there are those who have only a slender degree of religious knowledge, or discover a natural slowness and hesitancy of utterance, or feel a bashfulness of temper, so that they cannot gain confidence enough even to make a proper trial." In such a case, our advice to the head of a family would be to begin by reading a prayer which he had himself written, expressive of such sentiments as seem to him to be suitable for the circumstances: this may prepare him for the more beneficial practice of extemporaneous address to the throne of grace, whereas the adoption of a series of forms would be likely to render his inability chronic and incurable.

Cabin and Servetus: the Reformer's share in the Trial of Michael Servetus historically ascertained. From the French: with Notes and Additions. By the Rev. W. L. Tweedie. Edinburgh: Johnston. 12mo. pp. 245.

The old Registers of the city of Geneva, which had long been supposed to be lost, having recently been discovered, M. Albert Rilliet of Geneva has availed himself of the opportunity to investigate carefully the circumstances connected with the execution of Servetus, and has published in French a full account of the whole case. The volume before us contains a translation of this work, with observations, illustrative and corrective, by Mr. Tweedie. The poor Spaniard, who had fled from his own country and escaped from France, where he had been condemned to die, was found guilty by the reformed authorities of Geneva—who, it seems, needed to be reformed still further—of publishing a book full of "heresies, horrible and execrable blasphemies against the Holy Trinity, against the Son of God, against the baptism of little infants, and many other holy passages and principles of the Christian religion." The sentence pronounced upon him, and carried into execution the next day, concluded by saying, "We condemn thee, M. Servetus, to be bound, and led to the place of Champel, there to be fastened to a stake, and burned alive, with thy book, as well written by thy hand as printed, even till thy body be reduced to ashes, and thou wilt thou finish thy days, to furnish an example to others who might wish to commit the like." The impeachment of his sentiment, relates to many points; but the historian says, "It is probable that, while the whole discussion concerning the Trinity was beyond the comprehension of the theologians of the council, condemnation which Servetus so violently pronounced against the baptism of infants, on the other hand, appear a doctrine so much the more dangerous, as it was associated in their minds with the bad political renewal of the anabaptists." It is certain that political partisanship had much to do with the transaction. It is impossible to exculpate Calvin, who was active in the sad affair; but this ought not

in combats any prejudice against his doctrinal sentiments. Malesonthon, who was not "a Calvinist," congratulated him on the occasion, and publicly sustained the thesis "that the magistrates of Geneva did well to burn the heretic." Nay, Servetus himself agreed with Calvin in the principle that the magistrate ought to punish heresy, and demanded the death of his opponent. The whole account is curious though sad, and deserves attentive perusal.

France Illustrated. Drawings by THOMAS ALLON, Esq. Descriptions by the Rev. G. N. WRIGHT, M.A. London: Fisher, Son, and Co. 4to. Published Quarterly. Divisions II.—V.

In the communication of instruction to the young, it is important to avail ourselves of the principles of mental association. They will feel the more deeply interested in history, and treasure up its facts the more carefully, if they understand the geography of the countries in which the transactions took place. The map will be impressed the more entirely upon their memory, if they have definite notions of the places marked upon it, and do not think of them simply as certain cities, rivers, and mountains. Works of the class to which the publication before us belongs are not therefore to be regarded as mere luxuries, though they are adapted to refine the taste and impart delicate pleasure. They are really useful, and may be deemed by a student as lawfully as books of a graver character and less attractive aspect. Familiarity with these engravings and descriptions will not indeed assist the reader of history to the same degree as personal inspection of the localities exhibited; but it will aid him partially, and at a much less expense of time and labour and money than travelling would occasion, while it is free from the moral and religious perils of long residence on the continent. Without some aid of this kind, the youth of our country cannot form any but indistinct ideas of many of the most interesting scenes of modern history. How many important events which have taken place in our own times bring before us the name of Fontainebleau! Letter-press can teach easily, that it is the most ancient of all the royal residences of France, and that successive sovereigns have expended immense sums of money on it, in additions, renovations, and embellishments. But how much more than letter-press can effect in giving a reality to the transactions that have occurred there in time past, and that may occur there hereafter, is done for the young reader in laying before him the views given in these engravings of the Throne Room, the Queen's State Bed Chamber, the Saloon of Louis Philippe, the Saloon of Louis XIII., the Gallery of Henry II., and the Saloon d' Abdication, in which the man who within our own remembrance was the terror of all Europe, is seen writing at a small round table the renunciation of that authority which he could no longer retain! The views of the interior of the Madeleine, which Louis XVIII. consecrated to the commemoration of his family troubles, of the cathedral of Notre Dame at Paris, and of the churches of Saint Sernin and Saint Etienne at Toulouse, with the assembled

congregations bowing before the altar, give definite notions which it is important to possess, while they excite in the mind of a thoughtful adherent of New Testament worship emotions that are profitable, though painful. The out-of-door scenery, as here exhibited, too, justifies our neighbours in speaking of their country as *La Belle France*.

The People's National Portrait Gallery of Illustrious and Eminent Personages, chiefly of the Nineteenth Century. Engraved by First-rate Artists, from Paintings by Lawrence, Reynolds, West, Shee, Hopper, Beechey Phillips, Carrick, &c., &c. With Memoirs, by W. COOKE TAYLOR, LL.D. London: Fisher, Son, and Co. 4to. Parts I.—V.

The principles laid down in the preceding article are applicable also to this. The acts and characters of public men are often confounded injuriously by persons who, knowing them only by name, have nothing to enable them to distinguish one from another, but appellations which have only an arbitrary connexion with the men, and are sometimes similar in sound. It is much easier to remember a statesman if we have seen him, than if we know him only by his reported speeches and actions. In the absence of opportunity to acquaint one's self personally with his external form, it is wise to have recourse to portraits. In the series now presented to our attention, we have the late Earl Grey, the late Earl Durham, the Duke of Wellington, Sir Robert Peel, Lord Lyndhurst, and the Marquis of Lansdowne; among professors of the medical art, Sir A. Cooper, Sir B. Brodie, and Dr. Clarke, some painters, some warriors, and some gentlemen who, in spite of Peter's admonition, are "lords" in virtue of their alleged connexion with Christ's heritage. A useful outline of the life of each accompanies the portrait. Every part contains four highly finished steel engravings.

Fisher's Gallery of Scripture Engravings, Historical and Landscapes, from the best paintings of Raffaelle, Rubens, Van Dyke, Poussin, Guido, Ouerbeck, Rembrandt, Guercino, Coppel, Spada, Carucci, Correggio, Vanderwerf, West, Copley, Picart, Singleton, Leonard da Vinci, Ricci, &c. The Landscapes by Allon, Bartlett, Leitch, Bentley, Purser, and others. With Descriptions, Historical, Geographical, and Critical. By JOHN KITTO, D.D., F.S.A., Editor of "The Pictorial Bible," the "Cyclopædia of Biblical Literature," &c., &c. London: Fisher, Son, and Co. 4to. Parts VI.—XII.

The ford of the river Kishon, the monastery of Santa Saba in the wilderness of Ziph, Mount Carmel looking towards the sea, St. John d' Acre with Carmel in the distance, Jaffa, formerly called Joppa, the building now called Absalom's Tomb, Tarsus, Smyrna, and Thyatira, with nearly twenty fancy pieces, depicting incidents in sacred history, are here presented to our attention. Some of the historical representations are good; and most of them more correctly conceived than we usually meet with in productions of the same class. It is a great advantage that the descriptive pages are furnished by Dr. Kitto, whose acquaintance with

oriental and biblical subjects, and sound judgment, render him peculiarly fit for the duties of his department. In some cases he has delicately pointed out the deviations of the painters from the scriptural narrative, and adverted to their sources.

The Daughters of England, their Position in Society, Character, and Responsibilities. By Mrs. ELLIS, Author of the "Women of England," "Sons of the Soil," "Family Secrets," &c. London: Fisher, Son, and Co. 12mo. pp. 400.

Having recommended this work at its first appearance, about four years ago, in a long article, it is not necessary to say more respecting it now than that it constitutes, in its present form, a volume of the elegant series entitled, "Englishwoman's Family Library."

Family Secrets, or Hints to those who would make Home happy. By Mrs. ELLIS, Author of the "Women of England," &c. In Two Volumes. London: Fisher, Son, and Co. 12mo. pp. 431, 404.

The Englishwoman's Family Library is so arranged that the works, though uniform, are independent of each other, and therefore purchasers of the didactic portions can, without detriment, omit these volumes. They contain seven fictitious tales, the design of which is to inculcate entire abstinence from fermented liquors. Speaking of "the vast rout of novels," Foster said, "I wish we could collect them all together, and make one vast fire of them; I should exult to see the smoke of them ascend like that of Sodom and Gomorrah: the judgment would be as just." Should such a consummation take place, the persons who would be most likely to endanger themselves in an attempt to rescue these volumes belong to that class of total abstiners who think that in so good a cause as theirs it is lawful and expedient to throw out insinuations against the morals of apparently respectable persons who differ from them in principle and practice.

The Hand of Providence, Exemplified in the History of JOHN B. GOUGH. London: Darton and Clark. 24mo. pp. 210.

The writer of this interesting piece of autobiography was born at Folkestone, but, at an early age, taken to the United States, where he passed through many vicissitudes while yet a boy. Before he arrived at maturity, he became associated with companions who were addicted to intoxication, and was led into habits of drunkenness. From one stage of dissipation he went on to another, till he sank into the lowest state of poverty and wretchedness, and experienced the horrors of *delirium tremens*. In the most abject condition possible, he was sought out by some kind-hearted advocates for total abstinence and reclaimed. He immediately began to lecture, taking his own history as his text, and appears to have excited immense attention in many of the chief towns and cities which he has visited. His language is now that of a man who feels his obligations to sovereign grace, and is conscious of his dependence on divine aid. His story is told with great propriety, and he evidently

possesses extraordinary talent. The circulation of authentic narratives, like this, is as much to be desired as the circulation of tales invented to promote the same object is to be deprecated.

Phrenology considered in a Religious Light; or, Thoughts and Readings consequent on the Perusal of "Combe's Constitution of Man." By Mrs. JOHN PUGH. London: Ward and Co. 12mo. pp. 208. Cloth.

As a phrenologist, Mrs. Pugh believes, "1. That moral and intellectual faculties are innate,—or natural; 2. That their exercise depends upon organization; 3. That the brain is the organ of all the propensities, sentiments, and faculties; which differ essentially from each other." Knowing that considerable feeling is entertained against the science, she has written this work with the hope that it may dissipate the fears of timid Christians and serve as a guide to inquiring minds. One thing she certainly proves,—that her own attachment to revealed truth is not shaken by her phrenological studies: how far it is in accordance with the representations currently made by the great masters of the science, is a question that we must leave to the decision of those who are more conversant with their writings than ourselves.

The Wine of the Kingdom: or, Fellowship with Christ. By the Rev. ROBERT SEDGWICK, Aberdeen. Dundee: 24mo. pp. 155.

An admirable work on a most important subject. Its extensive circulation among the members of our churches could not fail to be productive of much good. Neither pandering to the popular taste by divesting personal Christianity of its distinguishing peculiarities, nor indulging in needless technicalities and overwrought descriptions of religious experience, the author, frequently in the language of scripture and uniformly with a freshness and feeling which only true piety could induce, describes the spiritual joys of a devout mind. Of the six chapters into which the work is divided, two are devoted to the consideration of the causes of suspension of fellowship with Christ. These deserve particular attention.

History of the Reformation of the Sixteenth Century. Volume the Second. By J. H. MERLE D'AUBIGNE', D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangélique. Translated by H. White, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg. The Translation carefully Revised by Dr. D'Aubigné, who has also made various additions not hitherto published. Edinburgh: Oliver and Boyd. 12mo. pp. 406.

We welcome the second volume of this, the author's edition of his deservedly popular work, which being his own edition must eventually supersede every other, and which, independently of that fact, has high claims to public patronage.

Animals, their Food and Instincts. London: Ward and Co. Square 16mo. Cloth, extra gilt.

This beautiful and instructive little volume

is intended as a companion to "The Youth's Bible Cyclopedia." It consists of sixty-four pictures of animals, in which the perfection to which the art of the wood-cutter has been brought is displayed admirably, with a few pages of letter-press to each, explaining its peculiarities and habits, and relating illustrative anecdotes. A more acceptable present, of the same size, for a good boy on his eighth or ninth birth-day will scarcely be found in all Paternoster Row.

Works of the English Puritan Divines. HOWE. London: Nelson. Pp. liii. 287.

A memoir of Howe, occupying fifty-three closely printed pages, by Dr. URWICK, adds materially to the value of this volume, which includes "The Redeemer's Tears wept over Lost Souls," "Union among Protestants," "The Carnality of Religious Contention," "Man's Enmity against God," and "Reconciliation between God and Man." It is embellished with a view of the church in which Howe preached at Great Torrington before the act of uniformity, and a representation of the interview at which Cromwell said, "You have obtained many favours for others, I wonder when the time is to come that you will ask for anything for yourself or your family."

The Palace of Fantasy: or, The Bard's Imagery. With other Poems. By J. S. HARDY, Author of "Hours of Thought, or Poetic Musings." London: Smith and Elder. 18mo. pp. 177.

In the advertisement prefixed to this volume the author informs us that "the cultivation of the muses he deems to be its own exceeding great reward." It is to be regretted that, unsatisfied with such reward, he should seek in addition the approval of the public. Entirely destitute of the true poetic spirit, and full of affection and grammatical inaccuracies, his work is not such as we can recommend for the perusal of our readers.

Family Expositions: on the Epistles of St. John and St. Jude. By the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Seeley and Co. 16mo. pp. 253.

The respected author wishes it to be understood that these expositions do not at all pretend to be critical and exact. They are abridged notes, by his children, of those explanations and practical remarks on the sacred text which he gave in morning worship, and which appeared at the time likely to be useful to his own family. They contain much that will afford pleasure to any pious reader.

Letters on Puritanism and Nonconformity. By Sir JOHN BICKERTON WILLIAMS, Knt., LL.D., F.S.A., and a Member of the American Antiquarian Society. The Second Series. London: 16mo. pp. xvi. 271. Price 4s. 6d.

The facts contained in this volume are of a class that ought to be universally known; we are happy, therefore, to say that it is written in a style that will make its perusal a pleasant exercise to the lively as well as the sedate.

Instructions about Heart-Work; and a Companion for Prayer. By the Rev. RICHARD ALLEINE, sometime Rector of Batcombe, Somerset. Revised and Corrected, with a Biographical Sketch of the Author, by the Rev. John Stamp. London: Mason. 12mo. pp. 340.

The author died in 1681, after being ejected from his living for non-conformity, and suffering from the iniquitous laws of Charles II. He was an eminent preacher, and his writings abound with earnest, pungent expostulations, addressed to the ungodly and false professors, very similar to those of Baxter.

The Christian Penny Record, and Evangelical Intelligencer. Jersey: pp. 4, each number.

Newspapers published in Jersey are not subject to the stamp duty, and yet pass postage free throughout the United Kingdom and its colonies. Taking advantage of this, some gentlemen have established a small weekly journal, whose motto is, "In fundamentals, unity,—in non-essentials, liberty,—in all things, charity." It is conducted with propriety, and apparently without denominational preferences.

The North British Review. No. IX. May, 1846. Edinburgh: Kennedy. 8vo. pp. 280.

This did not reach us till all the preceding articles were in type, and the sheet was nearly ready for press. We can therefore do no more than indicate the topics it discusses. These are the History of Domesticated Animals—the Works of Leibnitz—the History and Present Position of Episcopacy in Scotland—the Lives of the English Lord Chancellors—the Annals of the English Bible—British and Foreign Agriculture—the Geology of Russia—the War on the Suttlej—and the Refusal of Sites for Free Church Congregations by the Duke of Buccleuch, and other proprietors of immense districts,—a temperate article which will, nevertheless, we hope, draw down upon these oppressors the indignation of the civilized world, and secure to them that place in the estimation of posterity which they have merited.

RECENT PUBLICATIONS Approved.

The Christian's Hope, "We all shall meet in Heaven." A Missionary Hymn. By the Rev. AMOS SURROU of Orissa. Composed and Arranged for One or Four Voices, with a separate accompaniment for the Organ or Piano-Forte. By JOHN KING, Composer of "Songs of Jubilee," "The Missionary's Requiem," "The World's Jubilee," "The Missionary Warrior," &c., &c. London: Price 1s.

Nelson's British Library of Tracts for the People. Part I. and II. London: Nelson.

The Eclectic Review. June, 1846. London: 8vo. pp. 128. Price 2s. 6d.

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INTELLIGENCE.

ANNUAL MEETING.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

On the 28th of May, the second anniversary meeting of this association was held at the London Tavern, Bishopsgate Street. Dr. Thomas Price presided, and described the present condition and prospects of the association in an address of which the following is an outline.

It is with no ordinary feelings of satisfaction that I take the post assigned to me on the present occasion, deeming that some difficulties may be obviated, and some small perplexity avoided, by the treasurer of the society doing so, rather than looking about for some other and more fitted person to preside over your deliberations. Permit me, then, as I can most unfeignedly, to congratulate you on the circumstances under which, as an association, we meet, and on the appearance which is presented by the present assembly. Certainly, to those among us who took part in the origination of the society, and have since been employed in the conduct of its affairs, an ample reward is found in scenes like the present—scenes which assure us that, amidst many difficulties, amidst obstructions and discouragements of no ordinary kind, the cause in which we are embarked is steadily making progress, and is destined to work out, ultimately at least, that conviction in the popular mind of the country, from which alone beneficial changes can ensue. It is but about two years since we witnessed the origination of this association. Some of us were present when the vessel was launched amidst many predictions of the brevity of her voyage, and the certainty of her soon stranding on some part or other of the coast along which she was about to navigate. Happily, however, she has held on her course; and, if she does not now present the aspect and bearing of a gallant ship, she looks, at all events, like one that purposes to prosecute her voyage, and is destined, at the proper time, to enter the haven.

We have been subjected to many misapprehensions. That the advocates and upholders of state-churches should regard with great disfavour a movement like that which this society contemplates, is perfectly natural, and we impute to them no other motives than such as are perfectly honourable. But we cannot understand much of the outcry that has been raised against us; and, therefore, at the risk of repeating things that have

been said on former occasions, I am solicitous, at the outset of our proceedings, distinctly to state that our society bears no sectarian character whatever. Nor is it designed in a greater or less degree, directly or indirectly, to subserve the purposes of any particular ecclesiastical polity, as contrasted with others that may exist among us. It is no more independent or congregational than it is episcopalian; and it is no more directed against episcopacy as a form of ecclesiastical polity, than against presbyterianism, or any other of those phases under which the Christian church is to be discerned. It regards simply the ecclesiastical relationship that subsists by virtue of human laws. The society regards religion as a matter spiritual in its nature, having respect primarily to the Deity, owing responsibility to him, and not susceptible of government by human interference and legislation, without serious detriment being experienced. This being the case, it interposes its protest against the existing connexion between the secular and ecclesiastical powers of the country; declaring that such connexion is as perplexing and injurious to the body politic as it has been pernicious to the religious interests of the land. As members of the body politic, we affirm that serious wrong is done to us through the medium of these institutions; and as Englishmen, therefore—and more especially as lovers of constitutional liberty—it becomes us to endeavour, in every way that is consistent with the religion we profess, to effect a severance between the parties who thus stand in alliance. Further than this, as members of various religious bodies we feel bound to protest against the union, and to seek its destruction, by the highest obligations under which we are placed as members of that spiritual brotherhood over which the divine Originator of Christianity is alone authorized to preside. At the same time we are concerned to conduct our controversy in a manner the most consistent possible with the courtesies of society and the amenities of Christian temper. There are various misapprehensions on this point afloat—and afloat, too, amongst those who ought to be better informed. It is only this day that I have received, through the post, a communication, anonymous, but most respectfully and courteously worded, the tenor of which is, that this movement is not merely ultra in its object, but in its temper and spirit, and is not one calculated to subserve any religious end. The writer avows himself to be a dissenter; but

regrets that the Anti-state-church Association is adapted rather to retard than to advance its object. How such an impression as this can exist we know not, save on a supposition not creditable to the diligence and impartiality of the party concerned. Had our publications been perused, and our meetings attended, no such impression as this could have existed. The course we have pursued has, also, greatly tended to diminish the prejudices with which our movement was formerly regarded. I use the term, not with the intention of reflecting on others, but simply to designate the state of feeling which anticipated our proceedings. We think we have had reason to complain. If some of us had unhappily attached to ourselves a reputation for violence and acrimony, there were others united with us, whose amenity, moderation, and gentlemanly bearing might have been expected to temper our proceedings, and so to have brought out a result not more indicative of firmness than of the courtesies of life. But we would say, "Let bygones be bygones." Let the future evidence a gradual approximation of the two sections of the great body of enlightened voluntarism in the kingdom, until, by their combination, they become sufficiently powerful to bear away before them all the obstruction with which the truth is met.

I will now briefly detail the proceedings of the past year. At the meeting of the general council in 1845, the executive committee was directed to fix its attention upon the parliamentary grant to poor dissenting ministers—the *Regium Donum*, as it is termed. The society, consequently, put forth an address to the distributors of that grant, feeling that our consistency as dissenters, and our honest, unfettered advocacy of the great principle of voluntarism, required us to wash our hands clean in this matter. The whole question is now put before, not simply before the nonconformist, but the British public at large, just in such a light as we should wish to see it exhibited, and the society, at least, stands clear in this matter. The attention of the House of Commons was called to it, and went to a division against the grant; and though, at present, that division failed to accomplish its object, yet I trust the time will come when the ministers of State and members of the Commons' House—termed representatives of the people—will find it needful so far to defer to the honest and firm convictions we entertain, as to refuse any longer to insult us by such a grant, or endeavour to hold us up as parties whose practice is utterly irreconcilable with their profession. We hold that to receive the pay of the state, in any form and to any extent, whether the penny or the pound, is inconsistent with the character of the allegiance which we owe to the Great Head of the church, and incompatible inherently with the voluntarism to which we are pledged. I am

glad to announce, that in the arrangements which have taken place in the country, a considerable increase has accrued to the number of our registrars. As this is a title somewhat strange to your ears, I may here explain it: We are under considerable difficulty, from the state of the law regulating societies which contemplate any change in church or state. To avoid the meshes of the law it has been deemed needful, under legal advice, not to form local societies, or even committees, corresponding with us. Members of the society, as individuals, are competent to act on its behalf. We cannot, therefore, avail ourselves of the ordinary machinery existing in connexion with the religious combinations of the day. We are obliged to betake ourselves to this arrangement, which, until our friends are thoroughly informed on the matter, must somewhat cripple our proceedings. The number of registrars has increased during the year from 100 to 320;—so many are employed in various parts of the land in advocating our principles and collecting funds to carry on our operations. At the beginning of the current year, it was deemed advisable to make a special effort to raise £3000. The executive committee resolved on holding a series of meetings, of a kind to suit the social characteristic of our nature—*soirées*. You will recollect the first of those meetings was held in this room; one of the most exhilarating I ever attended. Several other meetings of the kind were held, but the difficulties connected with them were found to be insuperable, and they were consequently abandoned. Meetings, sometimes in the shape of public lectures, at other times similar to the present, have been held in various parts of the country, at which deputations have attended, and explanations been given of the society's principles and spirit.

Again, the society has been engaged in the issue of various publications, doing, through the medium of the press, what its lecturers and speakers have done by the voice. Last year, monthly tracts were issued by the society, expatiating on various branches of the subject. This year, it has been engaged in issuing small pithy "Tracts for the Million," which have been scattered over the length and breadth of the land. The society has also engaged the services of a gentleman whom it deems eminently suited as lecturer, to go through the land, giving utterance, by the living voice, to the truth of this cause—only the first of a series of appointments which it contemplates.

The most discouraging, in one point of view, while in another not a little encouraging, is the state of our finances. Happily, we closed the year with a balance in the hands of the treasurer, though our income had not been equal to our hopes. This we believe is, to a great extent, attributable to the public mind being engaged with a

great question in which we deeply sympathize; and we trust that, when that question is settled, and the laws which cripple industry erased from the statute book, we shall receive, not only a great increase to our funds, but also to the moral force arrayed in the advocacy of our cause. We ask you, for the future, to give us that support which, from our past doings, you may deem us entitled to; give to us no more; but, let me say, give to us no less. It would be unbecoming in me to detain you longer. I will only add that, as free thought and free speech is the motto of our society, no resolution will be submitted, to which any gentleman, who will give the guarantee of his name, is desirous of moving an amendment, until that amendment has been fairly submitted.

The following resolutions were passed, after addresses from Messrs. Stovel, Brock, Sturge, Burnet, Dr. Lee, Dr. Campbell, and Colonel Thompson.

1. "That this meeting gladly avails itself of the opportunity afforded it by the second anniversary of the British Anti-state-church Association, to declare its unabated confidence in the truth, and its growing sense of the importance of the fundamental principle on which the society is based,—that 'in matters of religion man is responsible to God alone; that all legislation by secular governments, in affairs of religion, is an encroachment upon the rights of man, and an invasion of the prerogatives of God; and that the application, by law, of the resources of the state to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposed to the word of God.'"

2. "That this meeting gratefully acknowledges the measure of success which has followed the operations of the association; and rejoices in the extent to which it has been able to diffuse a knowledge of its principles, and to awaken towards them an enlightened and earnest attachment; and that, in the judgment of this meeting, past events and future prospects illustrate with equal force the duty of all who desire the emancipation of Christ's church from magisterial interference and control, and to render to the society all the countenance and support they may be able to command."

3. "That this meeting respectfully proffers its thanks to the committee and officers of the association—to the writers of the several tracts published under its sanction—and to those gentlemen who, in connexion with it, have aided at public meetings in producing conviction and impression upon the public mind; and this meeting earnestly requests them to persevere in their noble undertaking, cheered by the hope, that the fruit of their labours, if not immediately apparent, will, at no distant period, prove sufficiently abundant to repay the most anxious and unremitting toil."

Mr. Edward Miall acknowledged the third resolution in the following terms:—

I have been requested by my colleagues on the executive committee to respond to the vote of thanks you have this night passed. I do so with the deepest gratitude for your kindness; and I am sure that those who are connected with me—the friends who are toiling and constantly labouring for the advancement of this cause—after the satisfaction 'that

we derive from the consciousness of being engaged in advancing great principles of truth, will find most pleasure in your approbation. I think we need thanks, if we do not deserve them. Our work is not altogether that which the flesh would choose. We have been obliged to make large sacrifices of time, and some of us of reputation. But we know that our task is daily becoming more easy, and our toil will soon be more light. The question is making great progress. Mr. Burnet gave you a long catalogue of things that are moving. I think he should have said, to make his climax perfect, that the lords are moving, and they are moving in our direction. Strangely enough, now that their interests in the corn law question are taken from before their eyes, they can see a great deal further into ecclesiastical questions than they could before. In their committee, Lord Stradbroke, an ultra tory and high churchman, suggested, and put his suggestion in the form of a resolution—that the tithes were but an abstraction of money from the pockets of the landlords: that, consequently, the property of the church can be fairly alienated for their purposes, and the vacuum filled up from the Consolidated Fund. How do you think the suggestion was received? Scouted, you will say, with indignation. No; they looked at it carefully, discussed it, came to a division upon it—the ayes and noes were equal, and so the question was lost. But are we to let several millions of church property be transferred into the pockets of the land-owners? We must teach them better ecclesiastical knowledge than that. They have all told us, again and again, that church property is inalienable—held by a tenure more ancient and sacred than any land held by prince or peer. I hope we shall show that we understand, also, something about church property; and that it does not belong to churchmen as such—certainly that it does not belong to dissenters as such; but it belongs to the nation. It has hitherto been appropriated to purposes of religion, professedly—it has been very badly appropriated; when applied to secular purposes it will be extremely useful, that being done, the dispute will not go on much longer. The Houses of Lords and Commons seldom debate principles unless something is to be got out of them; and when the property is abstracted from the church, and applied, as it ought to be, to secular uses, I think there will be no difficulty about the matter. They will forget the responsibility when the pay is withdrawn. All we have to do, is to scatter the seed of truth—to be "instant in season and out of season." We have, in fact, but to be true to those principles which have been implanted in our hearts. Whether it be in our own lifetime, or in the next generation—or whenever it may be—the time will come when the kingdoms of the earth will be separated from the kingdom of

Christ. He himself will preside over the affairs of his church. All men will rejoice in greater liberty, both civil and ecclesiastical, and the truth will go forth triumphantly over the whole globe.

NEW CHAPELS.

WESTBURY-ON-LYNE.

A neat and substantial place of worship has been erected in this village, and was opened on Tuesday, the 9th of June. The Rev. J. E. Giles, the Rev. E. Probert, and the Rev. T. Winter, delivered appropriate discourses, and the Revs. T. S. Crisp, F. Gutch, M. A., W. Hawkins, and G. B. Thomas, took part in the other services of the day. The ground, which is freehold, cost £150, and the building about £350, making a total of about £500. Nearly £200 was collected before the building was commenced, and about £30 on the day of opening, so that the remaining debt will be from £360 to £370. A spacious tent, lent by the Society of Friends, was raised in a field contiguous to the chapel, and decorated with garlands, &c., where a cold dinner was laid out, of which about fifty partook; and, after the afternoon service, tea was provided, when between four and five hundred were accommodated beneath its ample folds. A service was also held there in the evening for those who were not able to find standing room in the chapel, and the Rev. G. B. Thomas addressed them from these words, "Thy kingdom come." The day was beautifully fine, the services and engagements proved both pleasurable and profitable, and all present seemed interested in the welfare and prosperity of the little cause raised there. The students of the baptist college, Bristol, will preach every sabbath morning, and other friends in the evening of the sabbath and week day, all of which are gratuitous supplies.

SPALDWICK, HUNTINGDONSHIRE.

On Monday afternoon, the 20th of April last, a public meeting was held in the old baptist chapel at Spaldwick, to take into consideration the propriety of enlarging the old chapel or building a new one, in order to afford better accommodation for the present congregation. After some deliberations in which Mr. Habershon, architect, of St. Neots, expressed his opinion that it would be exceedingly unwise to expend money on the old building, which had stood bordering on two centuries, it was resolved to erect one entirely new, with a commodious school-room adjoining thereto. The friends immediately came forward in a most liberal manner, and before the meeting separated upwards £260 were promised, including £50 raised by a penny-a-week subscription, all of

which will be available in the early part of July next. The estimated expense was £500, and friends resolved, if possible, there should be no debt left on the chapel when completed. A public tea was kindly provided by eight ladies, the proceeds of which were applied to the building fund. Messrs. Wright and Millard, from Huntingdon, enlivened the meeting with suitable addresses. On the evening of Tuesday, the 9th of the present month, a public service was conducted on the site of the new building, during which the Rev. John Manning, late pastor, and Mr. William Ashton, sen. of Spaldwick, conjointly laid a few bricks as the foundations of the new chapel.

ORDINATIONS.

WALTHAM ABBEY.

On the 20th of May, 1846, the Rev. D. J. East, was publicly recognized as the pastor of the baptist church, Paradise Row, Waltham Abbey. The morning service was commenced by the Rev. P. J. Saffery, who implored the divine presence and gave out a hymn. The Rev. T. Finch of Harlow read the scriptures and prayed. A discourse on the nature and importance of Christian churches was delivered by the Rev. J. Aldis from Rev. i. 12, 13. The Rev. S. Brawn of Loughton offered special prayer for the minister, and the Rev. W. H. Murch, D.D., addressed him from 1 Thess. i. 5. The Rev. J. Hall of Crossbrook Street, Cheshunt, concluded the engagements of the morning with prayer and the benediction. A dinner was provided in the school-room, where about eighty persons assembled to partake of it. The cloth having been cleared, addresses were delivered by several ministers and friends, in which the pastor was kindly congratulated on his new position, and affectionate allusion was made to the character and labours of his late venerable predecessor. In the evening, the Rev. Mark Drury of Cheshunt read the scriptures and prayed, and the Rev. R. Roff of Cambridge addressed the members of the church on their duties in relation to their pastor and to each other. The Rev. Messrs. Mudie and Weare of Epping, Wallace of Tottenham, Brown of Islington, and Pugh and Bugby of Stepney College, took part in the exercises of the day.

ASKETT, BUCKS.

On Wednesday, May 27, 1846, Mr. James Thompson was ordained pastor of the baptist church at Askett, near Princes' Risborough, Bucks. The morning service was commenced with reading the scriptures and prayer by the Rev. T. E. Wycherley of Tring, the introductory discourse was delivered and the usual questions were asked by the Rev. P. Tyler of Haddenham, the

ordination prayer was offered by the Rev. T. Terry, late pastor of the church, and the charge was given by the Rev. J. Dawson of Princes' Risborough, Mr. Thompson's pastor. In the afternoon, the Rev. W. Payne of Chesham preached to the church, and in the evening a sermon was delivered by the Rev. S. B. Green of High Wycombe.

SHOTLEY.

The Rev. James Fyffe of Bolton, Lancashire, having accepted a unanimous invitation from the baptist church at Shotley, entered on his labours on the 7th of June.

ARLINGTON, GLOUCESTERSHIRE.

Mr. R. Hall, B.A., of Stepney College and the University of London, has accepted the unanimous invitation of the baptist church in this place, late under the pastoral care of the Rev. D. J. East, to become their pastor, and entered on his labours June 14.

SOUTHAMPTON.

Mr. Alexander M'Laren, B.A., late of Stepney College, University of London, has accepted a unanimous invitation of the church at Portland Chapel, Southampton, intending to commence his duties on the 28th of June.

SABDEN, LANCASHIRE.

The baptist church at Sabden, lately under the pastoral care of Mr. J. P. Griffiths, has given the Rev. C. Kirtland of Newark a unanimous invitation to become its pastor, and he is expected to commence his labours there early in July.

RECENT DEATHS.

MR. WILLIAM SHOVELLER.

Mr. William Shoveller, late of Lisle Street, Leicester Square, was a native of Portsea. He was called by divine grace early in life. When speaking of his conversion, he used to refer with feeling to a sermon preached by that honoured servant of God the late Rev. Mr. Griffin of Portsea from Isaiah xxviii. 16, "Behold, I lay in Zion a stone, a tried stone," &c. In the year 1812, being twenty-one years of age, Mr. Shoveller came up to London. But his goodness was not like that of too many young persons who come up to this crowded metropolis,—it was not like the "morning cloud or the early dew which passeth away." Having attended the ministry of the late revered Joseph Ivimey, he was baptized by him, and became a member of the church under his care in Eagle Street in the spring of 1813. From that time to the day of his death, his walk and conversation as a Chris-

tian were highly consistent and exemplary. Few, very few, even in the church of Christ, have been more generally esteemed while living or regretted when dead. He was of a modest and retiring disposition, and was characterized by sterling rather than by showy qualities. He was of an equable temper and of a most amiable disposition. As a husband he was kind and affectionate; as a father he was more anxious for the spiritual interests of his children than for their worldly advancement; as a man of business he was distinguished by diligence and the strictest integrity—the beauty of the Lord our God was upon him, and the work of his hands was established; as a friend he was steady in his attachments, and "always the same;" as a Christian he was judicious, sincere, and benevolent, and the saints were, in his view, the excellent of the earth, in whom was all his delight; and till the malady by which he was removed began to make its appearance, regular, conscientious, and devout in his attendance on the house of God both on Lord's days and week days. He was also an admirer of the works of creation, as well as the wonders of redemption, and he loved to "rise from nature up to nature's God." Having thoroughly approved himself by his holy and consistent walk as a member of the church, and having obtained a good report of them that are without, as well as of those that are within, he was chosen a deacon of the church in Eagle Street, with two other esteemed brethren, in the spring of the year 1838, in which office he continued to serve the church faithfully till his powers failed him. The state of his health induced him to remove, with Mrs. Shoveller and a portion of their family, in the early part of the year 1842, to Kentish Town. At first he seemed benefited by the change, but towards the end of the year 1844, he began visibly to decline. During his affliction he would sometimes exclaim, "Let me recover strength before I go hence and be no more;" but as the will of his heavenly Father became more clearly indicated, he was enabled to resign himself increasingly to his disposal. During the last weeks of his illness, he often exclaimed:—

"Haste, my Beloved, fetch my soul,
Up to thy blest abode;
Haste, for my spirit longs to see,
My Saviour and my God."

He would sometimes say, "I hope I shall not go off in a storm, but have a calm and easy dismission." His wish was granted to him. He sweetly fell asleep in Jesus at twenty minutes past eight in the evening of June 3, 1846. May the Lord raise up many such in connexion with our churches!

MRS. DAWSON.

Mrs. Martha Dawson, wife of the Rev. Thomas Dawson, pastor of the 2nd baptist

church; Baccup, Lancashire, departed this life in the hope of heaven on Tuesday, June 9, 1846, aged forty-three years. Her death is deeply lamented by surviving relatives, and the church and congregation with which she stood connected.

MRS. WESTALL.

Died on Friday, June 19, 1846, suddenly of apoplexy, aged thirty-nine years, Anne, the beloved wife of John Westall, Esq., of White Ash, near Accrington, and daughter of the late James Bury, Esq., of the same place. She had been upwards of fourteen years an exemplary and consistent member of the Baptist churches of Accrington and Little Moor End, to which latter place she, along with twenty-one other members, were dismissed nearly six years ago to form a church at Little Moor End. By her decease her husband is bereft of an affectionate wife, four young children of a tender mother, and in her the church, sabbath-school, and the neighbourhood, have sustained a heavy loss.

MR. J. CARRIER.

On the 20th of June, Mr. John Carrier of Leicester, in the sixty-fourth year of his age, for many years a deacon in the church at Harvey Lane, under the care of the late Mr. Hall, and latterly a deacon in connexion with the church at Charles Street, in the same town. Though Mr. Carrier passed the greater part of his life in close application to business, in which divine providence greatly prospered his labours, he yet found leisure for the cultivation of his mind, and was for many years a useful village preacher and occasional supply in neighbouring pulpits. For some years he had been laid aside by a paralytic affection from all engagements of a public kind, both secular and religious; but though naturally of a quick and active temperament, he sustained the confinement of a sick chamber and the languor of an enfeebled frame with great composure, and often with cheerfulness. His consistency of character, his unbending integrity, and his benevolence and kindness, both in word and deed, will long be cherished by a wide circle of acquaintance in the midland counties.

MISCELLANEA.

PROPOSED REMEDY FOR NATIONAL EVILS.

That something is wrong in the state of England, and that something ought to be done for its relief, are prevalent sentiments. The opinions entertained respecting the nature of the malady, and the remedies that are needed, are, however, various, and some of

them are such as simple-minded people might not think of. The most crying want of the country, in the judgment of some legislators, was pointed out on the 18th of June in the House of Lords. The bishop of Exeter said, He thought it was the duty of the legislature to take care that the most crying want—the paucity of bishopricks in this country—be very soon supplied. Lord Brougham said that the increase of the population did, no doubt, render necessary a corresponding increase in the number of bishops, and he certainly did not think that the members of that body were overpaid. Earl Fitzwilliam was of opinion that the number of bishops should be increased to forty; but that the existing ecclesiastical revenues were quite sufficient to provide suitable salaries for them all.

THE CHURCHES OF ENGLAND AND ROME.

The step from Anglicanism to Romanism has been taken recently, as we learn from the Record, by Lady Georgiana Fullerton, sister to Lord Grenville, and authoress of "Ellen Middleton;" by the Rev. E. Horne, who has resigned the rectories of St. Lawrence and St. John, Southampton; and, at the ordination held on the Ember-days at the Roman catholic church of St. Mary, Oscott, sixteen gentlemen were admitted to orders, "of whom ten had previously been clergymen in the establishment."

FREE CHURCH PLACES OF WORSHIP.

The tenure by which the newly erected places of worship in Scotland to which many of our friends contributed are held, subjects them all, it appears, to the control of the General Assembly. Should one-third of the whole body desire to separate from the majority it has power to do so, if it profess to adhere to the original Free Church system; but no single congregation, or smaller proportion than one-third of the whole, can obtain emancipation from the authority of the Assembly, by which the following resolutions were passed in 1844:—

"I. That the property of each place of worship be vested in trustees chosen by the congregation, to be held for the congregation in communion with the Free Church, as attested to be so by the moderator and clerk of the General Assembly, that church to be identified as in the model trust deed; the management of the property to be in the deacon's court.

"II. That in the event of a certain proportion of the ministers and elders, members of the church courts, separating from the general body, and claiming still, to be the true *bona fide* representatives of the original protestors of 1843, and to be carrying out the objects of the protest more faithfully than the majority, then, whatever the courts of law may determine as to which of the contending parties is to be held to be the Free Church, it shall be competent for each congregation, by a majority of its members in full communion, to decide that question for itself, so far as the possession and use of their place of worship and other property are concerned, with

or without compensation to the minority, such compensation to be settled by arbitration. It being understood that a disruption of the church in the sense referred to in this extract shall consist only in the simultaneous separation, that is, the separation from the general body at once, or within a period not exceeding three months, of at least one-third of the ordained ministers of the church, having the charge of congregations in Scotland; and that such separation shall take place only on the professed grounds stated in the deliverance of the commission of assembly."

BIRMINGHAM.

We are informed that Mr. Morgan has resigned the pastorate of the church in Bond Street, and that Mr. Edgar, assistant minister, has engaged to supply the pulpit for six months.

The church in New Hall Street, we are informed, will be supplied for the next few months by Mr. C. Stewart, late student at Bradford.

On the 18th of June, Mr. Swan baptized the Rev. J. Barker, late pastor of the independent church at Walsall, who delivered at the water-side a very interesting address.

PORTRAIT OF THE REV. W. KNIBB.

The excellent lithographic likeness of Mr. Knibb, by Palmer, will be sold by the publishers, we are informed, at a greatly reduced price, during the months of July and August.

COLLECTANEA.

BRITISH MISSIONS.

The anniversaries of these societies were numerously attended, and from all of them the reports of usefulness and success were highly gratifying. The Irish Evangelical Society had received increasing support during the year, and was out of debt. The Colonial Missionary Society had increased its income, diminished its debt, and actively pursued its work of planting churches in our colonies. The Home Missionary Society had been greatly prospered during the year in most of its stations, while the chief, if not only, matter of regret was to be found in the fact that the income had considerably diminished. Measures were taken at the meeting to recover the finances, and we doubt not but the liberality of our churches will promptly supply the deficiency. The report contained a touching and eloquent allusion to Dr. Matheson, the late secretary of the society.—*Biblical Review*.

LARGE BEQUESTS.

The late John Scott, Esq., of Broad Street, is reported to have given by his will the sum of £27,000 to each of three societies, the Church Missionary Society, the Church Pastoral Aid Society, and the Bible Society;

and £9600 each to the City Mission, the London Missionary Society, and the Clerical Education Aid Fund. But only about one-third of these sums is immediately payable, the large portion being left in reversion.—*Biblical Review*.

SILENT ECCLESIASTICAL ENCROACHMENTS.

We have before us a copy of a bill brought into the House of Commons by Mr. R. Hodgson and Sir H. Elphinstone, and ordered to be printed, entitled "A bill to provide for the erection and repair of churches in consolidated ecclesiastical districts." It enacts that all such districts shall be considered distinct parishes—that churchwardens and other officers shall be appointed for them—that rates for building new churches may be levied in them wherever rate-payers, occupying three-fourths of the property, concur in making such rate—that with such concurrence churchwardens may raise money for building new churches by mortgage—that glebe land, to the extent of two acres in each instance, may be taken as sites for the new churches and that funds now applicable to the repair of churches may, in certain cases, be applied for the purposes of this act. Thus noiselessly but effectually does the state-church push its fibres in every direction, leaving no ground untried from which resources may be extracted, or in which power may be exercised. Warned, we suppose, by the failure of more obtrusive efforts, it seeks little by little to extend its dominion, to multiply its clergy, and to increase its hold upon the people of the country. No watchfulness is adequate for the prevention of its growth. Nipped in one direction it is sure to bud in another. There is but one remedy against its perpetual encroachments—a remedy which both churchmen and dissenters will, we trust, ere long, concur in demanding—the entire and permanent separation of the church from the state.—*The Nonconformist*.

BURMAH.

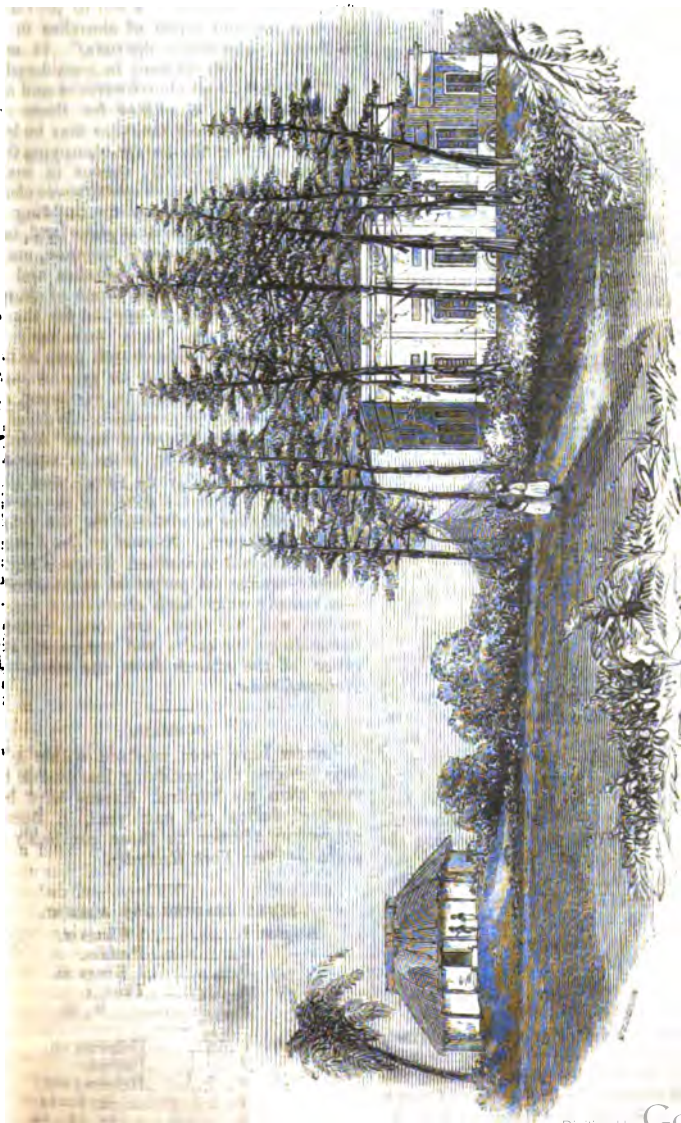
Letters have been received within a few days bringing the gratifying intelligence that more than six hundred Karens have been baptized during the past year, in Burmah proper, in addition to those previously reported.—*New York Recorder*.

BIBLE READING FOR AUGUST.

August 1.....	1 Kings x.
2.....	Psalms.
3.....	1 Kings xi.
4.....	Prov. i.
5.....	ii., iii.

August 1.....	Hebrews vii.
2.....	Psalms.
3.....	Hebrews viii.
4.....	ix. 1-14.
5.....	ix. 15-24.

THE MISSIONARY HERALD.



NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

ASIA.

NEW BAPTIST CHAPEL AT LAKHYANTIPUR.

The chapel, a view of which is prefixed to our present number, is a neat brick building, about fifty feet by twenty-two, intended to accommodate three hundred persons. It is situated at the western extremity of the village, and being conspicuous from a considerable distance, presents a pleasing aspect. The expense of building it has been about 2850 rupees. Towards this sum 1500 rupees were granted from the Jubilee Fund, and about 800 rupees contributed by friends in India. It was used as a place of Christian worship for the first time on the eighth of January.

A chapel of more perishable materials had previously stood on the same spot, a sketch of which was given in the Herald for May, 1840. That shows the eastern aspect of the plate; this the western. The tent to the left of the chapel, on the day of the opening was occupied by native preachers from Calcutta. The building to the left is Mr. Pearce's bungalow.

NATIVE PREACHING.

Interesting as are the accounts we often publish of the conversations between European missionaries and the idolaters whom they have left their own country to instruct, it is yet more gratifying to witness the exertions of native preachers in disseminating the gospel which they have themselves recently received. The following account of an itinerating tour by some of our Hindoo brethren, taken from the Calcutta Missionary Herald, will be read with pleasure:—

Oct. 28th: As we set out from Calcutta rather late in the afternoon, we were unable to preach the gospel in any village: this did not, however, prevent us from sowing the seed of the word, for we had a good deal of religious conversation with the boat people.

Baidyabati:

29th. At seven A.M. we entered a village near Baidyabati, but not obtaining any hearers; we proceeded to one of the principal ghats on the bank of the river, and began to read aloud from a book. Very soon a crowd gathered around us, and we began to preach. The substance of our addresses was that by transgressing the law of God all men had become sinners, and that no one would be saved by works such as those which the Hindus perform under the name of religious works; but that whoever believed in Jesus Christ would be saved, and no one else. The villagers heard us with marked attention; and one woman in particular, after listening eagerly to all we said, exclaimed at the close: This is a happy day for me, for to-day I have heard of God. Then, turning to the people present, she said, These men tell us good words. We counted eighty-

four persons who were listening to us, and felt greatly encouraged.

Ichhapur.

At three P.M. we put to near Ichhapur. Jadab Chandra Bishwas went into the village, and took his stand in a bazar. A shopkeeper walked up to him and asked him where he came from, and whither he was going. Bishwas replied, I am come from Calcutta to preach the religion of Christ in the villages. The shopkeeper asked, What sort of a religion is it? Bishwas answered, By disregarding the laws of God all men have deserved hell, but God has appointed Christ to be their Saviour, and to believe in Christ and obey him is what we call the religion of Christ. Upon hearing him speak in this strain the man called several other shopkeepers, saying, come and hear the words of instruction. He then respectfully offered a seat to Bishwas, and many shopkeepers and brahmans gathered around him. One of the brahmans asked him, What have you gained by becoming a Christian? Bishwas perceiving that his estimate of religion was erroneous, said, Tell me first what is the fruit of a truly religious conduct? I will then tell

you what I have gained by embracing Christianity. The bráhmán replied, By religion a man obtains happiness, greatness, and honour in this life, and emancipation (absorption into the Deity) in the next. Bishwás replied, I believe that a pious man will obtain supreme happiness in the world to come, but I cannot join in what you have said respecting the fruits of piety in this life; for we see that those who observe the worship and festivals of Durgá, or who bathe in the Ganges, or do similar works, in many instances are or become distressed; many of them are not esteemed, for they are extortioners, fornicators, whoremongers, adulterers; can you call such men religious characters? The bráhmán answered, "No, such I do not call religious." Then Bishwás said, "In that case the fruit of religion is not wealth and prosperity, but to forsake sin, to lead a holy life, and in the world to come to obtain felicity. Holiness of conduct can only spring from believing in Jesus Christ." Here Bishwás expatiated upon the subject of Christ: all seemed pleased and requested books, of which a few were given them. Some scholars of Dr. Duff's then accompanying Bishwás to the river side, we began to converse with them about religion. They said, "We too are Christians, for we mind the religion of Christ; the only difference is, that you have adopted Christianity openly, whilst we have not done so, from fear of our parents." We then told them it was not right to be afraid of men, and that there was in reality not much cause of fear. They took a Testament and some tracts. We saw that their behaviour was good, and acknowledged the effects of Christian instruction in schools.

Tribeni.

30th. At seven A.M. we entered Tribeni and began to read aloud. Some fifty or sixty persons, many of them bráhmáns, came and showed a disposition to hear attentively. Then Jádab Chandra Bishwás began to tell them: "Man was created to serve God; but instead of doing this, the great part of mankind calls that religion which is no religion, and is given up to vice and wickedness. There is not a trace of righteousness in them, and their wickedness is increasing continually. The fruits of sin are death and hell, so that mankind is involved in the greatest calamity, and there is only one way of obtaining deliverance from that calamity, which is to take refuge in Christ." When Bishwás had finished his discourse, Kailás Chandra Mitra addressed the word of life to them, from the passage: "There is no other name, except that of Christ, given unto men, by which we can be saved." Whilst he was speaking, a bráhmán began to talk much, and to raise many objections; but some young bráhmáns among the crowd gave Mitra to understand that it was useless to talk to that

man; and they themselves told him, "If you do not choose to hear, walk off; these people do not compel any one to hear them against his will." Upon this the man became silent, and after a little while walked off.

After this we preached a little longer, and then began to distribute books. Seeing this, some young bráhmáns said, "We have read the Psalms of David, the Destroyer of Darkness, and the Mine of Salvation, give us something else. Of all your books the Psalms of David are the best." We entered a little into conversation with them, and gave them some other books.

Chágda.

31st. At seven A.M. we went into the bazar at Chágda; and both there and near the kacherí we spent much time in preaching and religious conversation. The substance of our addresses was that men are sinners, and that Christ is the only Saviour. The Kálí pújá having just taken place, the people who had spent the night in listening to songs, sacred and profane, were weary and sleepy; nevertheless about 250 people listened to our discourses on Christianity.

Shántipur.

Nov. 1st. About noon we entered Shántipur, and having taken our stand in a certain place we saw an old man passing by. We said to him, You are advanced in age, and will not remain much longer in this world; are you making any provision for your welfare in the next? The old man said, "Yes, such as our religion points out." We then asked him, "Have you thereby obtained a hope of salvation? If a sick man takes proper medicine, he feels relief." He said, "True; please now to preach to us here the religion you have embraced, and we will listen." He then told another man to bring us seats. Upon this a pandit came up to us, with whom we entered into conversation, showing to him the absurdities of the Hindu shástras. Upon this another person asked us, "What good have you obtained by becoming Christians?" We told him what the Lord in his mercy had done and would do for us, and then proceeded to say that all men having transgressed the law of God, were involved in guilt and misery, and to relate at length how the Lord Jesus Christ had come into this world, and made an atonement for man. Our audience consisted of seventy or eighty persons, among the rest there were some women, who from an elevated spot were listening to us. Meanwhile, some fellows of the baser sort came from the market, evidently intending to create a disturbance. We therefore began to distribute books, when one of those wicked people snatched some books out of the hands of one of our number, and ran off with them. Being grieved at this, we said to the bystanders, "Are such ill-behaved

people to be found in a place like this?" The people said in reply, "That man is a vile rascal, you had better lodge a complaint with the thánadar, who will punish him severely." We however returned to the river side, where we found a bráhmán engaged in funeral rites, with whom we had an interesting conversation till night-fall.

Ambiká and Culna-ganj.

2nd. Walked through different parts of the village of Ambiká, and were engaged in distributing books, conversing with the people, and afterwards in protracted preaching. In the afternoon we preached the gospel at Culna-ganj. The substance of our address was: "Come, ye weary and heavy laden, and I will give you rest." We also spoke of the future account which every man would have to render unto God. We had an audience of more than 200 people.

Hardhám.

3rd. Arrived at Hardhám, where we had a discussion with some bráhmans and people from the rájá's house. At the close they accepted some books.

Uda.

4th. About noon, or a little after, we

arrived at Uda, and taking our stand near the tháná, began to read aloud. Some people having gathered around us, Rámkrishna addressed them from the words, "Repent, for the Kingdom of heaven is at hand." After him Jádab Chanda Bishwás, who was acquainted with the lewdness prevailing in this place, told them at some length, that those who forsake God and are joined to idols, were just like women living in adultery. After him Kailás Chandra Mitra began to address the people, but as they became clamorous for books, we distributed a number of these among them. Our hearers were about ninety in number.

Báldghát.

5th. In the morning we arrived at Báldghát. We went through the village, one in one direction, another in another, distributing books and conversing with the people, and preaching to them. The people seemed gratified.

Bág-Bazar.

After ten we went to Bág-Bazar, and devoted much time to distributing books and proclaiming the word of life there. The people were so eager after books that they came to our boat to fetch them.

A letter from Mr. Williamson of Sewry, to Mr. Peggs of Burton on Trent, written on the last day of the year 1845, contains some general information which will interest our readers.

I need not say much about the good work in which I have still the privilege of being engaged, though altogether unworthy of it, as you doubtless see most of my letters to the Society in the Herald. You are aware things now present a more favourable aspect than when you left India. Our missionaries, our schools, and our converts, have been more than doubled since that period. Opposition to the gospel has much abated, and many who have been educated in our schools appear ready to embrace it. A greater portion of success has also been vouchsafed to some of our brethren this year than at any former period, particularly at Agra and Barisal, our most northern and southern stations. Still much remains to be done, many more fervent prayers must be offered, and probably a much longer time may yet elapse ere India is generally given to the Son of God for his inheritance. We ought to be thankful, however, for every approach to that consummation most devoutly to be wished.

Many improvements have been effected in the government of this portion of the British dominions. The suttee's cries have been heard, slavery has been declared illegal, and many improvements of various kinds have

been effected, and many more, we hope, are in progress. I see nothing to prevent government from suppressing, if not altogether, in a good degree at least, many of the existing evils, such as ghaut murders, infanticide (which I believe does not prevail to any considerable extent in these provinces, which are entirely under British control), polygamy, and widowhood for life, after the death of the first husband. This is a crying evil, entailing much sin and misery, and doubtless the original source of suttees. In my humble opinion, government ought to interfere as little as possible in the way of force. Much may be done by merely declaring such things illegal, that bigamy or polygamy, for instance, should be punished wherever found to exist, that second marriages of widows should be respected, and the issue of such entitled to ancestral property equally with that of first marriages. In the same manner, I think, ghaut murders might be in a good measure suppressed. The number of people conveyed from this district to the Ganges in a sick or dying condition is supposed not to exceed twenty or twenty-five in a year. They are usually attended by the whole family. Should any one happen to return, he is out of caste

until an atonement has been made by fasting, brahmans, &c. To recover is considered an unlucky circumstance, foreboding future misfortunes! We must look forward to the spread of knowledge, and above all of Chris-

tian knowledge, for the complete abolition of all cruelty and superstition, immorality and irreligion. The kingdom of Satan must be destroyed, and the kingdom of Christ established on its ruins.

CEYLON.

SEPARATION OF THE GOVERNMENT FROM IDOLATRY.

In a letter to Mr. Peggs, dated Kandy, Ceylon, Dec. 5, 1845, Mr. Dawson communicates the following acceptable information :—

You will be glad to hear that your "Cries" have been heard in the right quarter, as far as regards Ceylon, and that the support so long given by government to buddhism is to cease. An ordinance has been published in the "Government Gazette," by which, after it has passed the legislative council of the island and received the sanction of the queen, the present iniquitous alliance of buddhism with the British government will be dissolved. Hitherto the high priests have been appointed by government. The great temple at Kandy has been guarded by soldiers in the British service. The sacred relic, said to be the tooth of Buddha, with books consisting of leaves of solid gold, a profusion of jewels, with which the shrine containing the relic is hung, and other property belonging to the temples, have all been in the possession of the government agent, who keeps the keys, and without whose permission they cannot be exhibited! Moreover, government has given regular monthly salaries to the priests, in rice and money, paid the expense of idol festivals

and devil dances, and exercised the same power in religious matters as formerly belonged to the Kandyan kings. But now all this is to cease! Government will give over the charge of the temples and temple property to certain of the high priests and head men, who are to hold the same in trust for the whole priesthood, and are to manage their religious affairs among themselves. The priests are in the utmost consternation. They look upon buddhism in this island as having received its death blow, and predict its speedy extinction. Application has been made by some of the priests here to the king of Siam for funds to endow a college for the education of youth for the priesthood, but I think it very unlikely that their request will be granted. I wish I could say that in proportion to the decline of buddhism the people were becoming Christians. They, indeed, take the name, because it is considered respectable to be a Christian, but it is to be feared that great numbers are infidels at heart, and that Mammon is their god.

AFRICA.

FERNANDO PO.

Several letters have been received since our last, but most of them written by brethren who were suffering from bodily indisposition at the time, or so occupied with their duties as to be unable to enlarge. Their communications do not enable us to satisfy the anxious desire which we doubt not that many of our readers feel, in common with ourselves, for full and definite information respecting the state and prospects of the mission. "I sit down," says Mr. Clarke, "on beginning to recover from a slight attack of fever, to prepare a few lines for the next vessel which may arrive on her way to England. I closed my last very hastily, and would not have given you an unfilled sheet to pay postage for, if I had had a choice between so closing it, and losing the chance of sending by the vessel. My last left off in the midst of my journal, but I cannot go on with it in this, though I may do so before the vessel expected arrives. Dr. Newbegin is re-

covering; brother Thompson has been nigh unto death, but is spared to us ~~also~~, and in the way of recovery." This was written on the sixth of March; but it appears from the conclusion of the letter that Mr. Thompson subsequently relapsed, and was ultimately taken from the scene of labour.

DEATH OF MR. THOMPSON.

The "Robert Heddle," continues Mr. Clarke, March 11th, has arrived from Forster and Smith, and we have the painful account in the January Herald of the death of dear, beloved brother Knibb. What shall I say? "It is all right." "It is the Lord." Yet how painful! what a loss to the world! and especially to Africa! Well! the Lord's work must go on. It cannot stand still. He will raise up other servants to carry it on; or he will wonderfully exert his own almighty power, and by the most feeble and imperfect of instrumental means, cause Ethiopia to run to stretch out her hands unto himself.

Brother Thompson is on the border of eternity. He may recover; but his strength fails fearfully. The sharp features, the anxious eye, the catching with the fingers, the sort of ravenous desire for food and drink, and above all, the state of the pulse, give every cause for alarm. If he lives through the night, and can be carried to the mountains to-morrow, he will be taken. We detain the Dove for this, for a few days, as no one can so console Mrs. Thompson, and assist Mr. Thompson, as Captain Milbourn. Dr. Prince intends to go also with him to Bassipu. Dr.

Newbegin is well recovered. Mr. and Mrs. Saker, and child, were well a few days ago. Another of those I first baptized is dead. She was an American female of colour, named Whitefield. Her conduct was not always free from doubt, but we hope she was a sincere believer in Jesus. Capt. Douglas, whom we met on Bonny Bar, on his way to Brass, returned to New Calabar, and died. Captain McCoomb and Dr. Pugh died at Cameroons. Captains Williams and Maure, and sailing-master Crompton, died at Old Calabar; and every captain, doctor, and supercargo, except a Captain Snow, is said to have been carried off at Benin. It is affirmed here, that every white man has been carried off as if by a pestilence. I hope we shall find the interior healthier than the coast; but be prepared to hear of deaths in your mission this year, and let not the friends of Africa be checked in their efforts for her good from this circumstance. It can scarcely be thought that such exposure and anxiety as we must necessarily undergo, can be gone through without being fatal to some of us. How blessed to be in God's hand, and to feel that all is well for time and for eternity.

In a postscript, it is added, "Our dear brother Thompson has left us. He died at 10 o'clock this morning at Bassipu, March 13th, Friday. We take his body over to Bimbila, and have exhumed the child to take with him."

Dr. Prince writes thus:—

The very melancholy event communicated in the enclosed paper to a brother of our deceased fellow labourer, Mr. Thompson, has the immediate effect of bringing me to a stand still in those preparations which were being made in association with him for our removal and settlement together on the continent. He had proposed that our two families should unite, and to that end we made pedestrian excursions amongst the mountains ~~aback and to the westward of Bimbila~~, in company with brother Merrick. The proposition by our deceased brother I regarded as a kind providence to me, because he was an opera-

tive to whose knowledge and skill I could make no pretension, nor have enough of to undertake building, &c. How it will be now I don't wish to speculate about. I fully believe that infinite wisdom and goodness will mark out for me a course, and I desire to go in no other. I have the satisfaction of knowing that having me in his neighbourhood will always be acceptable to any one of the missionary family, and I desire to be within a call of a day's distance at furthest. If possible, Mrs. Prince and I shall pitch our tent on a mountain height.

How far the prevalent mortality, and how far the state of feeling among the inhabitants, may have contributed to the result is uncertain, but the Spanish priests who were left upon the island have apparently become dissatisfied with their location. The chief of them, who is understood to be a bishop, had determined to leave the island by the vessel which brought this intelligence.

and, as we have learned from another quarter, has actually departed. He, his fellow "missionary," and the two sailors left to be their attendants, had all been Dr. Prince's patients. The bishop had been anxious to pay the doctor for his aid; but Dr. Prince eventually told him that after the conduct his government had pursued, he could not render his services unless permitted to do so gratuitously. Subsequently a sum of money was left by the bishop on Dr. Prince's table; but the doctor sent it after him with a friendly letter of thanks, and an assurance that he would abide by the determination he had previously expressed. His colleague, who remains, is suffering in his health severely. Some of the buildings belonging to the mission have been removed to the continent.

HAYTI.

The lively interest in the mission to Hayti which many of our friends have expressed, induces us to insert the following general view of the present position and prospects of our three friends who have recently commenced operations in that island, as described by Mr. Francies in a letter written at Jacmel in April.

The situation of this town is all that could be desired for picturesque beauty and healthiness. It is situated on undulated ground, ascending immediately from the sea-beach. The first street runs along the sea shore, at the foot of two sets of hills; the second street striking off from the sea-beach, cuts the one above mentioned at right angles, and proceeds northward, traversing the vale formed by a variety of hills, or little mountains, as English people call them. Another street branches to the right of this, traversing a valley in the same way as the former, till it reaches an opening where four streets meet, and the area serves for a market-place. Here we live and labour; as good a situation as could be found for a mission station in the whole town. From the streets described, a variety of smaller streets are formed, as the valleys provide them egress and ingress. Streets are also formed on the hills, and over them. This town is well guarded on the south by the sea, and on every other by nature's impenetrable walls, viz., high and majestic mountains.

But oh, sad to tell, the entire appearance of the streets, houses (with one or two exceptions only), gardens, and fields, give one the idea of a town recently sacked by a set of ruffian pillagers. The houses are comparatively wrecks, the gardens fast going to destruction, commerce fails, cultivation is at an end; "the fruitful place has become a wilderness; destruction upon destruction is cried, for the whole land is spoiled." Distressing but significant emblem of the moral wretchedness of its entire population. Oh, how the heart sickens at the evident marks of human depravity which are even engraved on the magnificent natural scenery of this island. The wreck of magnificent nature without, is

but too fearful a sequence of the wreck of moral dignity and greatness within.

Reasons for commencing the Mission at Jacmel.

Knowing, as you well do, my views of commencing missionary operations on a new field in the largest, most important, and most influential communities, you will very naturally inquire, Why have you stopped short of the capital, and resolved to commence at a place so insignificant in comparison with capital? To this I will briefly reply.

1st. *The necessity of this place viewed in comparison with others.* Port au Prince and Cape Haitien are the only two towns that are larger than this. At the latter place there is a Wesleyan brother missionary, at the former a Wesleyan and a Baptist brother. The Baptist brother is an American, and connected with the New Anti-Slavery Missionary Society, so that there is no American blood money coming to Hayti. Brother Jones is a right good, go-ahead Christian missionary, one determined to preach nothing but God's glorious, sin-killing, devil-terrifying gospel. This town (Jacmel), containing a population of from seven to ten thousand souls, was entirely without any means of religious instruction excepting that professing to be supplied by the "holy catholic church."

2nd. *The reception given us by all parties.* The local authorities and many other respectable persons seemed to rejoice in our mission; while a few, and but a few, threw cold water upon it. Many encouraged, and some urged our settlement at Jacmel. The authorities promised their countenance and protection. As a proof of their readiness to protect, the mayor of the town sends every Sunday morning four or five police or military men, with their muskets, to parade the pre-

mission during our service. The idea of armed soldiers to preserve peace and order in a place of worship is not very agreeable, and certainly they have not been necessary inside hitherto. I do not, however, oppose the good intentions of the mayor, but have succeeded in inducing the soldiers to put down their muskets, and use means to get them take their seats inside. They may some day be of service in quelling the disturbances without, as we are in the midst of a market: at all events the men are within the sound of the gospel, and are much better here than parading the street with the rest of their comrades.

3rd. *Jaemel is a very healthy place.* And brother Flanders and family having to be acclimated, it was necessary to consider the chance of obtaining that acclimation at the least risk and expenditure of health and strength; besides this, I think that in the establishment of a mission in a new and untried country, it is well, all other things being equal, to select a healthy spot as a centre for the commencement, so that in the event of the mission becoming extended to the more unhealthy parts, missionaries may have a place of resort in times of sickness and pestilence; e.g., it is necessary at certain seasons of the year for all Europeans to leave Port au Prince on account of the noxious and pestilential vapours rising from the bogs and morass by which it is surrounded.

4thly. *The unsettled state of the government, and the prospect of a speedy and violent revolution, was an important point of consideration.* The bare possibility of being obliged to retreat from the capital or the cape, in the event of having gone there, viewed in connexion with the heavy expense which would be incurred, was at once sufficient to make us reflect carefully ere we proceeded further. This place was at once a comparatively quiet town, sixty miles from the immediate scene of strife, and less affected by the revolutions of the country, perhaps, than any other. Its inhabitants give themselves apparently little concern as to whether a tyrant or a fool has the presidency, and hear with equal unconcern the proclamation of some new revolution as the termination of a previous one. They have, truly, their own views and feelings upon some points, but some are indifferent to express them, and others are afraid to do so openly; so that there was the chance that our operations might be less disturbed here than at other places. These, and some other points of smaller magnitude, determined us to stay here for a while to watch more minutely the ways of divine providence. Many little things in which the hand of providence was seen, decided for us our path of duty, at least to make our first efforts. The result of all has been to lead us to announce our intention of commencing school operations forthwith. Our present position encourages us to think of

making this a permanent mission station, and to request our committee to do so.

Difficulties at the commencement.

Perhaps every mission that has been attempted has had various difficulties to contend against, and therefore we think it not strange that ours should have to contend with a few also. Numerous difficulties have already impeded many of our studies and operations, and it is, perhaps, necessary to be told both by trials without and by trials within, that we are not to make "haste too quickly."

1st. Wars, and rumours of wars, met us on the very onset; every day brought calamitous reports of the advance or withdrawal of the Spanish troops,—to-day they were on the frontiers, to-morrow they were to be set in a determined march; of the president fixing this day, then that, to set the troops in motion against the St. Domingians; of vessels of war sailing from Port au Prince, and from the Cape; of their being wrecked, driven against by their enemies, and the troops running in some solitary place, and murdered by the St. Domingians, 300 or 500 Haytiens perishing at a time. All was excitement. Spain was aiding, with vessels and men, the St. Domingo side, and France had a hand in it. Six vessels of war (French) were in the harbour at Port au Prince, and a fleet of French men-of-war were daily looked for. Orders were issued for every male between the ages of fourteen and fifty to take up arms, and join the troops under penalty and menace in case of disobedience.

At length Piaro abdicated, and retired to his country-house. Some rebels are taken, and put in prison; others, in a fit of desperation, kill as many as are in their reach, then kill themselves. Richet is president of Hayti, the constitution of 1816 is restored, and at the present moment things are comparatively quiet, though not settled. All these things, of course, have a very considerable influence to retard all religious movements. We do not fear their revolutions or their wars; we are safe as Englishmen, but safer as in the hands of our God. Still we feel it to be the path of wisdom and prudence to be tolerably silent on all their political movements.

We now come to difficulties which we have more directly experienced in our domestic circle. The first thing which befell us was the difficulty, and almost absolute impossibility, of getting any person to assist us in our domestic duties. The Haytiens are for the most part too proud to hire themselves as domestics. The only persons one can get here are American immigrants (blacks), but the very dregs of society from some of the large cities of America. They are drunkards, adulterers, liars, thieves, unfeeling and unconcerned; and it is notorious that no one can get a servant unless one lets them take as

much authority upon themselves as possible, and steal when and what they like.

2nd. The indisposition of brother Flanders was a second trial. This commenced three weeks after our arrival, and terminated as you too well now understand. This was to us a most mysterious event, and even now it does appear to us mysterious that the divine being should have permitted such an expense to be incurred to so little purpose, just at a time when the funds of the Society were so embarrassed; but we must leave these mysteries for eternity to disclose. It will be necessary to remember, in selecting men for Hayti, that here there will be very much to exercise and try strong faith; to put the most determined faith and perseverance to a severe and searching test, and much to daunt strong natural courage. We have daily need to look to the Strong for strength. We need great natural and mental fortitude, a mind deeply imbued with the spirit of Jesus and his apostles; a soul that lives, and acts, and breathes in the element of love. May the Lord direct such to you for Hayti!

The third source of trial was the low state of my dear wife, brought on by a premature confinement, to which I need not further refer here.

The fourth was the death of our dear boy, our darling child, in Jamaica, under circumstances peculiarly trying and mysterious, which by this time are known to you. This has been a severe blow. The wound has run to the heart, deep and incurable, until we are permitted to gather our sweet, and precious, and our only son into our bosom when reunited in those happier scenes and on those far happier shores where parents and children meet to part no more.

Lastly. More recently I have been called to suffer a little in my own person from a very violent attack of "constipative colic," which lasted as long as to become alarming. This reduced me very much; it has prevented my studies, and suspended my labours for a fortnight; and though my health is not yet fully re-established, I am doing a little. Thus many trials have assailed us at the earliest commencement. Yet the Lord hath not forsaken us; he hath fulfilled his promises. No temptation hath overtaken us but such as the Lord has therewith made a way for escape, and by his mercy and help we continue unto this day. There hath been much to prevent us putting into execution our plans, and to oppose their influence; still we are not in despair. A little, though very little, has been done, but it must not be forgotten that we are in a country where all improvements must be a work of time.

Our plans of operation.

Here the first thing was, of course, to study the language so as to preach the glorious gospel of the ever blessed God in the tongue

of the people. In this we found, and still find, Miss Harris of incalculable service. But for Miss Harris I must have been a long time before I could have acquired the confidence to attempt to preach in a strange tongue. As it is, having all my productions examined and corrected by Miss Harris, I feel a confidence in their grammatical construction, and now begin to deliver them without fear. Miss Harris is sure to prove of essential benefit to the mission. The second week after our arrival we proposed to our hostess that we should have our family prayer in her hall, for the benefit of any who might come in. To this she readily consented. We appointed Miss Harris our clerk, to read the scriptures in French, and we did the rest in English. Shortly after we found providentially this house, and on Christmas day, Dec. 25, 1845, I was permitted to preach two sermons. I continued English services every Sunday after, morning and evening, with evening prayer every day of the week during the first three weeks of January, occasionally attempting to read the scriptures and a prayer in French. These services were interrupted by circumstances already referred to. On Sunday, Feb. 8th, I made my first essay to conduct a whole service in French. It was a work which cost me close application, and required some nerve, yet through the healthful assistance of our heavenly Father I succeeded, and have conducted from that time, with but the loss of the Sunday on which I was sick, our services, which are as follows:—

Sunday morning at eight o'clock I distribute tracts and talk with the people in the market. At half-past nine I commence our morning service; half-past eleven we close this service, which consists of singing, reading, prayer, and a short exposition in French, and a short sermon in English. This being closed, we commence our Sunday-school. At half-past six, we commence our evening service, which is all in French. Wednesday evening I have a little service in French. Our congregations vary as to faces and numbers, as you may suppose. Our Sunday meeting company is sometimes exceedingly small, at others larger, but every body is employed about their pleasure and their business. Evening attendance varies from thirty to one hundred and fifty persons in all. We have, however, upwards of twenty persons who for the most part are pretty regular in their attendance at the evening services.

Sunday School.

We have experienced much difficulty and many bitter disappointments in the attempt at establishing this. We made many and varied efforts to get the children to attend, but they seemed useless. Some would come to-day; they were gone to-morrow, others would come in, look about, talk, make a noise, listen for a moment when you inquired, "Mes

chers, voulez-vous apprendre à lire?" and reply "Oui," take up a book for a moment; the next it was put down, and away they went. At other times their parents would come and beat them for coming to school. The great versatility, general indifference, and laziness of the children, of which they partake in common with their parents, has been and still is a great barrier to our success. With a great multitude from the poorer classes another difficulty arises, viz., their want of clothes. These, were they able to get clothing, I think would come; but with them all a Sunday school was a new thing, and put more restraint upon them than they had been accustomed to on the Sunday. If any of our friends could supply us with several dozen boys' shirts, and cord or white drill trousers made after the English fashion, it would enable us to bring many under instruction who cannot otherwise be admitted. Neat patterns, print and muslin, and white frocks made after the English style, would be also useful for the girls. With respect to those who have clothing, we are surmounting the difficulty; and we hope soon to organise a school with about forty children. We experience some difficulty for male teachers. For this school we need all materials, such as roll-books, receiving-books, attendance-books, class-books.

My English class consists of nine young men, who come three times a week to study the English language: one or two are promising young men.

Day Schools.

These we hope to commence this week. First we open two schools "secondaire," that is, for the more respectable class of children. Miss Harris takes the girls' school, and I the boys'. We have some children promised, but I am most anxious to get my school "primaire" open. Oh, this, this is exceedingly important. There are hundreds of children about this town that cannot read, and whose parents are too poor to pay for their education; and in the country you will not find one in a hundred who can read. They are all growing up schooled in the vice, ignorance, and superstitions of their fathers; and oh, could you this morning have seen the hundreds of children led by their elders to some gibbet on which an effigy to represent Judas hanging himself, or a Jew, to inspire them with hatred and malice against the poor, the pitiable race of God's ancient people! The men gather around with guns to shoot the Jew, as the effigy is called, and the children are instructed to beat with sticks and stones till they have torn the Jew in pieces. His pieces are then scattered abroad to rot, or kicked into a ditch. Oh, how hardened and reckless do their little hearts become! Oh, could you have seen the sight, I think you

would indeed have felt the need of some better instructors. Without schools vigorously supported and well conducted, we can never anticipate the accomplishment of any thing great in the moral improvement of the people. We know the word of God is powerful, and with God all things are possible, but looking through human eyes, we feel there is but little hope of a general improvement but by means of a general distribution of sound education. Never will some of the vicious habits of the old be rooted out. Many of them, if saved, will be saved as by fire, as by a hair's breadth escape; but never can the moral ignorance of the mass be chased until education shall have shed its benign and salutary influence over the millions of Hayti's sons and daughters. Much as I feel the importance of this, I dare not attempt it myself. It would be but to cut short my days perhaps in the midst. My hands are now more than full; and too many irons in the fire will not do. As my dear old tutor, Dr. Murch, used to tell, "It will not do to light a candle at both ends;" yet if I had the means of support for a teacher, I could get some help, I think, for a little time, till you could send us a teacher. Could £50 be provided to employ a native till you can send us some one?

My eye is steadily fixed upon the hope of some future day providing native agents. So important do I view this part of a missionary's labour (viz., the endeavour to seek out and educate the youth for future service), that it ought to be one of his first objects of pursuit, and never, never lost sight of; and if it could be managed, I should much like to have it in my power to take one or two promising boys entirely under our roof, so that they should be away from all the evil influence and superstitions by which they are surrounded, and thus be brought into a new moral element. Who can tell the infinite blessing even two such youths might be to their country? I have a lad of about ten years of age, whom I have agreed to instruct. He is a child forsaken of his father, living with his mother, but I want him away from his home, to obtain a more perfect influence over his morals. He is a sharp, quick, intelligent, and clever boy. He has great natural abilities, and might hereafter prove of great service. I should like to have him and another or two entirely under a new course of training, to form a sort of native institution. Can any thing be done in this matter? We can but lay in our day the foundations of a moral and spiritual revolution in the island; let us then lay them at once deep and broad, so that the effects of such a revolution may be genuine, and abiding, and glorious to God. Each lad received into the native institution would cost, perhaps, only the small sum of £25, or £30 at the outside. Perhaps one or two friends may be disposed to try it with three or four lads, if they can be found, to begin with.

The obstacles which impede the progress of the gospel.

The difficulties of our work will be numerous, and I doubt not frequently trying beyond description. Looking no further than human eyes can carry us, we should say to attempt the coconversion of Hayti is indeed a hopeless task. As well might one essay to stem the torrents of the Niagara. But blessed be the Lord, who hath given us eyes of faith; eyes that see something promised beyond mortal vision to work on the human mind; and that while we employ the one, the Lord employs the other. Here lies our hope, our only encouragement.

Be it remembered, the Haytiens are not that stupid imbecile race of beings that some even now represent them; on the contrary, they are, with all their ignorance, a sharp, canning, sensitive, good-hearted, well disposed race. Their condition arises from their want of better systems of religion, education, and government. They are not wilfully and determinately wicked; they are wicked ignorantly. And can they be made good from

choice? Yes, when the word of God shall come in the demonstration of the Spirit. "My people shall be made willing in the day of my power." Let but the glorious gospel be proclaimed in its fulness and simplicity; in holy, simple, firm, and confident reliance upon the Spirit of God, and those dead bones shall live. The word of God is powerful. This is our hope, our joy, our trust. The million of Hayti's sons and daughters shall yet be raised from their superstitions, ignorance, and death to newness of life in Christ; to walk in the light of the Lord, and truth shall be their rock of defence. Let but solid and substantial education scatter its blessings amongst the rising generation, and this moral wilderness shall blossom as the garden of the Lord. Sunken and degraded as Hayti is, there is a stability in the promises of God, there is merit in the Saviour's all-prevalent mediation, there is yet efficacy in his blood, there is yet energy in the sword of the Spirit, there is yet that agency to invoke. The land freed from slavery by the sword of man, shall yet be freed the bondage of sin and Satan by the sword of the Spirit. Yes; Hayti shall be saved!

In a subsequent letter, dated May 9, Mr. Francis says:—

All our schools will be subject (by law) to government inspection, all will be recognized by them. I met the commission of this town yesterday, to lay before them our plans for schools. This was at their request. The gentlemen received me well, and expressed pleasure and satisfaction in the prospect of a series of schools being established, and I have no doubt that if I were to apply for it, I could obtain some pecuniary aid from government; but would not this involve a principle? Where are we to draw the line between state pay for schools and churches? If that line can be drawn, could this people distinguish the difference? How far would it be politic in us to receive any thing in the way of state pay from the government of Hayti for support of education, in these our first attempts to establish the gospel? These and many other questions present themselves to the mind of one upon the spot. As missionaries we must, I think, take our stand upon the great, broad, voluntary principle; the one grand feature of the gospel, on which alone we must plant our standard and raise our signal for moral and spiritual revolutions. The Friends, i. e. Quakers, may probably look no further than the providing good means for general education; we have to look mainly to the establishment of the gospel, making the education of the youth an auxiliary to the other. Neither must clash with the interests of the other; both must unite and harmonize. We are just completing the arrangements of our little house of prayer, which is to serve

also for Miss Harris's school. It will seat 130 adults, and the school-gallery seventy-five children. When we find it necessary we can open another room (which we use as a classroom), and the piazza, which will provide room for 150 to 200 more. This place has been nearly filled for some Sundays, and we gradually increase in the Sunday evening service. Still we labour against almost innumerable difficulties. The congregation of a Sunday morning, excepting about twenty persons that we now reckon settled and steady hearers, is continually changing; and during a morning service we have four, six, or eight different sets of people. Sometimes our place is nearly filled, and many at the doors, when all of a sudden, at the close of a chapter, or prayer, or hymn, we are left, with the exception of our above named twenty, nearly alone, after which, in a few seconds sometimes, we have a new company; and so we go on, almost every pause of the service our congregation changes. For the most part, however, the people pay attention the little time they do stop. Sometimes the poor creatures come in and make their crosses, bow, kneel down, mutter a few words, get up, walk up towards my table, make a profound bow or curtsy, cross themselves, and go out. Those who used to come in so frequently to sell their wares, &c., are lessening in number. Then, again, there is not a single Baptist in the place. Yet amidst every difficulty we are not without encouragement; leaning upon our helper, God, we faint not.

HOME PROCEEDINGS.

THE SHILLING SUBSCRIPTION TO THE BAPTIST MISSION.

ADDRESSED TO THE MINISTERS AND MEMBERS OF BAPTIST CHURCHES.

BRETHREN AND CHRISTIAN FRIENDS,—

The shilling subscription goes on slowly—shall I say even languishingly? I expected a prompt and universal response to the appeal: how could I expect otherwise, when so small a sum was solicited from each individual to discharge at once so large a debt? Many of you have kindly promised; be pleased to fulfil the promise as speedily as possible. Some have declined on the ground of inability. Pray review this plea, and surely you will abandon it. Is it possible that *one shilling* cannot be spared to join in a great simultaneous effort? Some have given no answer. Of these a great proportion are doubtless *acting*, but the sub-committee will be glad to be assured of this, and therefore, brethren, let them know it.

Some mistake, I fear, exists extensively on one point. It is supposed we request a shilling from *each mem'ber of a church only*? But we intend to include congregations, and therefore families. Allow these suggestions:—

1. Let each minister announce and urge the shilling subscription from the pulpit.

2. Let each head of a family request a shilling from every member of it, or himself subscribe in that proportion.

3. Let the minister and deacons specially invite young persons to engage in collecting the shillings.

4. Let a particular evening be fixed for paying the amounts to the deacon or minister.

5. Let all deeply ponder the importance of disincumbering the Society from a debt of £5000 on terms so practicable and so easy.

Brethren and friends, will you allow this project to fail through your inactivity and want of interest? Many warmly concur; many write me word it is so simple and effective a plan, it is *sure* to succeed. But after all, *you* may be the means of falsifying their confident anticipations, if you do not *individually* and *immediately* concur.

We have known £3000 raised on a platform when the necessities of the mission required. Is our zeal cooled? Shall the memory of Carey, Yates, Knibb, Burchell, and our elder promoters of the cause, Fuller, Sutcliff, Pearce, and Ryland, plead in vain? Have we ever failed before? Shall the sneering foe, or the weeping friend, say we have failed *now*?

Faithfully and affectionately yours,

F. A. Cox.

Hackney, June 22, 1846.

FOREIGN LETTERS RECEIVED.

AFRICA	BINBIA	Merrick, J.....	Jan. 2 & 14.
		Newbegin, W.....	March 7.
		Saker, A.....	Jan. 2.
CAMEROONS .....	.....	Saker, A.....	Nov. 17.
		Thompson, T.....	Dec. 27.
		Merrick, J.....	Jan. 1.
		Newbegin, W.....	Feb. 9.
CLARENCE .....	.....	Clarke, J.....	Nov. 26, 27, & 28, Dec. 24 & 26, Jan. 2, 5, 15, 21, & 24, March 6 to 13.
		Merrick, J.....	Dec. 1.
		Milbourn, T.....	Jan. 2.
		Prince, G. K.,	Nov. 28, March 16.
		Saker, A.....	Jan. 5.
		Sturgeon, T.....	Nov. 24 & 25, Jan. 6, 7, 9 and 14.

	On board "DOVE"	Clarke, J.	Nov. 5 to 13.
AMERICA	HALIFAX	Nutting, J. W.	April 2.
		Pryor, J.	March 31.
	MONTREAL	Cramp, J. M.	March 27, April 28, May 13.
	NEW YORK	Allen, I. M.	April 30.
ASIA	AGRA	Dannenberg, J. A.	Feb. 25.
		Makepeace, J.	Feb. 6.
		Williams, R.	Jan. 7, March 20.
	BOMBAY	Heinig, H.	Dec. 25, Feb. 24.
		Small, G.	Jan. 5, April 1.
CALCUTTA		Johannes, J.	Dec. 18.
		Leslie, A.	March 6.
		Robinson, W. & ors.	Dec. 27.
		Thomas, J.	Jan. 7 & 8, Feb. 6 & 18, Mar. 7, April 7 and 8.
		Wenger, J.	Jan. 5, Feb. 7 & 18, Mar. 7.
	CANTON	Roberts, J. J.	Nov. 14, March 3.
	CHITTAGONG	Fink, J. C.	Dec. 29.
COLOMBO		Allen, J.	Jan. 16.
		Davies, J.	Jan. 16, April 15 & 21.
		Dawson, C. C. & ors.	Feb. 14.
		Lewis, C. B.	Jan. 16, March 16, April 15.
	CUTWA	Carey, W.	No date.
	DACCA	Robinson, W.	Feb. 14.
	DELHI	Thompson, J. T.	March 20.
	DINAGPORE	Smylie, H.	Jan. 19.
	HOWRAH	Morgan, T.	April 4.
	INTALLY	Pearce, G.	Feb. 6, April 7.
	JESSORE	Parry, J.	Feb. 6.
	KANDY	Davies, J.	Feb. 15.
		Dawson, C. C.	Jan. 12, Feb. 14.
	MADRAS	Russell, D.	March 24.
MONGHIR		Lawrence, J.	Feb. 25.
		Parsons, J.	Jan. 29.
		Phillips, T.	Oct. 22.
	MUTTRA	Smith, J.	March 20.
	PATNA	Beddy, H.	Feb. 15, April 3.
	SAMARANG	Brückner, G.	Oct. 1.
	SEWRY	Williamson, J.	Dec. 31.
BAHAMAS	ABACO	Rycroft, W. K.	Feb. 27.
	GRAND CAY	Littlewood, W.	Jan. 14.
	NASSAU	Capern, H.	March 12.
		Rycroft, W. K.	March 8.
BRITANNY	MORLAIX	Jenkins, J.	March 28, April 24.
GERMANY	HALLE	Roediger, E.	March 20.
	HAMBURG	Busch, A.	May 26, June 9.
HAYTI	JACMEL	Francies, E. J.	Feb. 24, April 9 & 20, May 9.
		Harris, M.	April 22.
	PORT AU PRINCE	Jones, W. M.	Feb. 6.
HONDURAS	BELIZE	Baptist Church	April 21.
		Buttfield, J. P.	Feb. 20, April 20 & 27.
		Henderson, A.	March 20, April 21.
		Kingdon, J.	Feb. 19, March 19, April 20 and 27.
JAMAICA	AT SEA	Clark, J.	April 4.
	ANNATTO BAY	Lloyd, E. A.	April 6.
	BROWN'S TOWN	Clark, E.	March 6.
		Clark, J.	April 20.

THE MISSIONARY HERALD

CALABAR	Tinson, J.	March 7, April 20, May 8.
FALMOUTH	Burchell, T. & ors.	Jan. 15.
GURNEY'S MOUNT	Woolley, E.	March 6.
JERICHO	Hewett, E.	Feb. 20, March 9.
KETTERING	Abbott, T. F.	March 21.
	Henderson, J. E. & ors.	April 9.
	Knibb, Mrs.	Received April 10.
KINGSTON	Oughton, S.	May 8.
	Wood, J. H.	Feb. 17, April 7.
MORTEGO BAY	Woolley, E.	May 6.
OLD HARBOUR	Taylor, H. C.	Jan. 20, Feb. 19.
SALTER'S HILL	Dendy, W.	Feb. 18, April 20.
SPANISH TOWN	Phillippo, J. M.	March 10, April 21.
STACEY VILLE	Gould, T.	Feb. 19.
WALDENSIA	Henderson, J. E.	March 18, April 1.
YALLAHS	Hands, T.	Feb. 27, March 5.
NEW SOUTH WALES SYDNEY	Saunders, J.	Dec. 12 and 23.
TRINIDAD PORT OF SPAIN	Cowen, G.	March 6 and 21, April 20.
	Law, J.	March 6, April 20.

Letters and newspapers for India ought to be sent by the Mail of the 20th of the month, and directed "*by Peninsular and Oriental Steam Navigation Company, Via Southampton.*"

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Hailsham, by Mrs. Whattle, for a box of clothing, for *Africa* ;
 Ladies at Bradford, for a case of clothing and haberdashery, for *Rev. J. Davies, Colombo* ;
 Friends at Northampton, for a box of clothing, &c., for *Africa* ;
 Mr. Ivory, Brighton, for a parcel of magazines ;
 Mr. Young, Fore Street, for a parcel of magazines ;
 Friends at Beccles, by Mr. Delf, for a case of useful articles, for *Mrs. Knibb* ;
 Mrs. Bousfield, Brixton Hill, for a parcel of magazines, &c. ;
 Friends at Poole, by Rev. S. Bulgin, for a box of clothing, &c., for *Rev. J. Clark* ;
 Mrs. Wake, for a parcel of magazines, &c., for *Rev. H. Capern* ;
 Friends at Hackney, by Miss Luntley, for a box of clothing, for *Mr. A. Fuller, Western Africa* ;
 Friends at Edmonton, by Mrs. Vitou, for a package of clothing, for *Africa* ;
 Mrs. Burt, Beaulieu, for a box of clothing, and magazines ;
 Mrs. Clevely, for two volumes of the Baptist Magazine, for *Rev. J. Tinson* ;
 Friends at Bond Street, Birmingham, by Miss Lawden, for a box of useful and fancy articles, for *Rev. J. Makepeace, Agra* ;
 Mr. Oliver, Newington Causeway, for a parcel of tracts, for *Belize* ;
 Beulah Chapel, Soimers' Town, Tract Society, by Mr. T. Hartley, for a parcel of tracts and magazines ;
 Mr. T. Symonds, Cold Bath Square, for fourteen volumes of the Baptist Magazine.

The Secretary of the Baptist Missionary Society gratefully acknowledges the receipt of 300 volumes of books, and a large number of magazines, from D. C. They have been appreciated according to the wish of the kind donor, and are most acceptable.

Extract of a letter from Rev. J. Davies, Colombo, dated Feb. 15, 1846 :—

"Thanks for the books for the Academy: the New Testaments and Lexicons will be very useful. We have also received a box of articles for the Academy from our friends at Newtown. This little box contained nothing but useful articles, of about the value of £4 in

England, and here we disposed of them without any trouble, in two or three days, for upwards of £8. It would be well if all our friends would remember that any kind of *really* useful articles may be turned to a good account, but fancy or *very* costly things we cannot dispose of."

CONTRIBUTIONS.

*Received on account of the Baptist Missionary Society, during the month of
May, 1846.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.	
Brentford, New.....	£ 8 6 3	Greenwich, Lewisham Road, on account.....	25 0 0
Brentford, Old.....	3 17 8	Hope Sunday School, Blue Anchor Alley.....	1 3 10
Camberwell.....	41 12 7	John Street.....	54 0 0
Church Street (mofety).....	4 10 0	"A Stranger," for India.....	2 10 0
Deptford, Midway Place.....	4 18 0	Totteridge, by Mr. J. Wood.....	3 13 7
Devonshire Square.....	42 15 0	Trinity Chapel—Collections, &c., (mofety).....	17 0 8
Eagle Street.....	12 10 0	Sunday School, for Dore.....	1 3 2
Henrietta Street.....	11 16 2	West Drayton—Contributions.....	2 5 6
Highgate.....	2 10 0	Do., Sunday Schools.....	0 8 0
New Park Street.....	27 2 8		
Prescot Street, Little... ..	8 6 1		
Salter's Hall.....	16 0 8		
Shoreditch, Ebenezer Chapel.....	1 17 0		
Stoke Newington.....	1 7 0		
Vernon Chapel.....	3 0 0		
West Drayton.....	2 9 10		
Wild Street, Little.....	6 0 6		
Annual Subscriptions.			
Cramp, Rev. J. M.	1 1 0		
Lindop, Mr. T.	1 1 0		
Matravers, Mr.	1 1 0		
Watkins, Mrs., by C. B. Robinson, Esq.	1 1 0		
Westley, Mr. F.	1 1 0		
Donations.			
Bousfield, J. R., Esq.	5 0 0		
Buxton, Sir E. N., Bart.	25 0 0		
Cotton, Mr. F.	5 0 0		
Danford, John, Esq.	5 0 0		
Danford, Warren, Esq.	5 0 0		
Daniell, R. P., Esq.	5 0 0		
Education Committee of the Society of Friends, for Schools in Trinidad.....	50 0 0		
Finch, Mr., for Debt.....	0 10 0		
Friend, for New Missionaries.....	500 0 0		
Grant, James, Esq.	5 5 0		
Gurney, Thos., Esq.	5 0 0		
Do., for Bally.....	10 0 0		
Hinchliff, Mr. John.....	5 0 0		
Kemp, G. T., Esq.	50 0 0		
Pewtreas, Thos., Esq.	10 0 0		
Russell, Alexander, Esq.	5 0 0		
Waikden, Mr. John, for Jamaica Special Fund.....	10 0 0		
Whitchurch, S., Jun., Esq.	5 5 0		
LONDON AND MIDDLESEX AUXILIARIES.			
Classes—Contributions, by Miss Vines, for Africa....	1 12 0		
Church Street.....	8 2 6		
HAMPSHIRE.			
Finch Dean—Collection.....	1 5 0		
Contributions.....	2 2 0		
Do., for Debt.....	1 1 0		
HERTFORDSHIRE.			
Watford—Smith, Mrs. James, Hamper Mills, for China.....	5 0 0		
KENT.			
Deal.....	0 10 0		
LANCASHIRE.			
Accrington—Juvenile Association, half-year.....	7 0 6		
Do., for Dore.....	1 2 6		
Manchester—Harbottle, T., Esq....	5 0 0		
Tottlebank—Contributions.....	7 8 0		
RUTLANDSHIRE.			
Oakham—Collection.....	4 5 0		
Contributions.....	2 17 0		
SOMERSETSHIRE.			
Bristol—Fishponds, Sunday School.....	0 12 0		
Horsington—Collection.....	1 5 0		
Contributions.....	2 9 0		
Paulton—Sunday School, for Dore.....	1 0 7		
SUFFOLK.			
Bury St. Edmunds—Proceeds of Lecture...	5 18 0		
SUSSEX.			
Rye—Sunday School.....	0 15 0		
WILTSHIRE.			
Beckington—Collection.....	4 17 6		
Corham—Collection.....	2 17 0		
Contributions.....	7 8 3		
Do., for China.....	0 10 0		
Devizes—Anstie, G. W., Esq., & Mrs. A.	10 0 0		
BEDFORDSHIRE.			
Katon Socon—Hawkins, Mr. Solomon, A.S.	1 0 0		
BERKSHIRE.			
Abingdon—Contributions.....	0 9 10		
Do., Juvenile Working Party.....	0 14 3		
Do., Sunday School.....	0 9 6		
Do., for Outlets.....	0 16 6		
BUCKINGHAMSHIRE.			
Buckingham—Priestley, Mrs.	20 0 0		
CAMBRIDGESHIRE.			
Foster, Ebenezer, Esq., for China.....	25 0 0		
DEVONSHIRE.			
Exeter—Collections.....	17 7 9		
Contributions.....	4 5 8		
DORSETSHIRE.			
Bridport—Collection.....	1 5 0		
ESSEX.			
Halstead—Proceeds of Lecture...	2 11 6		
White Colne—Proceeds of Lecture.....	1 4 6		
GLOUCESTERSHIRE.			
Cheltenham—A. B.	5 0 0		
Coleford—Trotter, George, Esq.	20 0 0		

£ s. d.		£ s. d.		£ s. d.	
Laverton—		Westbury—		SOUTH WALES	
Collection, &c.	5 10 10	Collection 3 8 2		GLAMORGANSHIRE	
Melkham—		Contributions 1 18 8		Millford Haven—	
Fox, W., Esq. ...A.S.	1 1 0	Wootton Bassett—		Contributions, addi-	
Norton St. Philip—		Mackness, Mr.	5 0 0	tional, for Dove.....	0 7 6
Contributions 0 17 2					
Semley—		WORCESTERSHIRE		SCOTLAND.	
Collection, &c.	2 11 6	Bewdley 1 15 3		Perth—	
Trowbridge—				Contributions, by	
Salter, S., Esq.	50 0 0	YORKSHIRE		Master Robt. Scott,	
Warminster—		Masham 1 13 0		for Dove 0 6 3	
Collections 10 1 6					
Contributions 6 19 5					

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
June 18, 1846.*

LONDON AND MIDDLESEX.		HAMPSHIRE.		WORCESTERSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Alperton.....	1 1 0	Finch Dean	1 1 0	Evesham	3 1 6
Higgate	0 15 0				
LONDON—		KENT.		YORKSHIRE.	
Finch, Mr.....	0 10 0	Ashford	4 0 0	Bealoe.....	1 3 6
Hatchard, J. G., Esq..	5 5 0			Fareley	5 9 4
Urquhart, J. W., Esq.	1 0 0				
BEDFORDSHIRE.		LANCASHIRE.		NORTH WALES.	
Dunstable	16 9 8	Wigan, Lord Street	2 18 0	DENBIGHSHIRE.	
Leighton Buzzard.....	2 15 0			Moelfre	1 0 0
Staughton, Little.....	4 0 0	NORFOLK.			
		Upwell	3 5 0	SOUTH WALES.	
BUCKINGHAMSHIRE.		Swaffham	1 10 0	GLAMORGANSHIRE.	
Amersham	10 0 0			Neath	0 15 0
CAMBRIDGESHIRE.		NORTHAMPTONSHIRE.			
Shelford	2 0 0	Braunston	2 0 0	SCOTLAND.	
		Irthlingborough	1 3 0	Collartyke	1 14 6
DEVONSHIRE.		Middleton Cheney	2 0 0	Hawick	1 15 0
Bideford.....	5 1 0	Rockingham	1 0 0	Perth	5 3 6
Bovey Tracey	3 0 0				
Brixham.....	2 0 0	NOTTINGHAMSHIRE.		IRELAND.	
Budleigh Salterton	0 12 4	Sutton on Trent	2 10 0	Dungannon	1 10 0
				Tabbarnmore	6 11 0
ESSEX.		SHROPSHIRE.			
Dunmow	0 8 0	Bridgnorth.....	4 0 0		
		WILTSHIRE.			
		Corasley	3 0 0		
		Limpley Stoke	2 0 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parker, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

PROGRESS.

THE report of our annual meeting, which all our friends not present must have read with great interest, has necessarily suspended the usual monthly communication. We have been longing to tell them how the cause is going on. Yes, going on!

Brethren, you will be glad to hear that the "urgent appeal" has been nobly responded to. There has been no effort made to push it into notice. It was sent out in the usual way, and there left. How gratifying the aid, so spontaneously and generously afforded! It has come from all parts of the kingdom, private individuals and many churches have heartily helped in this labour of love. This proves two things;—first that our little monthly record is extensively read, and that the interest taken in the society is growing; and secondly, that the Committee have only to show the necessity for additional effort and liberality, and they may rely on the zeal and love of our numerous, and increasingly numerous, friends in the churches throughout the land. It is now expected that the funds already placed at the disposal of the sub-committee of distribution, together with those contributions which yet remain to be sent, and the sooner sent the better, will be sufficient to meet the exigencies of our poor Christian friends in Ireland. Brethren, you will unite with them in praising God, that such love hath abounded toward them.

We now direct you to what immediately follows, especially to Mr. MULHERN'S account of the success which has attended his visits to Banbridge. What will you say to the questions he has put to the committee? They must say *no*, unless you will contribute in such a manner as to enable them to give a different answer. Anxious to reduce the yet remaining debt, by paring down every expense to the lowest limit, consistent with the efficient working of the society, and declining to increase the agency in Ireland, notwithstanding the urgent demands from many quarters, they have no resource but to turn to you, and pray that the Divine Spirit may so affect your hearts, as to lead you to devise yet more liberal things for Ireland, and to excite a spirit of more earnest and believing prayer for her regeneration.

A NEW CHURCH FORMED.

Some twenty-two miles from Belfast on the Dublin road in the County Down, the beautiful little town of Banbridge, with some 4000 of an industrious and rapidly increasing population, is situated. The river Ban, to which the town owes its name, takes its rise a few miles south, and on its banks, in the immediate vicinity, there are twelve mills, giving daily employment to more than 3000 persons. The Roman Catholics, Unitarians, Episcopalians, Presbyterians, and Methodists, have each one place of worship in it. About six months ago I was urgently invited to visit this place by parties who knew something of me. I complied with their request, preached the gospel in the town, and in different places

in the neighbourhood, to good congregations; and at the desire of the friends who invited me, delivered two lectures on baptism in a Methodist chapel, kindly granted for the purpose. From 200 to 300 hearers attended. A respectable paedobaptist minister who had attended the lectures, announced two sermons in reply; and the friends thought it desirable that I should hear these sermons, which were delivered in a Christian spirit and in a masterly manner. As the Methodist chapel could not be again obtained, the friends procured the use of a large loft; but owing to the number that attended, it gave way. Another large room was procured and set in order. Here a course of three lectures was delivered, which

were well attended. The prospects of usefulness were so encouraging that I thought it a duty to continue to visit the place. Five persons were soon baptized, while many others gave evidence of having been awakened and brought to anxious inquiry. A fortnight ago, I opened, for regular worship, a large room which the friends have rented for five pounds a year, and organized a Baptist church; when twelve baptized believers were united in fellowship. Since then two others have been added to their number, and it is expected that three or four more will be baptized immediately. Regular preaching on the Lord's day has been established, and hitherto kept up. The congregation already is from 40 to 50 in the morning and from 70 to 80 in the evening. They are most anxious that your Society would station a missionary among them, and are ready cheerfully to contribute towards his support according to their circumstances. They think in the event of getting a minister they will be able to contribute towards the funds of the Society from the commencement nearly £20 a year, and hope, as their numbers may by the blessing of God increase, that they will soon be able to give more. The persons already united, have a good report of them that are without. When I returned from this place the week before last, I sent Mr. Hamilton to supply the place; and I am happy to hear, as I expected, that he is getting on well. I have determined, that either myself or Mr. H. shall be constantly among them, until I hear from the Committee, which I hope will not be long. What will the Committee say! Here is a church formed by the blessing of God attending the labours of the Society, and in the centre of an inviting field for missionary effort. Will the Committee turn away from the door of usefulness the Lord has thus opened! I know they will not if they can help it; and I trust in the Lord, they will not be compelled to do so. I think Mr. Hamilton, upon the whole, would answer the place well; and as he has only himself to support, if the Committee could engage him, a small salary would do.

MORE CONVERSIONS.

Last week I baptized three persons at Conlig, who have been added to the church, and are the fruits of our efforts in Newtownards, where I now preach the gospel once a week; and one of our brethren, Mr. Wright, our teacher, holds a meeting on every Lord's day evening. May the Lord enable them to walk worthy of the cause they have espoused.

RICHARD MOORE's letter to his superintendent contains some statements of a very encouraging nature. An extract or two will place before the reader some

HOPEFUL SIGNS.

The day that you and I travelled to E. and got into the small cottages where you read and prayed, I was surprised to hear one woman say, when the door was shutting, that the candle was not to be put under a bed, nor under a bushel. Though brought up a Romanist, the Lord has begun a good work in her soul. She is about to set off for the north to see her old mother, lest she should die in the delusive faith of Rome.

The man that conversed so freely with you, is anxious to see you again. I trust he is not far from the kingdom of God. The prospect of a glorious harvest is increasing in this neighbourhood. I trust the Lord of the harvest will bring it to perfect maturity.

Crossing the fields on my way to the schools, as I knew I should thus meet with the people digging their potatoes, I saw a man with his three children picking out the bad ones. The sight was sad and awful. I told him of the judgments of the great I AM, and referred to Tim. iv. and thus showed the grievous errors of Rome. I then led him to a fall and free salvation through a crucified Redeemer. Oh how he wept! He took hold of me and said, "How can I part with you who hath told me such news as I never heard before!"

I went into another cottage. A man who heard me talking to the people left his room, and sat down and listened. When I was going he begged me to get him a copy of the Scriptures.

From JOHN MONAGHAN's report we select a few of the many facts he supplies, which prove that

LIGHT IS SPREADING.

A short time ago I called at a house where we usually hold a prayer meeting. A Romanist, accompanied by three more, came in and introduced controversial subjects. I bade him wait until after our present engagement, and then I could talk with him upon any religious subject he wished. This being done, he brought up the subject of transubstantiation, quoting John vi. 53-56. I endeavoured to show him that his reasoning was not agreeable to the scriptures; proving from the 35th and 63rd verses that the doctrines of Christ are the spiritual food, and must be spiritually received by faith. By these, and a few other context scriptures, he was silenced. Each of his companions said the explanation seemed to be correct and intelligible. Another exclaimed, "God help us: we are kept in the dark; and we ought to read the scriptures for ourselves." Since then, this man and one of his companions have called upon me for copies of the scriptures, which they are now reading attentively.

In almost every other part of the district

there are many to be found, who were once the slaves of ignorance, but who are now reading the scriptures. Tracts too are willingly received by the Romanists, particularly Mr. Smith's "on Sanctification," and those by Mr. Bates, "a Sinner strip of his own righteousness," and on "Imputation." These are means of more blessed results.

The difficulty of getting at the people has often been dwelt upon, in order to give a just view of the discouragements with which our brethren have to contend. This difficulty is gradually lessening, else we should not have from RICHARD MOORE and other readers such remarks as these on

OPEN AIR PREACHING.

My conviction is daily increasing that we should hold forth the word of life in the open air to the people in general. I say from experience, that the most notorious sinner will stand and hear. The Episcopal church sends out to warn her people, lest they should hear the whole counsel of God. In the crowded markets, however, a man must indeed be hurried that will not stand a few moments to hear things both new and old.

I was at B—— market lately, which was much crowded. I spoke to the people in the old native language. There was a great silence while I exhibited Jesus Christ, as the Lamb of God which taketh away the sin of the world. I went on further near the bridge, where I saw a card table, attended by old and young. I spoke to a hoary-headed old man. He threw down the cards on the table; and all heard and looked like criminals about to receive sentence. But I brought them good news. The old man was affected; and he would be a hard-hearted man that would not feel as they saw that poor old sinner weeping, and his heart turned to prayer. May God water the seed, that it may bring forth fruit in his own time.

PATRICK BRENNAN's reports are, as usual, full of examples of the growing desire of the people to have the scriptures. Here is one which shows the intensity of this desire, and that

WHEN THEY GET A BIBLE THEY KEEP IT.

Last week, I gave two bibles to two Romanists. One is going to America. His father saw him putting it into his box, and asked him what book that was. He told him. "Did you get leave from your priest to bring that with you?" was the inquiry. "No, sir," said the son, "and I never will ask his liberty, or the liberty of any man to read God's word; and I hope you will not either." "That will do," said the poor old man; "it is

time for you to be out of the country." "I am sorry," he replied, "for no country can be blessed where God's word is kept out of the hands of the people." I have distributed many tracts this month, and find many of the people, on religious subjects, will have "thus saith the Lord" for what is spoken to them. This used not to be the case; but the light of divine truth is spreading now.

PATRICK MURRAY, also, in recent letters, furnishes cases of what he very properly describes as the

GOOD RESULTS OF HOUSE VISITATION.

About three weeks ago I visited a Mrs. M—— who was very ill, and whose husband had left her. In a few days I found him out, and succeeded in persuading him to return. I gave him a few tracts, and a testament. Several visits have been paid since, and on the last the wife told me, that he never goes out to work in the mornings without first reading a chapter. He is so changed, that she says he is hardly like the same person.

Another Romanist family whom I visit, seem always glad when I come to them. The last time I was there, the woman ran out to her husband who was working in the field to tell him, and three others who were there. They all came in at her call, and I had the privilege of speaking to them, for a long time, on gospel truth. Having left some tracts, which they gladly received, they thanked me, and said they had never heard so much of Jesus Christ, the Saviour of sinners, before.

Occasionally I meet with a few who are so concerned about their souls, as to border almost on despair. Not long ago I visited a woman who was in this state of mind. When speaking of the power and willingness of Christ to forgive sins, she said, "Oh, if I could but know that I should be forgiven, that is all I care about." I read Luke 7th to her, and then asked her if Christ were now on earth, would she go to him. "Yes, sir, if I had to go miles over boards with sharp nails in them." I then said, if you repent and believe in Jesus he is as willing to say to you, as to the woman we had read about, thy sins are forgiven thee. I cannot describe her gratitude, and on leaving left her some tracts.

Mr. HAMILTON in a recent letter furnishes a short account of the death of one of the first readers employed by the Society; the father of Mr. Mullarky, our missionary at Birr.

I have preached at nine of my country stations this past month; in all of which there is a great willingness to hear the word, and I hope the labour will not be lost.

THE SANDY FOUNDATION AND THE ROCK
OF AGES.

Brother ROGER MULLARKY departed this life on the 10th instant, leaving a satisfactory testimony of his faith in Christ. His Romanist relatives would have forced the ceremonies of their church upon him, when by weakness, he would have been unable to resist them, in spite of his repeated declarations to the contrary, before many witnesses, had I not written for his son, who came and staid with him night and day, until he died. Before he came they threatened me with violence, as well as other of our brethren

here, if we continued to visit or stay with him.

I trust some good will arise out of his dying testimony in the midst of popish superstition. The day before his departure, he spoke, in Irish to those present, and said what a dreadful thing sin must be, when nothing can wash it away but the blood of Christ, and then repeated the text, "The blood of Jesus Christ, his Son, cleanseth from all sin."

At his funeral, I addressed the people from a portion of God's word, and prayed with and for them. Most of those present were Romanists, who heard very attentively. May the fruit appear after many days.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
London—Annual Subscriptions.....	5	4	0	Uckfield, Mr. Foster, sen.	1	0	0
Collection at Annual Sermon.....	12	0	0	West Drayton	0	8	0
Ditto.....Meeting	20	15	0	Ryde, Mr. A. Young.....	0	10	0
Eagle Street, by Miss Bailey.....	1	17	0	Horncastle, collection	1	4	8
Regent Street, coll. by Mrs. Bennett...	1	10	0	Hull, collection and subscriptions.....	11	14	8
Trinity Square, by Mrs. Garver.....	17	0	8	Bridlington.....	2	18	6
Lion Street, Walworth, school	1	1	0	Scarborough	16	2	6
Ditto.....contributions	16	0	0	York, subscriptions	3	15	0
One who does not neglect her pastor.....	3	0	0	Beverley, collection and subscriptions.....	1	18	6
Half year's dividend, Mrs. McDonald, stock	6	15	0	Driffeld.....	1	12	6
Stroud, Miss Bevington and friends.....	1	10	0	Exeter, Miss Salter.....	0	10	0
Harlow, Friends by Miss Lodge	3	8	8	Wallingford, by Mr. Tyso.....	2	2	6
Leek, Mrs. Gill.....	1	0	0	Liverpool, by Miss Pythian	3	2	8
Wokingham, collection and subscriptions	6	2	8	Bristol, W. Cross, Esq.....	20	4	0
Newbury	5	12	0	Watford, Miss King.....	1	0	0
Lincoln	7	0	6	John Street, by Mr. Elsey	22	0	0
Burwash, Mr. Nokes	2	0	0	Norwich, A Friend, by Rev. W. Brook ...	2	10	0
Fakenham, R. Cates, Esq.	2	0	0				

POSTSCRIPT.

The Sub-committee appointed to distribute the Relief Fund, have met several times to consider the numerous cases laid before them.—These have been recommended by the missionaries, and to them the money has been sent to be dispensed according to their best judgment. They all assure the Committee of the reasonableness of the relief, and the gratitude with which it has been received. In some cases they have saved poor persons from actual starvation, and many more from the deepest privation and distress. Never was a contribution more needed; and the readiness and liberality of the response to the call for help, appears to us a delightful practical comment on the divine precept—"Freely ye have received, freely give."

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE
BAPTIST MAGAZINE.

AUGUST, 1846.

MEMOIR OF MRS. ROGERS,

SEVENTY YEARS A MEMBER OF THE PARTICULAR BAPTIST CHURCH, NOTTINGHAM.

BY THE REV. THOMAS WHEELER.

A RECORD of the trials and mercies, the failings and excellencies, of the most unobtrusive Christian, must convey some lessons that a religious mind will not willingly let slip. Especially is this true when, for a long series of years, that Christian has had to struggle with difficulties, but has overcome them all, and has been enabled to maintain, to a good old age, a deportment honourable to the Christian profession. During seventy years was the subject of this memoir a consistent member of the church of Christ; and lived to see her children, and her children's children, consecrate themselves to the service of the Lord.

Mrs. Rogers was born at Nottingham, in 1761, the year after George III. ascended the throne. In her father's house there was wanting that exhibition of piety which makes so favourable an impression on the minds of the young. This influence she was not long to want, for when but a few years old her father died, and happily for her, she was taken

under the roof of her maternal grandparents. The good old people laboured to train up the child in the nurture and admonition of the Lord. To their truly religious lives, and to frequent intercourse with their minister, must be ascribed the fact, that very early in life Mrs. Rogers manifested a disposition favourable to the reception of the gospel. Under the preaching of Mr. Hopper, whose ministry her relatives attended, this feeling was augmented; and, by the blessing of God, led to a change of heart and a public profession of devotedness to his service. On the 22nd of October, 1775, at the early age of fourteen, she was baptized, and enrolled as a member of the baptist church at that time worshipping in Park Street, Nottingham. Though taking this step at an age when she might justly be said to be little more than a child, Mrs. Rogers was one of the many persons whose lives might be adduced to prove the position, that a profession of religion made in youth is less likely to be disgraced by inconsis-

gent conduct, than that profession which is made in maturer years: in the first case, habits have to be formed; in the second, they have to be subdued. Under the management of her grand-parents she was carefully trained to habits of industry and prudence; and as her employment was principally sedentary, she was accustomed to have before her Watts's Psalms and Hymns, committing many of them to memory, the recollection of which she retained to the end of her life. A few years after she had joined the church, she had the pleasure of seeing her mother follow her example, and become a member of the same church.

In 1786, being then in her twenty-fifth year, she was married to Mr. Rogers, a framesmith, of Nottingham. As he was a widower with three children at the time of his marriage with her, she was called upon to enter at once upon the management of a family, and displayed, in the discharge of these new duties, more than ordinary energy and decision. The character of her husband, gentle and yielding to a fault, benevolent, without suspicion that his good nature might be imposed upon, the increase of her family, and the reception into the house of several apprentices from a low grade of society, of turbulent and lawless temper, all tended to augment this disposition, until her character seemed to exhibit more of the qualities which mark the sterner sex than of those by which females are in general distinguished. Yet there was in her a kindness of disposition, and a readiness to pity and assist the needy, that a casual observer would not detect. Endowed with quickness of perception and soundness of judgment, combined with inflexibility of purpose, Mrs. Rogers at once perceived that, with men in her house like those of whom we have spoken, it was absolutely necessary for their welfare, and the welfare of her family, that some one must command order, and with

firmness maintain it. Mr. Rogers's disposition made him passive under almost any evil, and led him to avoid the exercise of an authority that manifestly devolved upon him. His wife was, therefore, compelled to take up the reins; and with masculine energy she bridled in the impetuous feelings of her unruly household. Her domestic discipline, though wearing an aspect of severity, was beneficial to more than one temporary member of her family, while her firm decision, and uncompromising deference to the gospel, will be remembered by her children with gratitude to the end of their days.

In 1792, a minister's meeting was held at Nottingham for the purpose of considering the duty of Christians to make greater efforts to spread abroad the gospel. It was attended by Mr. Fuller, Mr. Sutcliff, &c., and Dr. Carey preached his memorable sermon from Isaiah liv. 23. As this sermon was preached in the chapel which Mrs. Rogers frequented, she went to hear it, and the impression it produced never wore out. A few months before her death she was talking of the service to the writer of this notice. Parts of the sermon she then distinctly remembered, and gave an interesting description of the preacher's person, and the impression his discourse seemed to produce upon the audience.

Though having to meet the duties which a young and increasing family necessarily bring, Mrs. Rogers was always marked by punctual attendance at the house of God; nothing but positive illness prevented her from meeting with the Lord's people in their public worship in the sanctuary. She was, too, anxious to be a fellow-worker with them in promoting the kingdom of Christ. Her house was open for the reception of the ministers, and for many of them she entertained a devout esteem. The names of Fuller, Medley, Sutcliff,

Pearce, and Ryland; she always mentioned with peculiar regard. They had ministered to her in holy things; and years after they had been called home to their reward, the truths they had proclaimed often soothed to rest her troubled mind. Turning from the thought of her intercourse with these great and good men to those who now fill their places in the church, the old lady would often say, "They are but pigmies now; there were giants then." To Mr. Hopper she was always warmly attached, and when circumstances led to his resignation, her friendship for him still continued. Her pathway through life was checkered by the intermixture of adversity and prosperity; but her firmness never failed, and her confidence in the goodness of God no trouble could shake. She had her full share of trials;—to endure the loss of some of her children, who died in infancy, to witness the reprobate conduct of part of her household, and the mortification to find her husband's good nature imposed upon by the craftiness of dishonest men. Yet these were met by opposing mercies. She lived to see most of her family grow up to maturity; and as one by one they passed over the threshold of home, for themselves to buffet with the storms and struggle with the antagonism of the world, they turned to her with renewed gratitude and increased love to thank her for the habits of prudence and industry, piety and carefulness, which had been formed under the influence of her precept and example. In April, 1829, she had to endure the loss of her youngest daughter, who had reached the age of twenty-five, and upon whom she looked as a companion through life. This was a severe stroke; but she was enabled to say, "Thy will be done." But this was only the beginning of sorrows. In 1830 it seemed fit to the great Ruler of all to bereave her of her husband, an event to

which she had long looked forward, and under which she was mercifully sustained. She had the pleasure of seeing him die a penitent, trusting in Christ alone for salvation. Left now to finish her journey alone, her thoughts and conversation became more exclusively directed to the world to come; so much so, that in her latter days topics of a religious kind were almost the only ones on which she would freely converse. She had lived during the struggle of America for independence, the foundation and rise of our Indian empire, and the convulsions of Europe by the French revolution. Wars and rumours of wars, during many years of her life, had engrossed every body's thoughts, yet though possessed of a tenacious memory, and often sketching with vividness scenes of by-gone days, these topics were never alluded to by her, or only in answer to some direct question respecting them: they were not subjects congenial with her mind, and gave her but little interest in their review.

In a large family all cannot be equally successful through life, and Mrs. Rogers lived to see her children occupying different positions in the world, though they were alike as children to her. In the year 1842 she went to the jubilee of the Baptist Mission, held at Kettering, and was one of the two persons there who had heard Dr. Carey's famous sermon. She saw the first seed sown, and God had spared her to witness the promise of an abundant harvest. It was to her a season of great joy, and of thoughtful retrospection; a scene of which she often spoke, and as few could speak, in contrast with the one she witnessed fifty years before. For years her strength had been declining, and she would often say that her days were few. God gave her one other blessing; she lived to see ten of her children join the church of Christ, and sixteen of her

grandchildren, the piety of all of whom might, in some sense, be traced home to her as its first human cause. On the 28th of March, 1844, her eldest son died, after a short illness, and Mrs. Rogers received a shock from which she never recovered. In the fall of the same year she was confined to her bed, and her rapidly decreasing strength told that her end was near. Throughout her life she had been held in bondage by the fear of death, and for the last fifteen years had wished to die suddenly, fearing that by a long illness her patience would be exhausted. But, it is pleasing to relate, her fears were entirely removed; though without all was suffering and struggle,

within all was sunshine and peace. November 30, 1845, was the day of her death—a sabbath—and the dying Christian gathered up her expiring energies to express a wish that her servants might not be prevented from attending the public worship of God. Full of confidence and hope, she gently fell asleep in Jesus, having just entered on her eighty-fifth year, “a shock of corn fully ripe in his season.” She was one of those Christians who, from their own family, produce Christians, and was highly and deservedly esteemed in the locality where she dwelt. Her friends and children in her find proof “that the memory of the just is blessed.”

Norwich.

REMINISCENCES OF HIS OWN LIFE, BY THE LATE REV. J. FOSTER.

IN his Essay on a Man's Writing Memoirs of himself, Mr. Foster proposed that a man should review his past experience occasionally, “endeavouring not so much to enumerate the mere facts and events of life, as to discriminate the successive states of the mind, and to trace the progress of what may be called the character.” That he ever attempted to do this formally himself, we are not informed; but in his letters to his friends, contained in the interesting volumes just published, much of his mental history is disclosed. Some extracts from these, written at different periods, and at times when he had been musing on the past, will be read, undoubtedly, with pleasure and advantage.

1800. *Ætatis 25. To Dr. Fawcett.*

I receive with pleasure, but not without diffidence of myself, your congratulations on a happy revolution of my views and feelings. Oh, with what profound regret I review a number of in-

estimable years nearly lost to my own happiness, to social utility, and to the cause and kingdom of Christ! I often feel like one who should suddenly awake to amazement and alarm, on the brink of a gloomy gulf. I am scarcely able to retrace exactly through the mingled dreary shades of the past, the train of circumstances and influences which have led me so far astray; but amid solemn reflection, the conviction has flashed upon me irresistibly, that I must be fatally wrong. This mournful truth has indeed many times partially reached me before, but never so decisively, nor to awaken so earnest a desire for the full, genuine spirit of a disciple of Jesus. I see clearly that my strain of thinking and preaching has not been pervaded and animated by the evangelical sentiment, nor, consequently, accompanied by the power of the gospel, either to myself or to others. I have not come forward in the spirit of Paul, or Peter, or John; have not counted all things

but to see that I might win Christ and be found in him. It is true indeed that this kind of sentiment, when strongly presented, has always appealed powerfully to both my judgment and my heart; I have yielded my whole assent to its truth and excellence, and often longed to feel its heavenly inspiration; but some malady of the soul has still defeated these better emotions, and occasioned a mournful relapse into coldness of feeling, and sceptical or unprofitable speculation. I wonder as I reflect;—I am amazed how indifference and darkness *could* return over a mind which had seen such gleams of heaven. I hope that mighty grace will henceforward for ever save me from such infelicity. My habitual affections, however, are still much below the pitch that I desire. I wish above all things to have a continual, most solemn impression of the absolute need of the free salvation of Christ for my own soul, and to have a lively faith in him, accompanied with all the sentiments of penitence, humility, and love. I would be transformed,—fired with holy zeal; and henceforth live not to myself, but to Him that died and rose again. My utmost wish is to be a minor apostle; to be a humble, but active, devoted, and heroic servant of Jesus Christ; and in such a character and course, to minister to the eternal happiness of those within my sphere. My opinions are in substance decisively Calvinistic. I am firmly convinced, for instance, of the doctrines of original sin, predestination, imputed righteousness, the necessity of the Holy Spirit's operation to convert the mind, final perseverance, &c., &c.

As to the doctrine of the divinity of Christ, I do not deny that I had once some degree of doubt, but not such a degree ever as to carry me anything near the adoption of an opposite or different opinion. It was by no means

disbelief; it was rather a hesitation to decide, and without much, I think, of the vanity of speculation. But for a long while past I have fully felt the necessity of dismissing subtle speculations and distinctions, and of yielding a humble, cordial assent to the mysterious truth, just *as* and *because* the scriptures declare it, without inquiring "How can these things be?" Even at the time I refer to, I had not the slightest doubt respecting the doctrine of the atonement. I have always, without the interval of a moment, deemed it a grand essential of Christianity. How still more emphatically welcome it becomes as one discovers more of one's own heart! I deem it probable that my views on this and other subjects were invidiously misrepresented to you and some more of my friends. I have witnessed in many instances, with a disgusting recoiling of the heart, an astonishing promptitude to impute *heresy* to a man whose expressions have varied from the common phraseology, or whose conclusions have been cautious, and not in the tone of infallibility.

1815. *Ætatis* 46. *To his Mother.*

Some parts of what I have read have powerfully recalled the circumstances and feelings of a period so long since elapsed as the time of my residence at Brearley Hall. That period appears long since, even during these recollections. How striking it is to consider, that I am now materially more than twenty years nearer to an entrance into another world than then! If I had then been sure of living till now, it would have appeared a very wide space for a certainty of future life; and what great things (in a comparative sense) I should have confidently hoped to accomplish within it. But, indeed, the uncertainty of that prolongation of life—the improbability of life being protracted more than four-and-twenty years beyond the moment of

my bidding adieu to Brearley Hall, ought to have made me but the more earnest and diligent to turn every week and day to the best account. I have now to review that long period as irrevocably past. And I review it with great regret. I have not, I hope, altogether lived in vain; but my attainments for myself, my usefulness to others, my service to God, have been miserably small, in comparison of what they might, with such means, and in such a space, have been. I have many gloomy musings on the subject, in which I can easily represent to myself this and the other good thing which has been possible, but has not been accomplished, during that long space of health and privileges—the best part of life, beyond comparison. It has been a space of time, in all probability, worth much more in point of capability than all the rest of my life; that is, all that preceded the time I left Brearley, taken together with all that may yet remain, even should I live to attain your present age, which is altogether unlikely.

Nevertheless, so perverse and stupid is this human nature, that even these melancholy reflections, combined with all the solemnity of my anticipations, do not always suffice to rouse me to that earnestness and practical exertion which I feel to be, if possible, still more urgently my duty every day that now comes to me, every day which is lessening the perhaps brief remainder. Upon the whole, however, I hope I do feel an increasing force of conscience and religion, and therefore an increasing solicitude, that whatever remains of my time on earth may be so employed and improved, that I may not, at the end, have the same feelings concerning it, that I now have concerning the last twenty-five years.

It is one important advantage gained by the past time to be most powerfully and habitually convinced that divine

aid is indispensable, in a very large measure, to our making the best and noblest improvement of life. That aid I shall supplicate every day that I have to spend on earth.

My business is clearly before me; what I have to do is to preach and write; which I must endeavour to do more and better than hitherto; especially more in a religious spirit, with a more direct reference and desire to please God.

1840. *Ætatis 70. To Mr. Green.*

It is strange to think how short a record would suffice for *my* seventy years, though a sojourn in a considerable variety of situations. Great and marked *changes for the better* would be the gratifying thing to tell of; but one's *self*, one's very self, is so sadly the same in every place, and through every stage;—the greater reproach as Providence has been faithfully kind. With some minor deductions I have been highly favoured in respect to health, in point at least of exemption from painful and oppressive disorders; having never been confined one day to my bed in half a century, and having never in my life suffered from the headache. My eyes, indeed, have hardly been in a sound condition during the last forty years, but never so as to be long disabled for their valuable function, with the aid, for many years past, of strongly magnifying spectacles. I am, however, not without apprehension that their service cannot last with any long protraction of life. . . .

On my already long life I look back with little complacency (except as to the goodness of divine Providence), rather, with heavy condemnation. Comparatively with what it might and should have been, it has been an indolent and profitless life,—of extremely slight intellectual discipline, very defective cultivation and advance of per-

small piety, and little faithful exertion to do good—a most powerful antidote to all pharisaism; from which, indeed, I do think I am wholly clear—and strange if I were not. But for that blessed refuge in the atonement of our Mediator I should be in utter despair. But *that*, heaven be praised, is all-sufficient and alone.

1841. *Massie* 72. To Mr. Hill.

In December Mr. Foster was attacked with bronchitis, “a visitation” which, he remarked, “came as a very strange one to a man who had not for fifty years been confined to bed a single day.” He kept his room somewhere about two months. He manifested, throughout, the greatest patience; and his letters, written when he became convalescent, disclose how anxiously he sought to derive spiritual improvement from the affliction: “I hope,” he says, “this season of imprisonment has not been without a real advantage in respect to the highest concern. It has brought with it many grave, earnest, and painful reflections. The review of life has been solemnly condemnatory—such a sad deficiency of the *vitality* of religion, the devotional spirit, the love, the zeal, the fidelity of conscience. I have been really amazed to think how I could—I do not say, have been *content* with such a low and almost equivocal

piety, for I never *have* been at all content—but, how I could have *endured* it, without my whole soul rising up against it, and calling vehemently on the almighty Helper to come to my rescue, and never ceasing till the blessed experience was attained. And then the sad burden of accumulated guilt! and the solemn future! and life so near the end! Oh what dark despair but for that blessed light that shines from the Prince of Life, the only and the all-sufficient Deliverer from the second death. I have prayed earnestly for a genuine penitential, living faith on Him. Do you pray for me. Thus I hope this temporary experience of suspended health will have a salutary effect on the *soul's* health. I do not mean that these exercises of mind are a new thing, brought on by this visitation. They have grown upon me in this late declining stage of life. But for every thing that enforces and augments them I have cause to be thankful. There is much work yet to be done in this most unworthy soul; my sole reliance is on divine assistance; and I do hope and earnestly trust (trust in that assistance itself) that every day I may yet have to stay on earth, will be employed as part of a period of persevering, and I almost say *passionate*, petitions for the divine mercy in Christ, and so continue to the last day and hour of life, if consciousness be then granted.

THE RIGHT OF PRIVATE JUDGMENT IN THE INTERPRETATION OF HOLY SCRIPTURE.

BY THE REV. J. M. CRAMP, M. A.

God has bestowed on us powers and faculties, eminently conducive to our happiness and improvement. We have full right to use them in whatever manner we please, so that we “glorify

God in our bodies and in our spirits, which are his.” He has also given us innumerable blessings, all of which he wills us “richly to enjoy.” And he has in every age endowed the minds of

many with such admirable gifts, that they were qualified to furnish instruction to mankind at large while living, and being dead, yet speak in their immortal works, and will continue to do so till time shall be no longer.

The right to avail ourselves of these helps to knowledge and wisdom is unquestionable, nor has it been ever denied, except by those who "hate the light." There may be, indeed, and doubtless there are, many works which are utterly worthless, and many more positively injurious. It is the part of friendship to advise the avoidance of these moral pests; and those who possess influence over others are bound to exert it, in order to prevent the spread of contamination. Nevertheless, the abstract right to select the mental diet which is preferred, belongs to all who have attained years of maturity; the denial of that right would be productive of consequences perilous to freedom.

If men have the right to read what they please, it cannot be pretended that they have not the right to interpret what they read. The attempt to direct, to restrain, or in any way to interfere in this respect, would bring upon any man a storm of righteous indignation.

We have now to prove that the freedom claimed and exercised in reference to other books, is not to be refused to those who read the scriptures.

1. Consider the contents of the sacred volume. A very cursory examination will suffice to convince any impartial inquirer that it is a book intended for mankind at large. It suits us, and it suits all men. The knowledge it contains is most valuable; every one would be wiser, and happier, and better for its possession. It is evident, too, that the book was written in the expectation that it would be read. The style and manner of the writers confirm this observation. There is no oracular ambiguity—no technical stiffness—no scho-

lastic jargon. The author speaks to men in general, and not for a favored few; nor is there any indication that their writings were to be passed under restraint. They are just such communications as might have been expected from men who wrote under divine guidance, whose productions were to have the widest possible circulation, and who expected that those who received them would diligently read, carefully examine, and judge accordingly, in submission to the authority of God.

The manner in which the books were issued deserves also to be considered. The whole volume was not given at once, nor was it deposited with ecclesiastical rulers, to be by them communicated to others. It was published in detached portions, at different times, and in different and distant parts of the world. Eleven hundred years elapsed between Moses and Malachi. The New Testament first appeared in the form of tracts, some of which were published in Palestine, some in Asia, Minor, Greece, and in Italy. It would necessarily follow that in all these countries the tracts would be eagerly sought after and diligently studied by the persons into whose hands they might fall. The interesting narratives and novel truths they contained, would secure for them an extensive perusal.

Further, the apostolical epistles were not addressed to the pastors, but to the people, and contained directions extremely important to the churches. It is obvious that in order to understand and benefit by them, they must be freely read and carefully examined.

Such liberty as men had then, they have now. If at that time it would have been absurd and ridiculous for the church at Rome to attempt to restrict the judgment of the church at Ephesus in the interpretation of the apostle Paul, it is not less absurd and ridiculous for that

at any other church to assume such authority in the present age, in regard to any portion of the sacred writings.

3. Consider the commands and exhortations of scripture. If, notwithstanding what has been now alleged, there were any statements in the divine volume to the effect that men were not to consider themselves authorized to form their own judgments of its meaning, but must humbly receive the interpretation from others, all argument would be precluded. But no such statements are to be found. On the contrary, there are numerous passages which expressly enjoin the exercise of the judgment, or record the approval of its exercise.

It is written, "Search the scriptures," John v. 39. If our Lord spoke imperatively, as in our version, he *commanded* the Jews to "search the scriptures;" if inductively, referring to their well-known practice, "ye search the scriptures," he *recommended* them for searching. The Bereans were styled "more noble" than the Thessalonians, because they "searched the scriptures daily," Acts xvii. 11. The Thessalonians were exhorted to "prove all things," 1 Thess. v. 21. Christians were directed by the apostle John to "try the spirits," 1 John iv. 1-6. The Saviour signified his approval of the Christians at Ephesus who had tried certain persons pretending to be apostles, and had found them to be impostors, Rev. ii. 2.

We are fully warranted to infer from these and other passages, that the exercise of private judgment is agreeable to the will of God, and that by this means truth is to be ascertained and error detected and repressed.

4. Consider the special promise of the new dispensation. It is the promise of the Spirit. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—"I will pray the Father,

and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you," Luke xi. 13; John xiv. 16, 17.

The meaning of these words is clear. The promised help was not to be limited to the apostles, but granted to all the followers of Christ, as long as the dispensation of the Spirit should last. Every one, therefore, who searches the scriptures with prayer may expect the blessing, and feel assured that in the right exercise of his judgment he will be divinely aided. This is entirely inconsistent with the existence of an earthly judge or tribunal of appeal, for then the promise would not be required; all that would be necessary would be to listen, believe, submit, and obey.

The promise has been fulfilled. Though so many differences have arisen, all Christians agree in the truth—that truth, the reception of which is essential to holiness and salvation. The judgments of believers in all ages and all places have centred in the cross of Christ. All agree in reference to the substantial truths of the gospel; and the agreement would be much more manifest, if Christians of different denominations indulged in more frequent intercourse with one another, and if, when controversy took place, the disputants would first settle the meanings of terms and confine their disputes to the actual points of variance.

4. Consider the mischievous consequences of a denial of the right of private judgment. It is denied. It is denied by the tractarians, who would bind us down to a conformity with the fathers, especially those of the antiniceene age, in our interpretation of scripture. It is denied by the Romanists. Thus speaks the council of Trent:

“In order to restrain petulant minds, the council further decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred scriptures to his own sense of them, contrary to that which hath been held and still is held by holy mother church, whose right it is to judge of the true meaning and interpretation of sacred writ; or contrary to the unanimous consent of the fathers, even though such interpretation should never be published. If any disobey, let them be denounced by the ordinaries, and punished according to law.”*

The principle is substantially the same in both cases. Tractarians and Romanists agree in referring the student to human authority.

This denial of the right of private judgment disparages the word of God, representing it to be so obscure as to need an interpreter, and of so questionable tendency that the indiscriminate perusal of its contents ought not to be permitted. Such statements as these have been unhesitatingly made by Romish divines. The rules of the “Congregation of the Index,” compiled by a committee appointed by the council of Trent, contain the following expressions:—“It is manifest from experience that if the holy bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it.” The archbishops and bishops of Ireland did not scruple to affirm, in a “declaration” issued a few years ago, that “the unauthorized reading and circulation of the scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doc-

trines on the primary articles of Christian belief, to inconsistent forms of worship, which cannot all be consistent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion; and to seditions and the greatest disorders in states and kingdoms.”

What impious assumptions are these! Where is the true believer to be found who is not prepared to rebut the allegation of obscurity brought against the word of God? Admitting, as we do, that a book which treats of the divine Being and of his dealings with man must necessarily contain much that surpasses human comprehension, we fearlessly maintain that in regard to the manifestation of the truth which is essential to piety, its pages are clear as crystal. Are not the histories written by Moses intelligible and interesting to all? Did not our Lord speak in such plain language that “the common people heard him gladly?” And do we not now read those heavenly discourses? Is it hard to be understood, that “all have sinned, and come short of the glory of God?” or, that “God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life?” or, that “if any man have not the Spirit of Christ, he is none of his!” or, that believers are begotten again to “a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away?” Let us reject with indignation the vile slander, and apply to the whole scripture what was originally affirmed of only a part:—“The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, en-

* Decree of the fourth session. Similar sentiments are contained in the Catechism of the Council, and in the Creed of Pope Pius IV.

lasting for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb," Psalm xix: 7-10.

The denial of the right of private judgment nullifies human responsibility. If one truth is more evident than another, it is this, that in religion we are responsible only to God. To him, and to him only, must every man render an account of his faith and practice. Every man must believe and act for himself, and in order to do so must have the means of knowledge, and exercise the right of judgment. The denial of that right transfers the responsibility from God to man. The earthly tribunal, or, more properly speaking, the priest, is interposed between God and man, and the obedience rendered under such circumstances is rendered to human authority. He who should be the freeman of Christ becomes a "servant of men," and yields up his liberty to spiritual tyrants.

The denial of the right of private judgment involves the mind in inextricable difficulty. See what is required. "The fathers" are to be read. Who is to read them? It would be the labour of a life to wade through the contents of their huge folios, and that life would be most unprofitably spent.

But even if they have been read, how shall we know that we understand them? Do not they also need interpretation? Are they not much more obscure and difficult than the book which they profess to explain? Now, if we mistake their meaning, our object is not gained, and our labour is lost.

Many of the fathers were pious, well-meaning men, and useful pastors; but the church is under small obligations to them as bible interpreters. By their mystical explanations they "darkened counsel," and exposed the word of God

to the scoffs and ridicule of gainsayers. Barnabas, for instance, discovered the doctrine of redemption in the number of the men who constituted Abraham's household;* the scarlet thread hung out of the window by Rahab, symbolized, according to Clement of Rome, the blood of Christ; Justin Martyr maintained that the miracle performed by Elisha, when he caused the iron to swim, represented deliverance from the burden of sin by baptism; and Clement of Alexandria spiritualized the whole decalogue. Will such explanations as these be received in the nineteenth century, and submission yielded to such authorities?

The "consent of the fathers!" It is not enough to read them; we must compare them with one another, and that, not to judge of the correctness of their interpretations, but to establish their "consent"—their "unanimous" consent. If this unanimous consent existed, it would be scarcely less than inspiration. But it does not exist. Father contradicts father, and often contradicts himself; pope is arrayed against pope, and council against council.

It may be objected, that this herculean toil is not required of every one, and that the work has been done by competent men, who have ascertained the judgment of the church. The reply is easy and conclusive. Where is this judgment of the church? Where is the authorized commentary, comprising the explanations declaratory of the "unanimous consent?" Rome has never published it;—it is out of her power. Her great and learned men have laboured much in this department, but none of them have read all the works in

* The first two letters of the name of Jesus, in Greek, used as numerals, stand respectively for 10 and 6. The latter X, which is the form of the alpha, stands for 300. Thus the number is made out:—

I	10
H	6
T	300

question, and their unfaithfulness in quotation destroys all confidence. No one engaged in the popish controversy should trust the quotations found in books written by Romanists. The originals must be consulted.

What is the conclusion? It is simply this, that it is impossible to acquire a knowledge of the will of God as revealed in his word, in the manner prescribed by Rome, and those who follow Rome's example. They are not allowed to hear the bible speak for itself, unchecked and uncontrolled. So many difficulties are placed in their way, that the attempt to understand scripture will commonly be abandoned as utterly hopeless, and the inquirer will adopt the system of implicit faith, or fall into infidelity.

Further, the denial of the right of private judgment produces great and manifold evils. Among these, neglect of the bible occupies the chief place. For if, as the votaries of false systems allege, the word of God cannot be understood by the people at large, and if, in order to understand it, researches so extensive and profound must be made, most men will determine to be satisfied with the meagre substitutes provided for them, and will commit themselves unreservedly to their religious instructors.

Ignorance will naturally result. There can be no adequate compensation for the loss of the bible. The religious views of a people among whom the scriptures are not allowed to have free course will be very imperfect, their knowledge scanty, and its influence feeble. As, when wholesome aliment is withheld, food most unfit and even injurious is sought after and greedily swallowed, so it is with the mind. If you deprive men of the truth, or place such obstacles in the way of its acquisition that they can scarcely hope to attain it, you will soon find that "old wives' fables" have supplanted the "doctrine according to godliness," that

the mind thus becomes stupefied and lethargic, and that actual knowledge of divine things has dwindled down to an almost imperceptible point.

But this is not all. Ignorance and error are twin sisters. Withdrawment of the bible will not indeed produce refined speculations and curious theories; they are commonly the offspring of minds that are familiar with divine, as well as human lore; but it will expose the hapless victim to the attempts of the crafty, and disqualify him for detecting the impositions that are practised upon him. As departure from the faith continues to advance, he will be borne along by the tide, without power of resistance, till at length he will be prepared to receive every notion, however absurd, and to practise every extravagance, however revolting, which his teachers may prescribe.

Gross superstition will ordinarily characterize such a state. Full scope will be allowed to tradition and worship. The love of pomp and pageantry will be gratified. Human pride will be flattered by the fantasy of merit. Childish ceremonies and toilsome performances will occupy the time, divert the mind from the truth, and confirm it in arrogant conceit. Those who might have "served God in the spirit, in the gospel of his Son," and offered the acceptable sacrifices of prayer and praise, will be altogether absorbed in carnal ordinances, the inventions of men's imaginations, and deceivers will make spoil of them at their will.

Finally, the denial of the right of private judgment in the interpretation of holy scripture, inevitably produces a state of society lamentably different from that which was contemplated by the introduction of Christianity. Instead of intelligent believers in truths well understood and powerfully felt, walking in the strength of God, and exemplifying the holy influence of

many idolatrous works of faith and labours of love, you see men, equally capable of knowledge and religion, bowing down under the yoke of an impetuous priesthood, delivering up their minds and consciences to the dictates of abject superstition; and consecrating to empty forms and delusive exercises those energies which ought to be employed in the sublime and sanctifying pursuits of personal godliness.

For illustration of these remarks, we appeal to the state of Italy, of Spain, of Ireland—may we not add of Canada? Do we not see around us the neglect of scripture, the ignorance, error, superstition, and destitution of true piety, to which we have referred, as resulting from denial of the right of private judgment? We may appeal also to the history of the past. As we trace the progress of Christianity from the apostolic times to the present day, we observe, that without exception of place, time, or people, spiritual prosperity has been always associated with the unrestrained use of the scriptures, spiritual

deceit with their neglect or prohibition; and that the communities in which the word of God was proscribed, or its perusal discouraged, became nests of uncleanness, while those which honoured the word of God grew and flourished, "walking in the fear of the Lord, and in the comfort of the Holy Ghost."

These are instructive facts. They are not contradicted by insulated cases of a different kind. If here and there a powerful mind burst the shackles of ignorance and superstition, and became "wise unto salvation" in spite of the antichristian system, our position still remains good. The descriptions we have given are entirely correct in regard to the mass of the people. Ignorance, error, and superstition, inevitably proceed from neglect of the scriptures, and therefore the right of private judgment is denied by those who have embraced a system which cannot thrive where the mind is free, and withers under the light.

LENGTH OF RELIGIOUS SERVICES.

The following is extracted from an article by a sensible writer in the *Christian Secretary*:—

Whitefield is reported to have said, that a man, with the eloquence of an angel, ought not to exceed forty minutes in a sermon; and it is well known that Wesley seldom exceeded thirty. We do not suppose that a man ought to subject himself invariably to a definite time, but we do think that regard ought to be had to this point, lest our good be evil spoken of. I have almost always found that the last fifteen minutes of a sermon an hour in length, was worse than lost, both upon the speaker and the congregation. We wish also to say a word about prayer. It is

admitted that public prayer-meetings, in which the members of the church shall participate as the spirit giveth utterance, are both useful and important; so much so, that a church would regard itself as dead if it did not maintain meetings of this character. And yet who has not seen prayer-meetings so conducted as to become positively offensive and injurious? It often happens that one or two brethren consume the entire amount of time that ought to be devoted to such a meeting. Prayer is the last thing that should be made the occasion of evil speaking; the last service that should be made wearisome and tedious. And yet we have known the patience of a congregation entirely ex-

mounted, and the good influence of a meeting entirely lost, through improprieties of this kind. It is a poor shift, to say that people ought not thus to feel, and that if they had religion enough they would not. It will be nearer the truth to conclude that, if we had religion enough, we should not weary them in making long prayers—in using vain repetitions. We have no objection to a man praying long in his closet; but we

do earnestly protest against long prayer in public, save when special circumstances justify them, whether in the pulpit or prayer-meeting; and we believe it will generally be found true, that long public prayers are preceded by short and hasty service past. As a man usually preaches longest when for want of due preparation he has nothing to say, so for the same reason it is to be feared many pray long.

FAMILY BIBLE READING FOR AUGUST.

Day of the Month	Day of the Week	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon	7th day	On morning.	
		Last quarter	13th day	10h 51m afternoon.	
		New moon	21st day	11h 25m afternoon.	
		First quarter	29th day	10h 19m afternoon.	
1	S	1 Kings x.	Hebrews vii.	h. m.	h. m.
2	LD		Psalms.	4 26	7 45
3	M	1 Kings.	Hebrews viii.	4 28	7 43
4	Tu	Proverbs i.	ix. 1—14.	4 29	7 42
5	W	ii, iii.	ix. 15—28.	4 31	7 40
6	Th	iv, v.	x. 1—18.	4 32	7 38
7	F	vi.	x. 19—39.	4 34	7 36
8	S	viii.	xi. 1—19.	4 35	7 35
9	LD		Psalms.	4 37	7 33
10	M	Proverbs ix, x.	Hebrews xi. 20—40.	4 38	7 31
11	Tu	xi.	xii. 1—13.	4 40	7 29
12	W	xii, xiii.	xii. 14—29.	4 41	7 27
13	Th	xiv.	xiii.	4 43	7 26
14	F	xv.	Titus i.	4 45	7 23
15	S	xvi.	ii.	4 46	7 21
16	LD		Psalms.	4 48	7 19
17	M	Proverbs xvii.	Titus iii.	4 49	7 17
18	Tu	xviii.	1 Timothy i.	4 51	7 15
19	W	xix.	ii.	4 52	7 13
20	Th	xx.	iii.	4 54	7 11
21	F	xxi.	iv.	4 56	7 9
22	S	xxii.	v.	4 57	7 7
23	LD		Psalms.	4 59	7 5
24	M	Proverbs xxiii.	1 Timothy vi.	5 1	7 3
25	Tu	xxiv.	2 Timothy i.	5 2	7 1
26	W	xxv.	iii.	5 4	6 59
27	Th	xxvi.	iv.	5 5	6 56
28	F	xxvii.	iv.	5 7	6 54
29	S	xxviii.	Mark i. 1—28.	5 9	6 52
30	LD		Psalms.	5 11	6 50
31	M	Proverbs xxix.	Mark i. 29—45.	5 12	6 48

This month we select the Pauline portion of the New Testament, including the historical writings of Luke, the companion of the apostle of the Gentiles, which constitute the most suitable introduction to his letters. In the perusal of the Old Testament, the chronological order is greatly preferable to any other; but in the New Testament, as we have four distinct accounts of the deeds and discourses of the Saviour, it is better that they should be interspersed with the didactic parts of the apostolic scriptures, than that all the gospels, as they are called, should be read first, and all the epistles afterwards. We propose now to take the Petrine portion: the gospel of Mark and the two epistles of Peter. There is no reason to doubt the substantial correctness of the account of Mark's gospel given by Eusebius, who ascribes its origin to the request of some disciples who had enjoyed the ministrations of Peter, and who solicited Mark, his companion, to undertake this service. "Nor did they cease their solicitations," says the historian, "until they had prevailed with the man, and thus become the means of that history which is called the gospel according to Mark. They say, also, that the apostle Peter, having ascertained what was done by the revelation of the Spirit, was delighted with the zealous ardour expressed by these men, and that the history obtained his authority for the purpose of being read in the churches. This account is given by Clement, in

the sixth book of his Institutions, whose testimony is corroborated also by that of Papias." Lardner argues, at considerable length, that the gospel itself confirms the accounts given by the ancients, affording evidence of its having been written according to information and directions given by Peter. That it was intended for the use of Gentiles principally, is evident from the observations occurring in it, explanatory of matters with which the Jews were well acquainted, as well as from historical testimony. It is most probable that it was written at Rome. "In this," says Lardner, "there is a remarkable agreement, with a very few exceptions. Chrysostom, indeed, speaks of its being written in Egypt: but he is almost singular. That it was written in Rome, or in Italy, is said, not only by Epiphanius, Jerome, Gregory Nazianzen, Victor, and divers others; but the Egyptian writers all along say the same thing,—that it was written by Mark at Rome, in the company of the apostle Peter. So say Clement of Alexandria, Athanasius, the supposed author of the Synopsis of Scripture, Cosmas, and Eutychius, all of Alexandria. Ebedjesu, likewise, in his catalogue of Syrian writings, says, that Mark wrote at Rome. . . . This leads us to think that St. Mark's gospel was not written before the year 63, or 64; for we cannot perceive any good reason to think that St. Peter was at Rome till about that time."

LATENT PIETY TESTED.

Writing to a friend, Dr. Ryland says, "I must copy for you one paragraph from a manuscript of brother Fuller's, which I have just been reading to our students:—

"If there be any true religion in us, it is much more likely to be discovered and drawn into actual exercise by an

exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope."

"I never was better pleased with a similitude in my life."

REVIEWS.

Christian Discipleship and Baptism. Being Eight Lectures in Reply to the Theory advanced by Dr. Halley in the Congregational Lecture of 1843. Delivered by the Rev. CHARLES STOVEL, in the Library of the Baptist Mission House, Moorgate Street, London, in October 1843. London: Houlston and Stoneman. 1846. 8vo. pp. 518.

Our readers are, no doubt, acquainted with the theory of indiscriminate baptism advanced by Dr. Halley in his work on the sacraments, a review of which appeared in our magazine for 1844. Mr. Stovel addressed himself to the task of a more elaborate answer than any review could furnish, and on his own responsibility these lectures were delivered at the Library of the Baptist Mission House. In the advertisement Mr. Stovel informs us that, "at the unanimous request of the audience, which was full, and whose kind and patient attention could scarcely be greater, with prayer for a divine blessing on the work, the lectures are now presented to the public."

The extended list of subscribers must be to our brother a gratifying proof of the estimation in which he is deservedly held, and of the acceptance which his work has met with. And we are not at all disposed to complain that the difficulty of reviewing the book is increased by its being already in the hands of so many of our readers who have, no doubt, read it with interest, and have formed their own judgment of it. We confess, too, that we have ourselves increased this difficulty by having, through unavoidable circumstances, allowed more time to elapse since the publication of the work than we either intended or wished. We must now, however, with all respect to the esteemed author and to those of our readers who have anticipated us, proceed to give for ourselves as complete an account, and as impartial a judgment, of the work as we are able to do.

Mr. Stovel enters upon his work by stating what is meant by a disciple, and then reviews the position of the baptists in reference to other professing Chris-

tians—the tractarian school and the advocates of sacramental efficacy on the one hand; and the independents, not more especially those who hold Dr. Halley's views, on the other.

The second lecture is on Jewish Baptism, where Mr. Stovel shows that the rabbinical authority for the existence of proselyte baptism amongst the Jews in the time of our Lord is of no weight, and further that, taking Dr. Halley on his own ground, the baptism was not indiscriminate. Even if the infant children of the proselyts were baptized, it was because the whole Jewish system was hereditary; and this practice would furnish no argument for the baptism of infants under the Christian dispensation, which is personal and not hereditary. We may pass over this part of the argument the more hastily since it is confessed by both Dr. Halley and Mr. Stovel that the Jewish practice, if completely ascertained, would not determine the question.

The third lecture is on the Baptism of John, which Dr. Halley asserts was "indiscriminately administered to all applicants." That the baptism of John was discriminating, Mr. Stovel endeavours to prove by several arguments:—1st, Our Lord's declaration respecting John, from which Mr. Stovel argues "that the act of John and that of our Lord's ministrations, at that time, was the same: to produce repentance in Israel;" page 98. 2nd, The inspired intimations given at the birth of John, in which the angel affirms "that John should 'make ready,' that is, discover and consecrate 'a people prepared for the Lord,'" page 101. 3rd, John's predicted character, viz. that he was to come in the spirit and power of Elijah. 4th, Prophetical declarations of his work by Isaiah and Malachi. 5th, The recorded character of John—"he was just the man these prophecies describe, and eminently qualified for this moral undertaking," page 110.

"To this new work of urging repentance and recognizing believing penitents, by baptizing them preparatory to the Gentiles' appearing, John was appointed; and, in so, all the

features of his character obtain a beautiful and harmonious appropriateness. He was just the man to be respected in such a work, and his movements became felt from the throne, through the priesthood, and to the meanest of its subjects. He was resisted, and by many rejected, but he could not be despised. Herod both heard him and feared him, though Herod was not baptized. His ministrations roused the Sanhedrim itself, and brought forth messengers to know if he were not the Christ. In less than two years, the labours of John thrilled the very heart of Judea, and so provoked a royal lust that he became a martyr. If the persons John baptized were spiritual, and his object comprised the interests of eternity, all this appears consistent; and he lies there, a great man sacrificed in a great and worthy cause. But such an expenditure of moral feeling and moral greatness, on a mere formality, an indiscriminating and ineffectual baptism, until it has been clearly affirmed of God, must be treated as an absurdity."—Pp. 111, 112.

6th, The record of John's ministry.

"Dr. Halley's reasoning implies that because the evangelist affirms that 'all the region went out,' we are to conclude that all the people went out, and were all baptized, Pharisees and Sadducees not excepted. This is not true. All did not go out; many could not, and many would not. Herod was not baptized, Herodias was not baptized; some said, He hath a devil; and others resisted the counsel of God which he declared. Multitudes did go out; but, multitudes were not moved by his lamentations and reproof. Of those who did go out, many were baptized confessing their sins; but if any confessed their sins with indifference, or resolving to retain them, would these have been baptized? The narrative says, No. John baptized them into repentance, without which none can be accepted of God in the Redeemer."—Pp. 113, 114.

Lastly, The concurring action of our Lord.

"All testimony is exceeded by that of the Redeemer himself, whose words and actions are decisive. His concurring movement, therefore, resting on John's discriminating baptism, may be seen, first, in his treatment of the disciples of Jewish people; and, secondly, in his treatment of those disciples who came to him from John. In both he manifested all the prophetic exhibitions of his character and ministry. While John remained at large, Jesus laboured with him, preaching the same repentance, adminis-

tering the same baptism, and preparing, in the same manner, for the kingdom of heaven, which was just at hand; but, when John fell in martyrdom, Jesus moved forward to the front, ordained the twelve, and then the seventy, extending his operations of mercy on the Jewish people. He assailed their impotence and unbelief by movements that were wonderful, in cities and in their fields, in families and in their temple. No moral tactics could be more profound or more decisive than those which he employed. He came to that nation as his own; and, though his own received him not, he forced on their regard his merciful proposal of repentance, till they, in solemn judgment, had renounced all mercy, and, round his Golgotha, invoked his utmost wrath. This was the limit of his mercy. They were his no more. To individuals he preserved a door of hope; but the nation, the priesthood, the religious establishment, he would own no more. He rent their veil, exposed their holy things, degraded the community, became a consuming fire; he burnt their throne, their mercy seat, their temple; and the fierce burning of his wrath was unquenchable. Nothing has been more discriminating since the beginning of time; and nothing will be more discriminating till the judgment day. The same on the other side. The men baptized by John, who gathered round the person of the Lord, obtained in him all that Isaiah had predicted. He led them like a shepherd, gathered them in his arms, laid them in his bosom; he instructed them; he preserved them; and often, when they saw his acts of love and power, were forced to say, What manner of man is this? Nothing within the range of human thought, excepting heaven, has ever presented so secure and so sublime a scene of friendly intercourse as that between himself and his disciples. There, goodness and authority secured happiness and subjection, as Deity alone is able to combine them. The society was on earth, and composed of men, and, therefore, was not perfect; but it was separate and distinguished by his favour; he abode in it; he blessed it with his presence, shewed it with his smile, comforted it by his whisper, and, with all-sufficient grace, brought its members (Judas only excepted) through all extremities and convulsions, until, himself at God's right-hand, he sent them forth, with pentecostal fire, from conquering to conquer."—Pp. 123—125.

Some of these arguments, taken separately, would not suffice to prove the point in hand, but we cannot see how, taking them altogether and looking at the whole circumstances of the case, it can be for a moment

maintained that John baptized indiscriminately all who came to him.

The fourth lecture is on the Example and Ministry of our Lord. Mr. Stovel shows that the baptism of our Lord by John, as a preparation for entering on his work, was not only a declaration of his approval of John, but a proof that his own ministry was, like his forerunner's, to be discriminating and personal. This characteristic of his ministry is still further confirmed by the circumstances attending his annunciation and birth, by the testimony of ancient prophecies, by the whole course of his personal ministrations, and by his mode of treatment of different classes who came to him, suited to their peculiar circumstances, whether as inquirers, or openly profane, or undecided, or baptized disciples.

The fifth lecture, entitled by Mr. Stovel, *On the Action of the Forty-seven days*, carries forward the history from the time of our Lord's resurrection to the day of Pentecost.

Mr. Stovel first shows that our Lord, about to establish a spiritual kingdom in the world, "took the baptized as he found them at his resurrection; and, without any discriminating process whatever, proceeded with them to commence the administration of his mediatorial reign," page 173. These baptized persons then were, with whatever imperfections of knowledge or of devotedness, esteemed by our Lord to be in truth his, separated from the world and devoted to his service. "The action of this period not only implies their faith, it also proves that the character in which they treated him was one in which he commanded, by their own acknowledgment, the absolute consecration of themselves," page 189. His authority over them is shown in the commission he gave before his ascension. To the consideration of this commission, therefore, Mr. Stovel now turns.

"Their part" (i. e. that of the disciples) "in the administration of this kingdom is altogether subordinate, and defined in this commission. By this they were commanded to go out, as before shown, into all the nations; they must not wait till the people come, but go to them; their work, therefore, both was and is aggressive. They were to make disciples, as explained before, by proclaiming the joyful tidings; negotiating the reconciliation of men to God; and thus inducing the repentance and faith on

which their own forgiveness and discipline had been granted; in short, to induce in other men the same confiding subjection to the Christ as that on which they themselves were acting. They were to teach the disciples they made to observe all things whatsoever the Lord had commanded them to observe; and, therefore, the disciples so made were to be both capable of, and eligible to, the duties they had to discharge, the privileges they enjoyed, and the hopes they cherished in the body of Christ. They were further commanded to initiate the disciples, for *βαπτίζουσας*, in such a manner, means, to initiate, not into Moses, to act under his authority, but into the name of the Father, of the Son, and of the Holy Spirit, to act under their authority, conjoined in the kingdom of heaven. Each disciple, therefore, was to be initiated with those disciples, with whom the apostles were justified by God the Father, through faith, directed and redeemed by Jesus their Mediator, and led by the Spirit, presently to be poured out on their assembly. Lastly, the object of these aggressive labours was, the whole human race, all the nations; and they are bound to pursue this work of discipling through all the nations, under the law of self-consecration, acknowledged in their own discipleship. In this work, all their personal interests must be subordinated; and all their energies must be employed, as long as there is one man on earth without faith in Christ, or who has not been initiated as a disciple and believer."—Pp. 192, 193.

And lastly, he treats of the spiritual gifts bestowed on the day of Pentecost, and shows that they did not produce, but implied, the conversion and faith of the disciples, and that by means of the power thus bestowed, moral effects of the most striking character were produced in the minds of the hearers, leading to their forthwith separating themselves from the ungodly, to their gladly receiving the word, and, as a consequence, to their being baptized and thus being recognized as disciples.

The sixth lecture treats of the Apostolical Examples. The first part of this lecture is employed in discussing Dr. Halley's argument for indiscriminate baptism from the terms of the commission. And here, though agreeing perfectly in Mr. Stovel's conclusion, that the commission of our Lord does not sanction Dr. Halley's view, we are sorry to be obliged to differ from him in his reasoning on its grammatical structure. To this we will presently revert. Mr. Stovel then proceeds to the considera-

tion of the passages in the epistles bearing on the subject of baptism, where it is shown that "the hope of salvation and the privileges of God's children were recognized in the persons who had been baptized," page 242. This is followed by practical illustrations of the nature of the change which the apostles required previously to baptism; and it is proved that a profession of repentance and faith was every where required, and that even the case of Simon Magus forms no exception. The lecture closes with the case of Saul.

"Of all the cases that could be chosen to justify initiation without faith, this is the worst. The personal interference of the Lord himself places it beyond the range of merely human action. If there were no evidence of his faith but that afforded in the declaration of the Lord himself, this would be enough for Ananias, and show, as far as this example is concerned, that without such authority more caution and inquiry should be exercised. But was there no evidence of Paul's faith when Ananias found him? He was praying, and to the Lord, whom he had persecuted too; he had been three days without food in his supplications; his blinded and emaciated prostration would speak volumes, and more eloquently than words. Why did he not seek assistance of the physicians? Why did he not obtain succour of the Rabbis, to whom he had his letters of commendation? Why did he not complain of his personal injury, and charge the Nazarene with using violence? The simple answer is, he *had* believed. In his own words, 'He was not disobedient to the heavenly vision.' He saw that Jesus was the Christ; and he had no hope now but in his mercy. Paul was not ignorant. His knowledge in the Jews' religion wanted only this one centralizing point, and it would soon form a perfect system in conformity with its law. Jesus was the true centre of all the elements which Saul had collected in his youthful study. Hence, when once relieved by an acceptance in Christ, he was prepared for action. His sins he saw in the rejection and persecution of the Lord, at whose feet he was now prostrate, fasting in prayer. The messenger reminds him that these sins must be disavowed, washed away, in the baptism by which, as a believer in Jesus, his alliance with rebellion must be broken for ever. Was it mere excitement? He did it. He did it deliberately; he did it as the Lord approved; for the Lord removed his blindness in the very act. Was this mere excitement? He went into the synagogue and confounded the Jews by

proving there that this Jesus is both Lord and Christ. Yet it is said, that this was mere excitement, and not faith. There might have been excitement felt, and justly, for the events were wonderful; but it remained until, in danger of his life, the disciples procured his escape by a window in the city wall. That excitement remained until he had penetrated Arabia, and returned; it was not quenched by the trials of Jerusalem, of Ephesus, of Philippi, or of Rome; it sustained him on Mars Hill, and in the shipwreck; it continued till his martyrdom: but it was more than excitement; a moral principle was implanted and evolved in his breast which never could expire; and hence, on terminating his triumphant career, he said, 'I have finished my course; I have kept the faith.' St. Paul was a baptized believer."—*Pp.* 290—292.

The seventh lecture is on the Testimony of the Ancient Christian Authors, in which Mr. Stovel brings passages from some of the fathers in proof that they regarded baptism as preceded by a change of heart, and not producing it. Some of these testimonies are very clear and decided, yet we must confess that we cannot value this evidence, taken as a whole, so highly as Mr. Stovel appears to do. Though many expressions of the fathers which identify baptism with a new birth ought, no doubt, to be taken to mean nothing more than that it was the entrance on a new course, the avowed beginning of a new life, it must yet, be admitted that, from the beginning of the third century, undue importance was attached to the rite of baptism, until it gradually came to supersede a change of heart, and spiritual religion was almost buried under the accumulation of sacramental forms.

The last lecture is headed, The General Apostacy. Mr. Stovel traces infant baptism to the notions of sacramental efficacy, which gradually became prevalent in the church; and thus clearly admits that the views of the great body of fathers, on this point, were erroneous. He then notices the attempts of pædobaptist dissenters to maintain their position by arguments drawn from the supposed identification of the terms baptize and purify, and concludes with an appeal to the professed disciples of Christ to act upon their principles of allegiance to him.

At the end of the work there are three appendices, on the act of Christian baptism, the English renderings of

"Μυρρον," and the Ellipsis in the Commission. In the first of these, which Mr. Stovel designates an English method with the word baptize, it is shown that no English word can be substituted for "baptize," so as to be intelligible in all the passages in which it occurs, except one having the meaning "immerse," or "dip." We must confess that we were sorry to observe, in one part of these observations, a tone of banter, which is not at all to our taste, and we would seriously urge Mr. Stovel to omit, in a second edition, almost the whole paragraph on the distinction between "going down into," and "going on," the water.

In regard to our Lord's commission (Matt. xxviii. 18—20), there are two grammatical points which Mr. Stovel discusses. The first, relating to the disagreement in gender between the noun (ἔθνη) and the following pronoun (αὐτοῖς), is treated of principally in the sixth lecture, to which we promised to revert. Mr. Stovel thus states the case:—

"In his appeal to the commission, Dr. Halley dwells with as much triumphant repetition of [on] the English pronoun *them*, and the phrase 'grammatical sense,' as can with ease be reconciled to modesty. In the sentence, "Go ye forth, disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The word *them*, which follows the words baptize and teach, is used to translate the word αὐτοῖς, which is a masculine pronoun, and falls under the rule that a pronoun agrees with its noun in the antecedent proposition in number and gender, but derives its case from the verb in its own proposition. But the antecedent proposition here is, 'Go and disciple all the nations;' the nations being neuter: by this rule, the masculine αὐτοῖς, *them*, cannot agree, therefore, with this antecedent noun. If the course of the reasoning seemed to require it, and exceptions to the rule could be found, to justify the referring of αὐτοῖς to the neuter antecedent, Dr. Halley should have produced the cases, to justify his departure from the rule; but he has not done so, he appeals to grammar, and in grammar he fails. It is believed that no example, to justify such a departure from this rule, can be found."—*Pp.* 221, 222.

We cannot but express our astonishment at this last statement. Mr. Stovel

must surely have noticed in reading the Greek Testament that it is not at all unusual for neuter nouns, which signify living agents, to be followed by pronouns in the masculine gender. Thus, Gal. iv. 19, *κείνῳ μου, οὗ;* where the noun is neuter and the relative masculine; and with regard to this very noun, there are many examples of the same construction; e. g., Matt. xxv. 32, "Before him shall be gathered all nations (πάντα τὰ ἔθνη), and he shall separate them (αὐτοῖς);" Acts xxi. 25, "As touching the Gentiles (ἑθνῶν) who believe, we have written and concluded that they (αὐτοῖς) observe no such thing, save only that they keep themselves (αὐτοῖς) from idols." The same construction is found in Acts xxvi. 17; xxviii. 28; Rom. ii. 14; Eph. iv. 17, 18; and probably in other passages, since these examples have been collected from a very hasty reference to the Greek concordance. One passage of similar construction (Acts xv. 17) has been given by Mr. Stovel in the course of this appendix, and though he does not there refer to this peculiarity of it, it would seem that he had noticed it from the translation he gives. It would take us too far away from the matter in hand to remark on his translation of this passage, but we must say that it cannot be made to accord with the grammatical structure of the Greek text. The construction on which we are remarking is by no means peculiar to the New Testament, as any one may see by referring to the grammars (e. g. Matthiæ's Gr. Gram. § 434; Jelf's Gr. Gram. § 379). There is, then, nothing in the gender of the pronoun which would militate against Dr. Halley's argument drawn from it. The true answer to his argument, as it seems to us, is, that he falls into an error similar to that which we have noticed in Mr. Stovel, viz., the attempt to push grammatical accuracy too far. There are many instances in which the pronoun does not include the whole notion of the antecedent noun. To give one instance; Matt. xii. 15, "Great multitudes followed him and he healed them all." The plain meaning is, that he healed all those from among the multitudes who were sick. So in this passage the term "them" cannot be taken in the whole extent of the antecedent, "nations," but must be limited to those who are proper subjects for baptism. And since the first command is to "disciple all the nations,"

the natural construction will refer the pronoun in the subsequent clause, to those from amongst the nations who are made disciples. This, indeed, is the result at which Mr. Stovel arrives, but his argument that the pronoun αὐτοῖς cannot grammatically have ἔσθῃ for its antecedent lies open to the objection which we have endeavoured to point out.

The second grammatical point, in respect to the commission, Mr. Stovel thus states :—

"From the considerations advanced in the text of Lecture VI., it is clear that the words, 'Go forth, disciple all the nations, baptizing them,' &c., must contain an ellipsis, since the discipling of a nation is not a work consistent with the facts of sacred history, the intentions of divine love, or the powers with which the apostles were entrusted."—Page 508.

And he goes on to show that the preposition κατὰ must be understood before the words πάντα τὰ ἔθνη, translating the passage, "disciple ye (individuals) (through or in) all the nations." In the course of his remarks, he strangely mixes up three separate verbs, μαθητεῖτε, ἐκκαλεῖσθαι, and κηρύσσειν. Clement uses the last of these, with the phrase κατὰ χώρας καὶ πόλεις, in reference to the apostles' preaching "through regions and cities." We need not, however, follow the whole course of Mr. Stovel's argument to show that he has taken up an untenable position. It is sufficient to remark that the verb here employed (μαθητεύω) is not that which Clement uses, and when used intransitively, has not the sense which Mr. Stovel would seem to give it. It then means not "to make disciples," but "to be a disciple." It is thus used in Matt. xxvii. 67, where it is said that Joseph also himself was a disciple (μαθητήν) of Jesus. When used transitively, it means "to disciple," or "to make disciples of," the persons so made disciples being the object of the verb, and of course the term by which these persons are expressed follows the verb in the accusative case. Thus, Acts xiv. 21, μαθητεύσαντες ἑαυτοῖς, "Having disciplined many." If, then, the words, "all the nations," are to be governed by κατὰ understood, and are not the object of the verb, there will be a double ellipsis, for the object of the verb then is not expressed, and we must suppose

some other noun to be understood; as, indeed, Mr. Stovel does in his translation, though he makes no remark upon it. This is so strange an ellipsis, when the noun, immediately following the verb, seems at least to stand as its object, that few will, we think, be inclined to admit it. Nor can we at all see the need of supposing any ellipsis. The term "nations" is not necessarily to be understood of various collections of men, each viewed in its collective capacity, and forming one body which, as a whole, is to be disciplined and baptized, but the word in itself includes the notion of the individuals who make up these bodies; and since the act of "discipling" or teaching can only be performed on individuals, that notion, of necessity, is brought before the mind in this passage. There is, then, no grammatical ellipsis; the force of the terms themselves, πάντα τὰ ἔθνη, in this construction, is "all the individuals of all nations." It does not, of course, follow that all individuals would actually become disciples. That which the apostles had to do was to use their efforts to make them become such, just as Mark says, "Preach the gospel to every creature."

We fear we have exhausted the patience of our readers by these lengthened remarks on what may be considered minute points of criticism. But we must still further beg, with all respect, that Mr. Stovel should revise the translation which he has given of passages of the New Testament. We honour his endeavours to give literally the meaning of every word, but we feel persuaded that he will see that he has, in many cases, not attained his object. We particularly object to the almost indiscriminate insertion of the indefinite article "a," when the definite article is not expressed in Greek. Mr. Stovel is aware that there are many cases in which the Greeks did not insert the definite article because the noun carried in itself the definite notion, which the article is intended to express; and that in many other cases the absence of any English article, definite or indefinite, much more truly represents the force of the original which, in fact, has none; whilst there are, again, cases in which we are accustomed to insert the definite where we do not convey that notion of definiteness which the presence of the Greek article would imply. Thus, for

instance, we do not see that it is any improvement to translate Titus iii. 5, "Through a washing of a new birth, and a renewing of a Holy Spirit," page 343. The definite article is not required in the first and third instances, but there is no need to insert the indefinite; in the second and fourth the definite is, in our view, required, and most especially in the fourth. Indeed, Mr. Stovel himself seems to acknowledge this in his translation of the remarks of Theophylact on this passage, where he uses the terms, "the Holy Spirit," though the text of the Greek father is without the article, just as that of Paul is. We must notice one other passage; Gal. iii. 28, "There is not in one man a Jew, and in another a Greek," &c., page 341. The construction of the Greek would make this rendering impossible, since the words *οὐκ ἔστι* ("there is not in") do not occur after each adjective, but after each pair of adjectives; and if it were not so, this method of supplying the ellipsis seems to us inadmissible, when it may so plainly be supplied from the concluding words of the sentence, *ἐν Χριστῷ Ἰησοῦ*, "There is not in [Christ] Jew nor Greek . . . for ye all are one in Christ Jesus."

We had marked for examination some other passages from the New Testament, but probably we have said enough to justify our request that Mr. Stovel would carefully review the whole of his translations. We have been induced to make these remarks principally that we may free Mr. Stovel's argument from some things which seem to us objectionable, and which, therefore, might weaken its force in the minds of some, at least, of his readers. Agreeing, as we do, in the general conclusion at which Mr. Stovel arrives, we feel it the more incumbent upon us to state clearly, that we do not assent to all the arguments and illustrations which he employs. The great object which, we doubt not, Mr. Stovel has in view, as well as ourselves, is the advancement of the truth; but we should betray the cause of truth if we did not avow our dissent from what we believe to be erroneous, even though it be employed for the establishment of our own opinions.

In regard to style, the lectures are evidently much more adapted for being listened to than for being read. Many sentences are obscure which were, doubtless, plain when they were delivered.

This obscurity arises partly from unusual combinations of words, and partly from the use of words in an unusual sense, as, e. g., the word "action," which occurs very frequently; sometimes there is a sort of double sense, as in the word "justified," pp. 147, 148; and not unfrequently the sentences are incomplete, as in the following example, "It was necessary, and even courtesy required [that] so much attention [should be given] to the premises and arguments," &c., page 56; where the words included in brackets, or some similar expressions, must be supplied. There needs a very careful revision to free the work from defects of this kind. Yet with all these exceptions the style is, on the whole, as those who are acquainted with the author would expect it to be—vigorous and effective. The lengthened quotations we have given will furnish a fair specimen of it.

On the Means of Rendering more Efficient the Education of the People. A Letter to the Lord Bishop of St. David's. By WALTER FARQUHAR HOOK, D.D., Vicar of Leeds. London: 8vo. pp. 71. Price 2s. 6d.

POPULAR education is likely to be, for some months at least, the leading topic of conversation among the more intelligent of our countrymen. The new premier, with whom it has always been a favourite subject, has already announced his hope that he shall be able to lay some practical measure in relation to it before the House of Commons, and the announcement was received with apparent satisfaction by prominent men of different parties. Among statesmen there is a general concurrence in the opinion that there is a mass of ignorance in this country, inconsistent with its welfare and safety, which it is the duty of the state to adopt energetic means of removing. A large portion of the benevolent and religious classes of the community, including many influential dissenters, are of the same opinion; some of them holding it so strongly as to be ready to accede to plans which are not in accordance with their principles, and which they cannot contemplate with perfect satisfaction. We deem it our duty, therefore, without delay, to direct the attention of our readers to the subject, in order to prepare them for discussions to which they will soon be peremptorily summoned.

The pamphlet before us, which, though it has but just appeared, has already reached a third edition, is on many accounts remarkable. Its author, Dr. Hook, is well known as an able and influential leader among the high church clergy. The style in which he writes is calm, dignified, and earnest; he has evidently bestowed much independent and vigorous thought on the subject; and the conclusions at which he has arrived are such as few would have anticipated. Many who have been accustomed to admire, as well as many who have altogether distrusted him, will read some passages in this pamphlet with emotions similar to those which were excited in Damascus by the first sermons of Saul of Tarsus. It may be that we have misunderstood him formerly, or it may be that his views have been modified by meditation and experience, but we have found many things in these pages that have both surprised and pleased us. There is a greater approximation to what we deem correct views in the following passage, for example, than we ever expected to see from the pen of Dr. Hook:—

"The notion is now exploded which once prevailed, that the church of England has an exclusive claim to pecuniary support on the ground of its being the establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere establishmentarians. In what way the church of England is established, even in this portion of the British empire, it is very difficult to say. Our ancestors endowed the church, not by legislative enactment, but by the piety of individuals; even royal benefactors acted in their individual, not their corporate, capacity, and their grants have been protected, like property devised to other corporations, by the legislature. At the conquest the bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibilities of feudal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops, are excluded. The church thus endowed and protected, was once the church of the whole nation: it was corrupted in the middle ages: it was reformed; and, as the old catholic church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denomina-

tions of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the state, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the state, by any act of parliament, has established the church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support than such as every class of her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any act of parliament by which this establishment was ordained. The church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The church has no more claim for exclusive pecuniary aid from the state, or for any pecuniary aid at all, than is possessed by any other of those many corporations with which our country abounds. To call upon parliament to vote any money for the exclusive support of the church of England, is to call upon parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one. I may, indeed, in passing, observe, that the outcry is unjust which is sometimes raised against government for not establishing bishoprics in the colonies: if the government is to support our bishops, it is equally bound to support prelates of the church of Rome, and presbyterian ministers; and by seeking, therefore, for such support, we should only fare the worse. If the church has a right to demand protection from the state, the state has an equal right to demand of the church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home: but, be this as it may, we have certainly no right to make a demand for such a purpose upon the state. And if the church of England claims a right to the exclusive education of the people, it becomes her duty to seek to supply the deficiency of the funds required, by appropriating her property to this purpose. Our bishops are, on this principle, bound to go down to the House of Lords and seek powers from the legislature to sell their estates, and their example should be followed by the more opulent of the inferior

clergy. The help of the laity would be then sufficient. It would be better for the church to have a pauperized hierarchy than an uneducated people; and never could the hierarchy be more respectable than when pauperized in such a case. But though I shrink not from declaring what must be, and ought to be, the consequences of asserting the principle that the education of the people, secular as well as religious, pertains exclusively to the church, I admit that such a measure is not to be required, because the country will not accept the education of the church; and for the religious education of those who will receive education at our hands, we have at present sufficient funds, though they are insufficient for that which it is useless for the church to attempt—the general education of the people.”—*Pp. 37—40.*

Perhaps the writer does not perceive clearly whither some of the principles evolved in this paragraph would lead, but it is pleasing to find him avowing them, and applying them as he does to national education. The following remarks appear to us to be equally true and pertinent:—

“It is abundantly clear that the state cannot give a religious education, as the word religion is understood by unsophisticated minds. The assertion that it is desirable that the state should educate, and that its education must be a religious one, which is, as I shall show, in one sense true, must greatly awaken suspicion when the assertion is made by those who are known to have no religion, properly speaking, themselves. It is suspected that an evasion is intended, and that it is meant to keep the word of promise to the ear, but break it to the hope. There is an instinct in the religious mind, which excites a suspicion that the principle is enunciated merely to silence opposition; and the question at once occurs to the practical English mind (to which religion is not a sentiment, but a reality); when you speak of religion, what religion do you intend? The churchman asks, Is education to be based on my religion? If it be, I am ready to sacrifice every thing in order to work with the state. But no; this cannot be; for this would exclude a large and influential portion of the community, the protestant dissenters. And then comes the question from the dissenters, Will you base education upon protestantism, or the admission of every species of doctrine and opinion except those which are peculiar to the church of Rome? This cannot be; because it would lead to the rejection of Roman catholics. Will you base religion, then, on the bible, and the bible only? The difficulty now occurs as to the version to be used, whether

the authorized version, the Roman catholic, or the ‘unitarian’ version.” What, then, is the religion the statesman will give to his people of education? Upon investigating the matter, we find that a notion prevails among certain people, that religion may be treated as either general or special: special religion is doctrinal, and general religion is some system of ethics which, being divested of all doctrine, leads to like no religion at all, that religious persons once perceive, that when people talk of an education based on such a religion, they seek to deceive themselves as well as us, and utter a falsehood.”—*Pp. 33—35.*

After showing that to separate the morality of the gospel from the doctrines of the gospel every one who knows what the gospel is known to be impossible, that the general religion which some talk of is no religion—a mere deceptive shadow—and that those who were thus instructed would be brought up to suppose that Christianity doctrine is a thing indifferent, as an exercise for the ingenuity of theologians, but of no practical importance, Dr. Hook adds,—

“I believe that all religious sects and parties will, on this ground, combine to resist any state education which is professedly religious; and I believe that it is because statesmen have supposed it necessary, in order to conciliate religious persons, which they have entirely failed to do, by talking of their education as based upon religion, that the strong feeling of opposition to state education has been excited. But their position will be changed, if they tell us that while the state recognises the necessity of a religious education, it can itself only give a literary and scientific education; and that it will obtain from others a blessing which it cannot confer itself. It makes an essential difference whether a part is put for the whole, which is the fact under the systems hitherto proposed; or whether the literary education of the state be declared of itself insufficient, and only one department of a great work. If the state says that it will make provision for literary or secular instruction, calling in the joint aid of the church and dissenters to complete the education; if it divides education into two departments, reserving one to itself, and offering every facility to those who labour in the other department, a great portion of the objections to which I have alluded will be annihilated.”—*Pp. 36, 37.*

“Now if the state were to establish a school in which literary and scientific instruction only should be given by the master appointed by

...the same... ed...
...not... principle be sufficient... provided it were required of every child to bring on the Monday of every week, a certificate of his having attended the Sunday school of his parish church, or of some place of worship legally licensed, and also of his having attended, for similar religious instruction, at some period set apart during the week? Let this then, be a principle laid down,—that the state might endow schools in which instruction, purely literary or secular should be imparted, with due care to impress upon the minds of the children the fact, that this instruction is not in itself sufficient; but that, to complete this system of education, religious instruction is also needed for them; in accordance with those considerations whether of church or of dissent, which they have received from their parents.”—*Pp. 49, 50.*

There is so much that is honest, liberal, and reasonable, in the following passage, that we could wish that the writer were both almost and altogether such as we are in sentiment and practice :—

“Those who think with me do not wish to have the education of the people in our hands, unless the people are willing to accept the education which we, as ministers of the church, are commissioned to give. Still less do we wish, as some influential parties in the National Society have suggested, to allure children of dissenters into our schools, under a promise that the catechism shall not be taught, while all the while we have it in our hearts to induce them, when they grow up, to become conformists. We simply seek the liberty which is conceded to all, to teach those who are willing to receive our instruction, according to what we, being churchmen, have received as the words of truth. As to the formation of a church party distinct from church principles, we repudiate the idea.

I am inclined to contend that the clergy will be more at liberty to propound to their children the doctrines of the church under the system I propose, than they are under the existing system. They will not be restrained, by motives of policy, from teaching the truth, and the whole truth, and they will have even more opportunity for doing so than they have at present. It is undoubtedly true that dissenters will enjoy equal liberty; that their privileges will be the same; but this is precisely what I ask the clergy to surrender—jealousy of dissenters. Let us put all thought of dissenters out of the question: whether they take the lead or follow the lead, is only a question in which the side of the establishment is concerned; let us pass it by, and simply seek to

ascertain whether or not we can educate the children whose parents will accept a church education at our hands, as well under the system I propose as we can do under the circumstances in which we are now placed? I have no fear as to the answer unprejudiced minds must give to the question. We shall obtain a great boon for our country without any spiritual loss to ourselves. I believe that dissenters will return a similar answer to the same question if they will consider it fairly; and so both parties will remain precisely in the same relative position as that which they at present occupy. And here I am free to admit, that if it can be shown that any undue advantage is given to the church over dissent by my present proposal, this will be, so far, a valid objection to it. It would be absurd, as well as undesirable, to attempt any retrograde movement, and to place dissenters, in the cause of education, at a disadvantage. I only ask for a fair field, where, in educating the people, we may display, not opposition, but a generous rivalry, as is the case, for the most part, at the present time. We cannot unite with dissenters, because we cannot unite without a compromise of religious principle on either side: such I do not expect from them, and such they have no right to expect from us. But as for political privileges, these we would readily concede to them for the good of our country; nor would we allow any establishmentarian pride to offer an impediment in the way of public improvement.”—*Pp. 57—59.*

Into the details of the author's plan, of course we cannot enter, but the following epitome will give a general idea of it :—

“And now, my Lord, in conclusion, I will briefly recapitulate what has been suggested in this letter. There are to be two classes of schools :—

“I. The schools of religious doctrine, precept, and training.

“These schools are to be held on the Sunday, and on the afternoons of Wednesday and Friday.

“They are to be supported by the voluntary contributions of religious congregations.

“The master of the literary school may not be the superintendent of a Sunday school, whom elected by the trustees of such school.

“When the trustees of any existing school permit the buildings to be used as a government school, such trustees shall be at liberty to use those buildings on the Sunday for a school of religion.

“When any new school is created, it may be used for the same purpose by trustees contributing a certain sum towards the erection of

the edifice. The superintendence of the schools of religion, or catechetical schools, would of course rest with the bishop and the parochial clergy, so far as the church schools are concerned. Dissenters would make such regulations as to them might seem expedient.

"II. Literary or secular schools, which are to be taught by masters and apprentices holding diplomas from the government, awarded after examination by a board of examiners appointed by authority.

"The master must have received 'a regular training in a normal school established by the church, or in a dissenting school, licensed by the government.

"The apprentices must be bound by indentures to serve a certain number of years at specified stipends. They must receive instruction from the master, and be examined from time to time by the inspectors of schools, and certificates of regular progress in acquirements and skill must be required for the payment of their stipends.

"The supervision of these schools should rest with the magistrates and lay-inspectors appointed by the committee of Privy Council.

"The funds, with the exception of the stipends of apprentices, and of occasional gratuities to deserving masters, should be provided out of a local fund raised by a county rate, and from parliamentary grants.

"In these schools, let the objects be (1.) strict, moral discipline, which can only be enforced by well-trained masters, with diligent apprentices or under masters: (2.) the exercise of the mental faculties; the ploughing of the soil, as it were, preparatory to the sowing of the seed, which is much more important than sciolists are aware of, and in which, as regards our lower classes, the present system is deficient. This implies, that whatever is taught, be it much or little, be it mathematics to the higher classes, or spelling to the lower, shall be taught well, correctly, and completely. Slovenly teaching makes slovenly minds, and slovenly minds are immoral." . . . "To learn a little well, correctly, and completely, is far better [than] to receive information on a multitude of subjects; it is by receiving and digesting information that the mind is exercised; and, therefore, (3.) another object must be, to have correct instruction given in reading, writing, arithmetic, the elements of mathematics, geography, music, drawing, history."—*Pp. 66—68.*

Our having given this outline of Dr. Hook's proposals, and expressed pleasure at the spirit in which he has written, will not lead any of our habitual readers to suppose that we approve of his plan,

or abandon the position which we have taken on the general question. If our friends who possess the Baptist Magazine for 1843 will do us the honour to revert to the number for October, they will there find our views of the undesirableness of government interference with education illustrated at some length; and subsequent thought and observation have only tended to confirm the opinions we then expressed. We are not at all inclined to under-rate the evils of popular ignorance, or deny the lamentable prevalence of that ignorance among both children and adults. We are not insensible to the inadequacy of the efforts which are made by benevolent and pious persons to enlighten the benighted masses, or to the toil and self-denial which their exertions require. But we deny that the communication of instruction or the formation of character is within the province of government; we are certain that it is not in the power of government to diffuse that knowledge which it is essential to the happiness of the community that it should possess, and we are persuaded that an attempt to do this by legislative measures will be mischievous. If it be said that the voluntary principle is here ineffective, we reply that the compulsory principle will prove yet less effective. If it be said that what is desirable cannot be secured by private effort, we reply that it cannot be secured by the state. The state may set up an apparatus for the purpose, but it cannot work that apparatus successfully. The state may supply machinery, but the living principle will be wanting. The state may furnish the funds—that is, it may compel the unwilling to bring contributions, and collect the contributions of the willing,—but the acquisition of funds is a small part comparatively of the business. With funds raised by taxation, the state may furnish school-houses, and books, and teachers, that is to say, persons whose duty it will be to teach; the state may appoint functionaries to see that the teachers are qualified, and at their posts; but what can the state do further? Empty school-houses, and regularly paid functionaries, will no more secure the education of the children around, than empty cathedrals, with their ecclesiastical officers, secure the prevalence of piety in the adjacent population. The well-disposed, intelligent, industrious poor, will perhaps be

ready to avail themselves of the advantages placed within their reach ; but their children obtain instruction now, either from their own resources or from the charitable arrangements of their neighbours. It is not for the sake of these that new measures are required ; it is not from the children of orderly and religious labourers, however indigent, that the dangers arising from brutish ignorance in the rising generation are apprehended. Well built school-houses, well selected teachers, and well appointed inspectors, will not remove the great practical difficulty with which the friends of popular education have to contend. The great difficulty experienced by those who have engaged, as we ourselves have, in the management of schools for the poor, has been to obtain the regular attendance of the children and the co-operation of the parents. "Why were not you here two hours ago ?" "Mother did not get up in time to get me ready." Will government make mother get up earlier ? "Why were you not here last week ?" "Please sir, I had no shoes." Will government furnish shoes ? "Why were you not at the Sunday school yesterday ?" "Please sir, I was wanted to take care of baby." Will government provide some other nurse for baby ? The children of the poorest, wickedest, and most ignorant parents, who consequently are most in need of gratuitous education, cannot now be obtained, or if nominally obtained, cannot be induced to attend regularly and in a spirit of subordination, even though it is known by the parents that the school is managed by the most kind-hearted people in the neighbourhood, who support the benevolent societies whose aid is eagerly sought in sickness, and who are maintaining this school in kindness to them and their little ones. Will these children be sent to the parish school ? Will they be sent regularly, punctually, clean and docile, to receive government training ? Take, for example, a case which Dr. Hook himself adduces, as a proof of the necessity for new and active measures :—

or receiving an education worse than none ; for where a number of children are gathered together, if some good is not going on, much of evil must ensue from the mere aggravation of numbers. Not one in a hundred attends any place of worship ; but the usual practice is, for the men to lie in bed on the Sunday morning, while the women cook the dinner, and for an adjournment in the evening to take place to a public house."

Very lamentable indeed ; but in what degree would it be remedied if Dr. Hook's whole plan were adopted ? Unless something can be done to convince these degraded sensualists that it will be in some way for their advantage, or at least for the advantage of their children, that the school should be attended, the boys and girls will no more go to the school, if one be opened, than the fathers and mothers go to church. Attendance must be made compulsory, or the mere opening of a governmental institution will effect very little in such a population. "The class of persons," he observes, "who formerly were accustomed to hide themselves in the deep recesses of a forest, under the leadership of a Robin Hood or a Rob Roy, and who mingled with their outlawry some generosity of feeling and respect for religion, are now to be found in the still more gloomy alleys and back-streets of our large towns, where they obtain a precarious livelihood by pilfering and begging ; adding to inherited vice the dissipation of cities, and to their natural ferocity a surly infidelity. These are the persons, and such as these, who are ready at a moment's notice for turbulence and mischief." Very true : but let Dr. Hook stand for a while, on a Sunday evening, or a Monday evening, at the outlets of a few of these alleys, and then calculate how many of the juvenile inhabitants would resort to the government school opened for their reception. About as many would visit it spontaneously to receive the instruction the state had provided for them there, as now resort spontaneously to the adjacent station-house to receive the admonitions of the police. Persevering Christian benevolence may make some impression on them, though it has to contend with an amount of passive resistance that is confessedly disheartening ; but a government school !—with their habits of thought, and inclinations,—what building could be less

"But go to our poorer districts, not to our towns, but to our manufacturing villages, and there you will perceive how great our educational destitution really is. I am myself surrounded by a district containing two hundred and fifty thousand souls, exclusive of the large towns, in which there are thousands uneducated,

attractive, either to parents and children, unless it were the county goal? Yet, except in a few cases, Dr. Hook disclaims any compulsion that would interfere with the liberty of the subject. If a child were found begging indeed, he would have the state appropriate that child, and send it to a sort of pauper boarding school; or if it were destined to factory labour, he would require a certificate of a certain reasonable amount of proficiency before it should be permitted to work full time in the mill; but he does not suggest any mode of compelling the attendance of others, and we think he has too much knowledge of the English character not to perceive that an attempt to render education compulsory would be the most formidable hindrance to education that human folly has ever invented. Here is the dilemma: without compulsory attendance, the arrangements made by the state will prove abortive in respect to those classes on whose behalf it is thought that they are necessary; and compulsory attendance will be resisted in some cases, evaded in others, and rendered useless in more. It will render the government schools unpopular with all the labouring classes; it will infringe parental rights and conscientious scruples, among the honourable poor, and it will facilitate the introduction of other arrangements which will be destructive of both civil and religious freedom. The small end of the wedge, however reduced it may be in thickness, has here an ominous aspect. If state schools be opened for the voluntary attendance of the poor, it will soon be found that the purpose is not answered, and that the money of the public is expended in vain, and enactments for compulsory attendance will follow. We are not inclined to impute to Dr. Hook anything that he disclaims; but we confess that there is no sentence in his pamphlet that we dislike more than that which begins, "No compulsion can, of course, be resorted to which would interfere with the liberty of the subject;" for it concludes thus, "but there are many indirect and constitutional methods of forcing unwilling parents to extend to their children a blessing which is as beneficial to the children themselves as to the public." It is not necessary to inform Dr. Hook that kind motives and intentions towards the delinquents were always avowed at

a Spanish Auto-da-fé. What cruelties have not been inflicted, what oppressions have not been practised, under the conviction—the genuine, sincere conviction—of the men in authority, that they were only compelling mistaken persons to receive blessings and adopt courses which were as beneficial to themselves as to the public!

Meanwhile, by the interference of the state, the voluntary exertions that have done so much during the last half century for the promotion of general education, would be partially, if not wholly, superseded. When there were government functionaries appointed to perform the work, spontaneous effort would appear to be unnecessary; and when there were funds supplied by taxation, private subscriptions for the same purpose would languish. "Education is now general," says Dr. Hook; "we should endeavour to make it universal; and this, I feel sure, cannot be accomplished without more direct interference on the part of the state than any which now exists." But he has apparently forgotten that it is possible that in a vain attempt to make it universal on a totally different system from that which has made it general, we may lose the position that we have already attained, and find that we have retrograded. "Unless there be state schools," he adds, "any such compulsory education as that to which I have alluded would be utterly impracticable." But is not compulsory education a dangerous experiment, adapted to make education unpopular, and likely to prove, with English habits and under the English constitution, an entire failure? That there are some "admirable schools" now, Dr. Hook admits,—some in his own parish,—and he says, "If I were employed as an advocate of the present system of education, I might appeal to our bitterest opponent, and if he has common feelings of honesty, he would freely admit that we have done much more than, with our scanty resources, he could have supposed to be possible." Let him take heed, then, how he tampers with a system that has worked so well, and which may perhaps hereafter produce results which even he is not at present prepared to anticipate. To the moral and religious blessings of Sunday-schools, he bears a free and cheering testimony:—"it is here," he acknowledges, "that we are to look for the real

religious education of our people, and to the perfecting of this system, religious persons must bend their minds." But the inducement of the greater part of parents to send their children to the Sunday-school is, not that they should receive the religious instruction which the teachers are laudably anxious to give, but the small portion of secular instruction which accompanies it, and which their children would not otherwise obtain. If schools were instituted on Dr. Hook's plan, no part of it would be found more difficult than to keep up the regular attendance at the Sunday school. Let him beware of endangering institutions, of the value of which he has formed so just an estimate.

These remarks are thrown together hastily, and at personal inconvenience; but we did not like to allow a month to pass, after a pamphlet had appeared so well adapted to captivate benevolent minds, and from so influential a quarter, without giving our readers some account of it, and laying before them considerations that ought to prevent a precipitate acquiescence in its proposals. If a government plan should appear, of course we must give it deliberate attention. It is with regret that we perceive that a large proportion of the public press is in favour of the interference of the legislature in what, in our mature opinion, it would be much best that the legislature should let alone. In addition

to the topics to which we have adverted, there are other considerations connected with the subject that we hope intelligent men will not overlook. Some people think that government patronage is quite large enough, and that it is not desirable to place in official hands the appointment of a great number of salaried instructors. Without expressing an opinion on this point, we acknowledge that we have a notion that government has quite as much on its hands as it can manage well. It would not, we think, facilitate the comfortable discharge of its functions to have to regulate an establishment for the secular instruction of the young, in addition to its other cares, which include an establishment for the religious instruction of all, the management of which is not very easy. If government would determine to confine itself to its own proper business, leaving every thing else to the good sense of the community; if it would follow up the repeal of the corn-laws by a careful investigation of the extent to which other laws should be repealed relating to subjects with which it would have been wise that legislators should never have meddled, it might find, in our humble judgment, abundant occupation for one or two sessions, merely repealing, and enacting nothing; and at the end of its labours in this direction, when they were really completed, we believe that the result would cause great joy in heaven, as well as on earth.

BRIEF NOTICES.

History of the Baptist Churches in the North of England, from 1648 to 1845. By DAVID DOUGLAS, *Hamsterley*. London: 12mo. pp. 308. Price 4s. 6d.

The baptist churches in Northumberland, Durham, and the adjacent counties, are under great obligation to Mr. Douglas for the pains he has taken to search out their history during the two hundred years that have elapsed since the commencement of their recorded exertions. It requires more patient industry to collect the information contained in such a volume as this than persons inexperienced in such labours suppose; and we are happy to perceive that the Northern Association appreciated the work so far as to present to the author its cordial thanks, and to determine to promote its circulation. The facts he has collected are very numerous, and details are given to an extent which, though desirable for the purposes he had in view, was quite incompatible with the production of a fine and flowing narrative. The

book will, on this account, however, be the more interesting to the families whose ancestry is described, and the more valuable to the future historian. Mr. Douglas has evidently expended more weeks and months in collecting his precious stones than in polishing them: this he may do hereafter, at his leisure, or he may leave it to men whose genius inclines them to such small matters. The service he has rendered to the district in which he dwells is of a substantial and permanent character.

College Conference. Papers on the Education of the Christian Ministry: read before a Conference held at the Baptist Mission House, Moorgate Street, April 23, 24, 1846. Printed at the request of the Meeting. To which are appended Papers read before a previous Meeting, held August 23 and 24, 1845. London: Haaler. 8vo. pp. 31.

Our readers have been apprised of the circumstances under which these meetings were held, and this publication will enable them to

learn the views that were advocated by the gentlemen who convened those assemblies. At the meeting in August, after a statement by Dr. Steane, which is here recorded, two papers were read, one by Dr. Davies, on Theological Education in Germany and America, and the other by Dr. Steane, entitled, Suggestions for the Improvement of our Theological Institutions. At the meeting in April, papers were read, on the Separation of the Literary and Theological Course, by Mr. Gutch; on the Practicability and Expediency of Requiring all Students to pay, at least, for their Board, by Dr. Davies; Hints on the Importance and Practicability of Allowing, under certain Conditions, Students not intended for the Ministry to enjoy the advantages of Education in our Colleges, with or without Residence, by Mr. Angus; on the Best Means of Cultivating the Personal Piety of Students, with a view to the Duties of the Ministry, by Mr. Birrell; and Practical Suggestions, designed to promote the Improvement of our System of Ministerial Education, founded on the preceding Papers, by Dr. Steane.

On the Speculative Difficulties of Professing Christians. Edinburgh: Blackwood and Sons. 16mo. pp. 87.

While it is an occasion for joy that infidelity possesses fewer talented and public advocates than was the case a few years since, a very little investigation will show that it is still exerting its hardening influence on the hearts of many. The youth in connexion with our city congregations are especially exposed to its insidious attacks. To inform and fortify the minds of such we know of no work of similar size so well adapted as the one before us. Intelligent young persons, who suffer rather from sceptical doubts than from infidel assaults, would also derive much advantage from its perusal. As an introduction to the larger and more elaborate productions of Butler, Paley, &c. or as a substitute for them where they cannot be procured, it may be safely recommended.

History of the Reformation of the Sixteenth Century. Volume the Third. By J. H. MERLE D'AUBIGNE', D.D., President of the Theological School of Geneva, and Vice-President of the Société Evangélique. Translated by H. White, B.A., Trinity College, Cambridge, M.A. and Ph.D., Heidelberg. The Translation carefully Revised by Dr. D'Aubigné, who has also made various additions not hitherto published. Edinburgh: Oliver and Boyd. 12mo. pp. 492.

History of the Reformation of the Sixteenth Century. Volume Fourth. By J. H. MERLE D'AUBIGNE', D.D., &c., &c. Assisted in the Preparation of the English Original, by H. White, &c., &c. A New Edition, Carefully Revised. Edinburgh: Oliver and Boyd. 12mo. pp. 470.

It affords us great pleasure to report that this popular work, to which the attention of our readers has been repeatedly directed, is now to be obtained in four uniform volumes, as far as it is written, in an English dress that is satisfactory to the author, and for which he holds himself responsible. It is due to the publishers to add, that while this edition has special claims to the preference of purchasers, the price at which it is sold is very moderate.

The Domestic Prayer Book; or, A Course of Morning and Evening Prayers, for One Month; with Occasional Prayers and Thanksgivings. By GEORGE SMITH, Minister of Trinity Chapel, Poplar, London. London: Ward and Co. 12mo. pp. 335. Cloth, gilt.

This work was composed principally with a view to the benefit of the author's congregation, many of whom, he says, having been but recently brought to feel the powers and claims of the gospel, labour under disadvantages in relation to the gift of prayer, from which more experienced Christians are happily exempt. Though the observations we made last month, in noticing Mr. Jay's Family Prayers, are applicable to all works of the class, we regret that we have not found an earlier opportunity to say that this is a respectable book of the kind, neither materially superior nor inferior to those which have been published by other esteemed ministers of the congregational denomination.

Christian Discrimination; or, A Discourse on the things in Religion which Differ. By the Rev. HENRY HOLLIS. London: Simpkin, Marshall, and Co. 16mo. pp. 135.

A sermon-like production, having Phil. i. 10, as its basis, and affording evidence of piety and desire of usefulness on the part of its author. It contains important truth, expressed in language which none can fail to understand.

The Fruitful Christian. By the Rev. H. HOLLIS. London: Simpkin, Marshall, and Co. 24mo. pp. 159.

A discourse on Phil. i. 11, possessing all the characteristics of the work last noticed.

A Sabbath Memorial of Gravesend. London: Aylott and Jones. pp. 16.

Twelve sonnets on evangelical topics, by the Rev. E. S. Pryce, intended to direct the attention of visitors to better things than the roving thousands who spend sabbaths at Gravesend in the summer usually seek.

The Sunday School, a Poem; with a Variety of other Pieces. By W. STEERS. London: 16mo. pp. 106.

The subjects of these pieces are chiefly religious; the sentiments are evangelical, and the versification is harmonious.

RECENT PUBLICATIONS Approved.

A Century of Scottish Church History. An Historical Sketch of the Church of Scotland, from the Secession to the Disruption. With an Account of the Free Church. By the Rev. James Doxey, of the Free Church, Balhallow. Edinburgh: J. Johnston. 18mo. pp. 98.

John Knox, his Time and his Work. A Discourse, delivered in the Assembly Hall of the Free Church of Scotland, on Monday, May 18, 1846. By ROBERT S. CANDLISH, D.D. Edinburgh: J. Johnston. 18mo. pp. 32.

The Death Bed of a Child of Dr. Capadocia, twelve years of Age. From the Original Dutch. Edinburgh: J. Johnston. 24mo. pp. 28.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The public meeting was held in Dr. Cone's church, in Broome Street, on the 14th of May. An abstract of the treasurer's report was read, exhibiting the financial condition of the society, from which it appears that during the past year they have received from the churches, legacies and donations \$4,509 dollars, 52 cents; and for books sold 7,694 dollars, 70 cents; and on the first instant they had a balance on hand of about 4500 dollars. This has since been appropriated, leaving nothing in the treasury.

Issues.

There have been issued from the depository during the year,—

Bibles	10,413
Testaments	25,314

Making the total number of vols....35,727

[Volumes Published.

The whole number of volumes published by the society at its depository since the commencement of the year is 24,438, making the whole number published for home distribution, 167,119. The foreign appropriations since the last report amount to 11,500 dollars, viz. :—

	Dollars.
To the Bible Translation Society	4,500
To the Board of the Triennial Convention	3,600
To the China Baptist Mission	2,000
To the German Baptist Mission	1,000
To the General Baptist Miss. Society	1,000
To the Free Missionary Society	100
To the Handeras Baptist Mission	50

12,250

The president, Dr. Cone, then delivered an address, in which he congratulated the society that it yet existed as a society, though its enemies would gladly have swallowed it up, whole and all. He alluded to the inconsistency of the translators of King James' bible, in not carrying out the principles which they professed. The board of managers have co-operated harmoniously. He read a letter from the Rev. Mr. Angus, secretary of the English Baptist Missionary Society, in which that gentleman speaks of the death of the Rev. Dr. Yates as a great loss, but not so great as it would have been had it occurred a little sooner. The missionaries are now engaged in circulating the scriptures, as fast as funds are supplied. The president closed by expressing his deep and continued interest in the cause of this society.

The report of the board of managers was then read by W. H. Wyckoff, Esq., the corresponding secretary. The report referred

to the division of the denomination which chiefly supports this society, in respect to missions, but expressed the opinion that these shocks are not destined materially to affect the prosperity of this society. Its principle of action and of union is the full and active translation of the word of God. A just tribute of respect was paid to the memory of Dr. Yates, the successor of Carey, and a man of profound scholarship and of mighty labours. Allusion was also made to the presence of Dr. Judson, the oldest and most distinguished of living translators.

The field of the society's operations in Burmah is now likely to be much extended by the recent revolutions in the government of that kingdom. In Germany a very effectual door is opened. Twenty-five hundred dollars have been appropriated to the circulation of Luther's bible, and yet Mr. Oncken is desirous to extend his operations still wider, but has found he should not be sufficiently supplied. The board have resolved to employ two colporteurs in connexion with Mr. Oncken's labours in circulating the bible. In China a vast and almost unlimited field is opened for the circulation of the bible. The Chinese are eminently a reading people. The obstacles which formerly existed to the operations of the society have been removed, and the board have resolved to engage nine colporteurs, to be employed under the direction of the missionaries to circulate the bible in China.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The fourth annual meeting of this society commenced on the 13th of May. The following is a summary of its labours and results :—

One hundred and six missionaries and agents have laboured under the commission of the society, thirty-seven of whom have been re-appointed for another year; they have occupied the same states and territories as heretofore, with the addition of New Hampshire and Oregon; they steadily supplied 472 stations; and, as the aggregate of their united labours, the amount of time bestowed by them is equal to that of one man for seventy-one years.

They report the baptism of 992 persons; the organization of thirty-three churches; the ordination of fifteen ministers; the completion, by their people, of twenty-eight houses of worship, and the commencement of thirteen; and that eight churches, heretofore

aided by the society, have become able to support the gospel without further drafts upon our treasury.

The auxiliaries of the society report the employment of 241 missionaries and agents, who have jointly performed 134 years of labour, supplied 640 stations, and baptized 669 persons. Six churches among them need no further missionary aid. The aggregate of these labours and results are 347 missionaries; 205 years' labour performed; 1691 persons baptized; and fourteen churches, heretofore aided, enabled to support the gospel independently of missionary funds.

By adding to the statistics of the past year those of previous years, as far as ascertained, it appears that since the formation of the society its missionaries have, jointly, performed 870 years labour, baptized 15,416 persons, organized 564 churches, and ordained 230 ministers.

A comparison of the society's statistics of the year with those of the previous year, shows the following differences:—seven missionaries employed, 172 stations supplied, nine years of labour, 174 baptisms, and four churches rendered able to support the gospel, more than in 1845; and eighteen churches organized, seventeen ministers ordained, and 2,347 dollars 68 cents less receipts than in 1845.

BAPTIST FOREIGN MISSIONARY BOARD.

After prayer by the president, Dr. Sharp, the annual report of the treasurer was read by Mr. Eddy, the treasurer, an abstract of which is as follows:—

	Dols. Cts.
The expenditures of the board for the year ending March 31, 1846, for missions in Asia, West Africa, Indian North America, and agencies, publications, salaries of officers, miscellaneous charges, &c., &c.	94,866 54
To which add balance for which the convention was in debt, April 1, 1845	40,188 49
	135,055 03

And the receipts of the board for the same time as follows:—

	Dols. Cts.
Donations	98,474 61
Legacies	3,675 41
Refunded by A. Edson	50 00
Profits of the Miss. Mag.	19 92
	100,219 94
Balance (as above) carried to new account	34,835 09
	135,055 03

There are in connexion with the board, 16 missions, 143 stations and out-stations, 99 missionaries and assistants, of whom 48 are preachers, 156 native preachers and assistants, 68 churches, 6373 members of churches, including 604 baptised during the past year, and 54 schools, with about 2000 pupils.

Respecting the meetings on behalf of foreign missions, the editor of the New York Recorder says, "These meetings were of peculiar interest from several considerations. There were a large number of missionaries present, veterans in service, all panting for new triumphs on the fields of their former

conflicts and victories; men whose pulse is in all the churches, and some of whom were attended by converts, won from paganism to the service of Christ and the hope of salvation. This, too, was the period when the Baptist General Convention, under that name, was to disappear from our missionary work, assuming a new form and a new name—the American Baptist Missionary Union. May its glory under this latter name exceed that of the former, by its enjoying in larger measure the manifested presence and blessing of the Head of the church.

"To us the missionary meetings were full of promise. There was, indeed, much of mere business to be transacted; not only that which has always attached to the annual meetings of the board, but that also which was necessarily occasioned by the change of organization. While, however, this was the case, and there were some things said and done which might better have been omitted, there was manifest a measure of evangelical spirit, and of hearty devotion to the missionary cause, which was most delightful and cheering. And when business was laid aside for prayer and missionary addresses, precious seasons were enjoyed, the memory of which will linger in the heart for many a day, and the influence of which will be felt to the ends of the earth.

"We have no room for extended remarks this week. Our new bark is safely afloat. May God preserve it from storms, and under the favouring winds of heaven may it bear to every kindred, and nation, and tongue, and people, a precious freight of grace and salvation."

The Boston Christian Watchman of May 29, says, "The meeting of the Baptist General Convention, now changed to the American Baptist Missionary Union, which was held at Brooklyn, New York, last week, was one of great interest to all the friends of missions, and we have judged proper to devote a large space to a full report of that meeting, made expressly for this paper. It was, like that held in New York in November last, a good meeting. The Union is now organized, and has commenced operations under its new constitution and charter. May heaven prosper its way, and greatly enlarge its means of usefulness."

AMERICAN BAPTIST MISSIONARY UNION.

After the adjournment of this body, the board of managers, according to the provisions of the constitution, assembled and organized themselves for the purpose of choosing the executive committee of nine, and other officers.

The Hon. James M. Linnard of Pa. was elected chairman. The Rev. Phœbe Church of New York, recording secretary. The Rev. Messrs. Barnes, Sears, D.D., Baron

Rev. Wm. Loverseth, and R. W. Oulsham, Hon. Richard Fletcher, Gardner Colby, Frederick Gould, Thomas Richardson, executive committee. The Rev. Solomon Peck, corresponding secretary. The Rev. Edward Bright, jun., assistant corresponding secretary. The Hon. Herman Lincoln, Treasurer, Richard E. Eddy, assistant Treasurer. Charles D. Gould and Joshua Loring, auditors.

THE RETURN OF MISSIONARIES.

We understand, says the Portland Advertiser, that our missionaries from the East are about to return to the field of their labour in three different companies. One company is to embrace seven individuals,—Dr. Judson, Mr. Beecher, and Mr. Harris, with their wives, and Miss Lydia Lillybridge. Mr. Donn is expected to go in another vessel, and Mr. Struck and his associates in a third. Mr. Jenks, the representative of Maine baptists, will go with one of these companies. They are all expected to sail in the month of June.

Dr. Judson takes with him a third wife, a lady whose name was Emily Chubbuck, but who, under the assumed name of Fanny Forrester, has produced several works which have acquired much popularity in the United States. The New York Recorder says, "An aged father and mother descending the vale of life in circumstances of dependence, have required a profitable use of her gifted pen. They live in a cottage which, as we are informed, her genius and industry have secured."

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-fourth annual session of the Baptist Union of Great Britain and Ireland was held at Cannon Street Chapel, Birmingham, June 30 and July 1, 1846, and was attended by the treasurer and two secretaries, the Rev. J. E. Giles of Bristol, chairman, twenty-eight ministerial members of the Union, and ten delegates. The session was opened with prayer by the Rev. T. Davis of Bromsgrove. The Rev. J. Davis of Arnsby was appointed recording secretary. The chairman appointed a committee of nomination to prepare a list of officers and committee for the ensuing year. A letter from the Rev. Dr. Murch, intimating his desire not to be again proposed for the secretaryship, having been read, the same was referred to the nomination committee. A portion of time was then employed in devotional exercises, when brethren Hinton, Price, and Scovel, were engaged.

At seven o'clock the public service was commenced by the Rev. Dr. Stowe, and the VOL. IX.—FOURTH SERIES.

chairman preached from 1 Tim. vi. 16, "Whom no man hath seen or can see." The Rev. T. Morgan concluded.

On Wednesday, July 1, at 10 o'clock, the Rev. D. R. Stephen of Manchester, offered prayer, and it was resolved,—“That such Christian friends as desire to be present, be requested to take their seats in the gallery.” The Rev. J. H. Hinton read the report of the committee, and the treasurer's account, and laid on the table the materials prepared for the Manual.

Report.

During the past year there have been added to the Union twenty-six churches, the greater part of them in virtue of their accession to associations already connected with this body. The churches at Myrtle Street, Liverpool, and at Somers Town, London, have intimated their withdrawal from the Union, and seven of the churches formerly enrolled in it are ascertained to have become extinct; so that the present number of churches in the Union is 976.

Immediately after the last annual session, the committee gave their attention to the modification of the Report then recommended; and they trust the form into which the materials have been thrown, under the title of the Baptist Manual, has afforded satisfaction.

Very early in the year also (on the 19th of June) the notice of the committee was drawn to the Charitable Trusts Bill, then before the House of Peers, and they co-operated in some proceedings taken in opposition to it. The same measure, as introduced in a still worse form in the session of 1846, engaged their watchful attention; and, on the 31st of April, the committee resolved on opposing the progress of the bill by a petition to the House of Lords, which was presented by Lord Denman.

The committee were fully prepared to appeal to the churches at large on the subject of this most obnoxious measure, had it been necessary: having watched its progress, however, with much anxiety, they had the pleasure of seeing it thrown out, by a majority of one.

Early attention was also paid by your committee to the instructions given them in relation to the preparation of a manual for chapel building. In order to take more satisfactory steps in this important matter, a letter soliciting suggestions was inserted in the Baptist Magazine, and in the General Baptist Repository. Communications were subsequently entered into with a gentleman of eminence in this department; and, after several interviews, he was requested to undertake the preparation of the work contemplated. So much delay, however, has taken place, that the committee are under the necessity of recommending the transfer of the business to other hands.

On the 27th of January the committee took into consideration the measures in progress for the promotion of Christian union; and, after a lengthened conversation, they adopted the following resolution:

“That this committee regard with the liveliest interest and delight the efforts now in progress for the more eminent cultivation and manifestation of Christian love, without compromise or concealment, among the professed disciples of Jesus, and look forward to the conference to be held in the course of the present year for the formation of an Evangelical Alliance, with a prayerful desire that the Spirit of the Lord may be largely poured out upon it, and that its deliberations may be greatly conducive to the glory of his name.”

The committee have prepared for the Manual the usual View of the State of the Denomination during the past year; and they have given also the statistics of the churches in detail, so far as they have been able to procure them. These documents, with the Foreign Correspondence, will be laid before you with this Report.

According to the instructions given them, the committee have arranged for holding the thirty-fourth annual session of the Union at Birmingham. By the friends at this place the proposition was cordially welcomed; and the committee trust that the proceedings of the session will be both agreeable and useful. They feel it their duty, however, to report, that, from the East Kent Association they have now twice received an expression of regret that the annual session should be held in provincial towns. "This innovation," says the secretary of that body, "appeared to the brethren objectionable, as entailing on the friends of the Union a needless expense—as in effect prohibiting the attendance of many attached members, themselves included—and as tending to infuse into the deliberations and decisions of the Union the spirit rather of particular localities, than of the denomination at large."

ABSTRACT OF THE TREASURER'S ACCOUNT.

<i>Receipts.</i>		
	£	s. d.
Collection at Leeds	9	0 8
Special contributions at ditto.....	23	1 11
Various churches and associations	92	14 11
Sale of Manuals	8	10 4
	133	7 10
<i>Expenditure.</i>		
	£	s. d.
Balance to the treasurer	20	12 10
Printing and incidental expenses	60	17 8
Deputation to Leeds.....	21	13 0
Secretary's expenses.....	30	0 0
Balance in hand.....	0	4 4
	133	7 10

It was moved by the Rev. A. M. Stalker of Blockley, and seconded by the Rev. J. Williams of Walsall, and resolved unanimously:—

"That the report now read be adopted, and printed as an appendix to the Manual."

The statistics of the denomination at home being taken into consideration, it was moved by the Rev. J. Acworth of Horton College, seconded by the Rev. J. Morris of Manchester, and resolved unanimously,—

"That the Union regard with lively but mingled emotions the view of the baptist denomination in Great Britain and Ireland presented by the statistical returns. That, on the one hand, they learn with sincere gratitude to God, that the churches whose condition has been reported have been favoured with an average clear increase of four members to each church; a rate of increase which, if it were applied to all the churches in the denomination, would indicate a gross clear increase of nearly eight thousand members. That, on the other hand, they ascertain with unfeigned regret the following facts:—that the rate of clear increase above indicated is less than any that has been recorded during the past ten years, and that the annual average rate of clear increase in the churches has, for the last five years, been constantly on the decline; also that, in the present returns, nearly two hundred churches report themselves as having had no clear increase, about one hundred and fifty of whom have suffered a decrease, amounting in the whole to nearly 1250 members—a rate of diminution which, if applied to the denomination at large, would indicate that more than one-third of the churches are either stationary or retrograde.

"That if, in one respect, the sorrow of the Union in the observation of these facts is mitigated by the knowledge that other Christian communities have found similar matter for regret, and that the baptist denomination has not suffered more severely than its fellows, in another respect their feelings are aggravated by this circumstance; since they are thus led

to apprehend that a state of spiritual declension and barrenness may be found universally to prevail.

"That for themselves they desire to take the state of things thus brought before them most seriously to heart; and they call upon their brethren, in common with themselves, to enter upon solemn exercises of heart-searching and humiliation before God, together with renewed devotedness to his service, and earnest prayer for the enlarged out-pouring of his Holy Spirit."

The foreign correspondence of the Union being taken into consideration, it was moved by the Rev. Dr. Hoby of London, seconded by the Rev. J. Peggs of Burton-on-Trent, and resolved unanimously,—

"That the Union receive with affectionate interest the communications of their foreign correspondents, finding in them occasion for mingled sorrow and joy. They learn that in two associations in Canada (the Eastern and the Haldimand), containing twenty-six churches, there has been a decrease of eighty-seven members: that in the New Brunswick Association, containing sixty-five churches, there has been a clear increase of ten members only; that in Jamaica, in the Baptist Western Union, containing thirty-six churches, there has been a clear increase of 484 members; and that in India, in the Bengal Baptist Association, containing twenty-one churches, there has been a clear increase of ninety-two members. They especially rejoice with their brethren on the continent of Europe, upon whom an eminent blessing has been poured out."

The state of religious periodical literature being then taken into consideration, it was moved by the Rev. C. H. Roe of Birmingham, seconded by the Rev. T. Davis of Bromsgrove, and carried unanimously,—

"That the Union, regarding the state of religious periodical literature, and particularly the strenuous efforts made to influence the popular mind by means of penny magazines, record their approbation of the magazine entitled 'The Church,' as advocating, together with the peculiar principles of the denomination, the principles of civil and religious liberty, and would encourage its general circulation."

In relation to the Hanserd Knollys Society, it was moved by the Rev. J. Todd of Stratford-on-Avon, seconded by the Rev. W. E. White of Bewdley, and carried unanimously,—

"That the Union contemplates with much pleasure the publication of the Tracts on Liberty of Conscience, being the first volume issued by the Hanserd Knollys Society; and they warmly recommend the Society to such enlarged patronage as shall enable it to carry out its designs to the fullest extent."

In relation to the Proposed Evangelical Alliance, it was moved by the Rev. J. H. Hinton, seconded by the Rev. T. Wigner of Lynn, and carried,—

"That the Union, fully sympathizing in the sentiments expressed by its committee on the 27th of January last, in relation to the movements in progress for the promotion of Christian union, record their devout and earnest hope that the conference to assemble on the 19th of August next may be largely endowed with 'a spirit of power, and of love, and of a sound mind'; that they may be mercifully guided through the many difficulties which may be expected to impede their progress; and that their deliberations may both afford an immediate refreshment to the hearts of brethren from so many communions and so many countries, and open a prospect of further affectionate intercourse and co-operation."

The following resolutions were moved by the Rev. C. Stovel of London, seconded by the Rev. J. Davis of Arnaby, and carried unanimously,—

"1. That this meeting hereby expresses its thankfulness to Almighty God for mercifully averting the danger of war between Great Britain and America; and that this providential interference, and the means which, under God, have been employed in effecting it, afford, in its judgment, to Christian brethren of every name, increased encouragement to use their utmost influence in promoting righteousness and peace in all the nations amongst whom they dwell.

"2. That, in the ecclesiastical changes through which we are passing, this meeting recognises an occasion for increased decision and zeal, in labouring to deliver the dissenting bodies from all participation in grants made by government for religious purposes, and in extending by every means the principle of absolute and universal religious liberty."

Dr. Smith of Birmingham, having delivered an address on the subject of Provident Institutions, it was moved by the Rev. T. Swan of Birmingham, seconded by Mr. Bignold of Norwich, and resolved unanimously,—

"1. That the Union has heard with great interest the development of the constitution and advantages of the Midland Counties Provident and Life Assurance Association now presented by Dr. Smith; and that, deeply convinced of the importance and value of institutions of this class, when formed on a sound basis, and kept apart from immoral associations, they warmly recommend the consideration of the plans now developed, and their adoption as far as they may be deemed worthy, to ministers and leading brethren in the churches.

"2. That Dr. Smith be requested to allow his speech to be printed as a part of the proceedings of the session.

"3. That a copy of the rules and tables of the Midland Counties Provident and Life Assurance Association be printed on the cover of the Manual."

The nomination committee brought up their report, which was, with amendments, adopted.

In reference to the Rev. Dr. Murch, the following resolution was unanimously adopted, on recommendation of the nomination committee,—

"That this meeting, in complying with Dr. Murch's request, tender to him their heart-felt thanks for his past services, and hope that his remaining days may be distinguished by still further service to the denomination, and by eminent tokens of the divine favour."

On a request from the Norfolk and Norwich Association, presented by Mr. Bignold, it was moved by the Rev. C. Stovel, seconded by the Rev. J. Acworth, and resolved,—

"That the next annual session of the Union be held at Norwich."

The following resolutions were carried unanimously,—

"1. That the thanks of the Union be presented to the friends at Birmingham, for the kindness with which they have been received.

"2. That the Union, thus assembled in Birmingham, have pleasure in expressing their sympathy with their brethren in this town in the effort they are now making to maintain the preaching

of the gospel in Mount Zion Chapel, Graham Street, and in recording their conviction that they are well entitled to the support of the denomination at large.

"3. That the thanks of the Union be presented to the chairman for his discourse, and his attention to the business of the session."

TRUSTEES OF THE SELECTION.

At the annual meeting of the trustees of the Selection Hymn Book, they voted to forty-five widows of baptist ministers the sums attached to their initials in the following list. It will be noticed that to the widows of ministers whose congregations used the hymn book, the grant has been increased to seven pounds, the beneficial result of a more extended circulation.

Recommended by

Mrs. J.....	James Edwards, John Wild.....	£7
C.....	H. J. Gamble, Dr. Murch.....	7
A.....	J. H. Hinton, Dr. Cox.....	7
F.....	W. Yates, Peter King.....	7
N.....	Dr. Steane, R. G. Lemaire.....	7
H.....	Manoah Kent, W. Keay.....	7
H.....	J. H. Hinton, J. J. Davies.....	3
W.....	I. M. Soule, S. Green.....	3
G.....	W. Groser, Dr. Murch.....	3
M.....	W. Roberts, John Webb.....	3
E.....	T. King, S. Kent.....	3
S.....	John Haigh, S. Kent.....	7
G.....	W. Colcroft, J. Foster.....	7
W.....	H. Burgess, J. W. Wake.....	3
T.....	W. Colcroft, J. Foster.....	3
H.....	Cornelius Elven, J. H. Hinton.....	3
P.....	Dr. Cox, S. Green.....	3
M.....	John Webb, Thomas Clarke.....	3
S.....	R. Breese, B. S. Hall.....	3
G.....	W. Groser, Dr. Murch.....	7
F.....	John Fry, H. W. Stembridge.....	3
D.....	J. James, J. H. Hinton.....	2
R.....	T. Davis, W. Jones.....	2
P.....	J. S. Brown, W. Robinson.....	3
V.....	John Haigh, J. Stimmans.....	3
C.....	S. Green, J. T. Wigner.....	3
G.....	Joseph Preece, Shem Evans.....	7
C.....	Thomas Morgan, Thomas Swan.....	3
E.....	D. Jones.....	2
T.....	S. Kent, Edward Adey.....	3
N.....	W. S. Buckland, G. Hawron.....	7
K.....	J. Peacock, Dr. Murch.....	7
S.....	Dr. Murch, W. Groser.....	7
F.....	W. C. Worley, Dr. Murch.....	7
H.....	J. Green, R. Roff.....	7
P.....	B. Thomas.....	2
W.....	J. S. Brown, F. Wheeler.....	3
G.....	W. Hardwick.....	3
W.....	J. H. May, T. Chapman.....	3
H.....	Timothy Thomas, H. W. Jones.....	3
E.....	Thomas Morgan, Thomas Swan.....	3
D.....	Thomas Wheeler, W. Brook.....	3
G.....	John Jones.....	2
H.....	S. Nicholson, Dr. Hoby.....	3
A.....	.....	7

ASSOCIATIONS.

NORTHERN.

The following is the list of churches and pastors:—

Newcastle-upon-Tyne, {	G. Sample.
Tuthill Stairs.....	
Ditto, New Court.....	H. Christopherson.
Hamsterley.....	D. Douglas.
Rowley & Shotley Field..	J. Fyfe.
Broomley & Broomhaugh.	D. Kirkbride.
North Shields.....	J. D. Carrick.
Stockton.....	W. Leng.
South Shields.....	J. Neath.
Middleton-in-Teesdale...	J. Mellis.
Wolsingham.....	E. Lewis.
Brough.....	
Monkwearmouth.....	G. Wilson M'Cree.
Sunderland.....	J. Kneebon.
Darlington.....	
Hartlepool.....	

The annual meeting was held this year at Tuthill Stairs Chapel, Newcastle. Mr. Sample was chosen moderator, and Mr. James Potts re-appointed secretary. Mr. Leng of Stockton preached. The following resolutions among others were adopted:—

"That the association hails with satisfaction the formation of a baptist church at Darlington, and trusts its progress may be commensurate with the increasing prosperity of the town."

"That, in the opinion of this association, the legislative union of church and state is contrary to the spiritual nature of Christ's kingdom, and subversive of the religious freedom of the people. The association therefore hopes that the same principles which have guided our legislators in giving freedom to commerce will be applied by them in making religion free also."

"That the ministers of this association be requested to preach on the better Observance of the Lord's day during the ensuing year, called for by the general desecration, or total neglect of that blessed day."

"That whilst we are deeply grateful to Almighty God for the measure of prosperity which has been vouchsafed to us during the past year, which is greater than that of some previous years, yet taking the present condition of the church and the world into consideration, we feel there is much cause for deep humiliation, earnest prayer, and increased exertion, on the part of the associated churches, and their members individually."

Statistics.

Number of churches making returns.....	14
Baptized.....	62
Received by letter, &c.....	63
Restored.....	2
	— 126
Removed by death.....	19
Dismissed.....	46
Withdrawn.....	18
Excluded.....	15
	— 98
Clear increase.....	28
Number of members.....	1161
Villages supplied.....	35
Sabbath-school children.....	1134
Teachers.....	184

The church at Bedlington was added to the association. The next meeting is to be held at Rowley on Whit Monday and Tuesday, 1847.

SOUTHERN.

Thirty churches are comprised in this association.

Andover.....	
Beaulieu Hall, 1st ch.	
Ditto, 2nd church.....	J. B. Bart.
Blackfield Common.....	R. Bennett.
Bittern.....	J. Green.
Downton.....	
Ebenezer.....	J. Neave, G. Anst.
Forton.....	T. Eilly.
Finchdean.....	
Hedge End.....	J. Oughton.
St. Heliers, Jersey.....	S. Williamson.
Landport.....	C. Cakebread.
Lockerley.....	
Long Parish.....	J. Chappell.
Lymington.....	J. Millard.
Ludgershall.....	J. Mead.
Milford.....	J. Hill.
Newport.....	G. W. Vesnes.
Niton.....	J. Smedmore.
Parley.....	Paul Alcock.
Portsea, 1st church.....	C. Room.
Ditto, 2nd church.....	H. Williams.
Poole.....	S. Bulgin.
Poulner.....	T. Rutter.
Romsey.....	J. Farmer.
Salisbury.....	Isaac New.
Southampton, 1st ch.	T. Morris.
Ditto, 2nd church...	
Whitechurch.....	R. Johns.
Winchester.....	A. W. Herriage.

The twenty-second annual meeting was held at Southampton, June the 2nd and 3rd, 1846. Mr. Morris was moderator, and Mr. Tilly was re-appointed secretary. Sermons were delivered by Messrs. Farmer, Williams, and Room. The circular letter, on Justification by Faith only, written by Mr. New, was adopted.

Statistics.

Number of churches making reports.....	25
Baptized.....	126
Received by letter.....	29
Restored.....	13
	— 168
Removed by death.....	46
Dismissed.....	53
Separated.....	26
	— 125
Clear increase.....	43
Members in the thirty churches.....	3185
Sabbath scholars.....	3229

The next meeting of the association is to be held at St. Helier's, Jersey, the first Tuesday and Wednesday in June, in case the new chapel about to be erected there be finished by that time, but if not, the meeting to take place at Romsey, Hants.

MIDLAND.

Ten churches in Staffordshire, five in Warwickshire, and eight in Worcestershire, constitute this association.

STAFFORDSHIRE.

Bretell Lane.....	
Darkhouse.....	D. Wright.
Willenhall.....	E. Jones.
Providence.....	J. Maurice.
Wolverhampton, 2nd.	
Walsall.....	J. Williams.

West Bromwich.....W. D. Coker.
Holy Cross.....
Summer Hall.....
Wednesbury.....John Blower.

WARWICKSHIRE.

Birmingham—
Cannon Street.....T. Swan.
Bond Street.....
Mount Zion.....
Newhall Street.....C. Stewart.
Hencage Street.....C. H. Roe.

WORCESTERSHIRE.

Bromsgrove.....T. Davis.
Cradley.....
Dudley.....W. Rogers.
Kidderminster.....J. Mills.
Netherton.....E. Thomas.
Cats Hill.....M. Nokes.
Stourbridge.....J. Pring.
Bewdley.....

At the annual meeting, at Bromsgrove, June 2, and 3, Mr. Davis was chosen moderator, and Mr. T. H. Morgan secretary. Messrs. Davies, Swan, and Morgan preached. The circular letter, by Mr. Morgan, is on "Temperance, on the Total Abstinence Principle."

"Several churches have been placed in peculiar circumstances, and particularly has this been the case in Birmingham. The sympathies of the association were especially excited by the letter from Hencage Street, which referred in a very affectionate manner to the indisposition of their pastor, and expressed their earnest hope that the voyage he had undertaken might have the happy effect of restoring his health and strength. The position of affairs at Mount Zion was laid before the association, in a letter from two of the deacons, from which it appeared that Mr. Dawson had agreed to leave the chapel on the 24th of the present month, and that the church had resigned the management of its affairs into the hands of the denomination, which had appointed a committee for that purpose. No letter was received from the church at Bond Street.

"Several new chapels have been built by the denomination, during the past year, in this district, and £2000 has been collected to pay off half of the debt on Mount Zion Chapel. Several independent ministers have been baptized since the last convocation, and they are now occupying stations of importance in the baptist denomination. Several churches, which were destitute of a minister a year ago, are now favoured with pastoral supervision. Brother S. Jones is settled at Willenhall, J. Blower at Wednesbury, and J. Williams at Walsall. Other ministerial changes have taken place. Bond Street and Mount Zion in Birmingham, Cradley, and Bewdley, are without pastors. Brother Stokes has resigned his connexion with the church at Newhall Street, Birmingham, and is now engaged in promoting the objects of the Peace Society. He is succeeded by brother C. Stewart from Horton College."

Among the resolutions passed were the following:—

"That the best thanks of this association be cordially voted to brother Thomas Morgan, for his judicious and able letter on the subject of 'Temperance, on the Tectotal Principle;' and that though the connexion of our beloved and venerable friend with the church over which he has presided so long a period with usefulness and honour hath ceased,—this association (of which he hath been a distinguished member forty-five years, during which protracted period his reputation, both as a minister and a Christian, to the praise of divine grace be it recorded, hath been unblemished by a single stain, fondly hope,—that, to the termination of his high and holy course, it will be favoured with his wise counsel, effective warnings, and fervent prayers,—

and the heartfelt desire of the association is, that the evening of his life may be irradiated and cheered by the light of that truth which he hath faithfully preached during the whole of his highly honourable and successful career."

"The ministers and messengers of the Midland Association beg to recommend to the several churches connected therewith, the system of subscribing one shilling annually from each individual member, to establish a fund for the liquidation of the debts on chapels in the association, and for the erection of new ones, hoping that others may be induced to give handsome subscriptions to increase the fund; and that the subscriptions thus raised be sent by the ministers and messengers to the next association, when a committee be formed to carry it into effect."

Statistics.

Number of churches making returns.....	18
Baptized.....	208
Received by letter.....	74
Restored.....	25
	— 307
Removed by death.....	37
Dismissed.....	41
Withdrawn.....	69
Excluded.....	54
	— 201

Clear increase.....	106
Number of members.....	3897
Number of scholars.....	3643

The church at Providence, West Bromwich, was added to the association.

BRISTOL.

Seven churches in Gloucestershire, twenty-one in Somersetshire, and fourteen in Wiltshire, are included in this association.

GLOUCESTERSHIRE.

Avening.....S. Webley.
Minchinhampton.....
Fishponds.....G. B. Thomas.
Shortwood.....T. F. Newman.
Sodbury.....T. How.
Westbury-on-Trym.....
Wotton-under-Edge.....J. Watts.

SOMERSETSHIRE.

Bath, Somerset Street.....D. Wansell.
Do. York Street.....J. Stephens.
Beckington.....R. V. Gih.
Bourton.....J. Hannam.
Bristol, Broadmead.....J. E. Giles, T. S. Crisp.
Do. Counterslip.....T. Winter.
Do. King Street.....G. H. Davis.
Do. Mauldin St.....T. Jenkins.
Do. Pitbay.....E. Probert.
Do. Thrissell St.....W. H. Fuller.
Cheddar.....E. Webb.
Dunkerton.....J. Ricketts.
Frome, Badcox Lane.....C. J. Middleaditch.
Do. Sheppard's Barton.....W. Jones.
Hanham & Keynsham.....T. Ayres.
Laverton.....
Paulton.....J. Fox.
Phillip's Norton.....
Pill.....
Twerton.....
Wells.....W. Evans.

WILTSHIRE.

Bradford.....H. Webley.
Bratton.....G. Fishbourne.
Corsham.....Silphant.
Corton.....T. Hardick.
Crockerton.....Z. Clark.
Devizes.....
Griffleton.....
Melkham.....C. Daniel.

Penknapp.....	S. Evans.
Sherston.....	S. Stubbs.
Shrewton.....	J. Mather, —, Light.
Trowbridge, Back St. W. Barnes.	
Ditto, Bethesda.....	Guinnell.
Warminster.....	G. How.

The Bristol association met at Wotton-under-Edge, on the third and fourth days of June. Brother Watts was appointed moderator. Brethren Winter, Newman, and Middleditch preached. Brother Crisp read the circular letter, on "the Prevailing Error of Sacramental Efficacy, as connected with Baptism and the Lord's Supper." Brethren Winter and Bunce, having resigned the secretaryship, a resolution was passed expressive of the obligation and esteem of the association. Brother Middleditch was appointed in their room. Resolutions were passed expressive of sympathy with the Baptist Missionary Society on account of its recent painful bereavements; of abhorrence of American slavery; of desire for the maintenance of peace between England and the United States; and also of approval of the fundamental principles of the Anti-state-church Association, and of sympathy in its labours to procure, by lawful and peaceable means, the liberation of religion from all government or legislative interference.

Statistics.

Number of churches making returns	38
Baptized.....	360
Received by letter	107
Restored.....	30
—	497
Removed by death.....	110
Dismissed.....	227
Excluded.....	63
—	390
Clear increase.....	98
Number of members.....	6628
Sabbath scholars	5794
Teachers	930

An unusually large decrease in some of the churches has been occasioned by a revision of the list of members. The next meeting is to be held at Shortwood, on the Tuesday, Wednesday, and Thursday in Whitsunweek.

GLOUCESTERSHIRE.

The Gloucestershire association held their fourth annual meeting at Tewkesbury, June 3 and 4. Addresses were delivered in the evening of the former day, on the Causes of Religious Declension, by Mr. Jones of Chepstow; on Divine Influence as Essential to Prosperity, by Mr. Yates of Stroud; and on Christian Union, by Mr. Woodrow of Gloucester. The association sermon was preached the following evening by Mr. Penny of Coleford, from Gal. ii. 20. The circular letter, written by Mr. Eyres of Thornbury, is on the Duties of Christians in the Present Times. The churches constituting the association are as follow :—

Gloucester.....	G. Woodrow.
Tewkesbury.....	J. Berg.
Maunton & Guiting.....	E. Neale.
Cubberley.....	S. Dunn.
Winchcomb.....	J. Acock.
Stow-on-the-Wold.....	J. Chapman.
Ledbury.....	W. Yates.
Stroud.....	J. Deane.
Chalford.....	E. White.
Hillalee.....	J. O. Mitchell.
Painswick.....	C. T. Crata.
Tetbury.....	J. C. Butterworth.
Uley.....	W. Rose.
Kingstansley.....	J. Eyres.
Nuppnd.....	T. Jones.
Stimbridge.....	J. Penny.
Thornbury.....	Woodside.
Woodchester.....	E. E. Ellett.
Chepstow.....	
Coleford.....	
Lydney.....	

Statistics.

Number of churches making returns.....	19
Baptized during the year.....	138
Received by letter, &c.,.....	47
Restored	8
—	193
Removed by death.....	23
Dismissed.....	27
Excluded.....	24
—	74
Clear increase.....	119
Number of Members.....	1720
Sabbath school children.....	2325
Teachers.....	357
Village stations.....	36

In several of the churches, however, the list of members had been revised, and a considerable number struck off as having long ceased to be members. Meeting of the association to be held next year at Kingstansley.

OXFORDSHIRE.

This association comprises twenty-three churches.

Arlington.....	
Banbury.....	T. F. Jordan.
Blockley.....	A. M. Stalker.
Bloxham.....	D. Nunnak.
Bourton.....	J. Cubitt.
Burford.....	
Campden.....	E. Amery.
Chadlington.....	T. Eden.
Chipping-Norton.....	T. Bliss. B.A.
Cirencester.....	D. White.
Coate.....	B. Wheeler.
Cutsdean.....	D. Rickotts.
Knasham.....	H. Matthews.
Fairford.....	J. Milligan.
Farrington.....	D. Boyce.
Hook-Norton.....	J. Stakeman.
King's Sutton.....	J. Simon.
Lechalde.....	A. B. Breeze.
Middleton Cheney.....	J. Price.
Milton.....	W. Cherry.
Oxford.....	
Shipston.....	J. Morris.
Woodstock.....	A. Major.

At the annual meeting held at Middleton Cheney, June the 9th and 10th, Mr. Cubitt was chosen moderator, and Mr. Darkis secretary. The circular letter, on the Financial Law of the Church as taught in the New Testament, by Mr. Stalker, was adopted. Messrs. Morris and Cubitt preached.

Statistics.

Number of churches making returns.....	19
Baptized	91
Received by letter.....	14
Restored	1
.....	106
Removed by death.....	26
Dismissed	19
Withdrawn	7
Excluded	17
.....	59
Clear increase.....	37
Number of members.....	1156
Sabbath scholars	1666
Teachers	237
Village Stations.....	33

The next meeting is to be at Fairford on the Tuesday and Wednesday in the week next after the Whitweek.

NORTHAMPTONSHIRE.

The following is a list of the churches in this association :—

Aldwinkle.....	Brooks.
Barton, Earl's	Phillips.
Bisworth	Stevens.
Braybrook	Walker.
Brington	
Buckby	Burdett.
Bugbrook	Larwill.
Burton Latimer	May.
Clipston	T. T. Gough.
Crofton	J. Robinson.
Cykeborough.....	Hawkes.
Eckleton	Knowles.
Haddon West	Cole.
Harpole.....	Ashford.
Kettering	W. Robinson.
Kingsthorpe	
Killingbury	
Moulton	Wheeler.
Northampton, Col. }	Brown.
lge Street.....	
Do. Grey Friar's St.	
Oakham	Bumpas.
Olney	Simmons.
Pattishall	Chamberlain.
Ravensthorpe	Chown.
Road	Jayne.
Rushden	Whittemore.
Spratton	Clements.
Stanwick	Walcot.
Stony Stafford.....	Foster.
Salgrave	
Thrapston	Young.
Towcester.....	Davies.
Walgrave	Marriott.
Weston-by-Weedon...	

The annual meeting was held at Clipston on the 2nd and third days of June. Mr. Gough presided. Mr. Ashmead read the letter he had prepared, on the Position which Dissenters ought to Assume in Reference to State Establishments of Religion, which was adopted. Sermons were delivered by Messrs. Simmons and Brown.

Statistics.

Number of churches	34
Baptized	156
Received by letter	30
Restored	2
.....	188

Removed by death.....	52
Dismissed	22
Excluded	27
Withdrawn	49
.....	150

Clear increase..... 38

The association is to meet next year at Long Buckby.

KENT AND SUSSEX NEW ASSOCIATION.

The following is a list of the churches and pastors in this association :—

KENT.

Bexley Heath	C. Slim.
Borough Green	C. Robinson.
Chatham, 3rd church	T. Jones.
Dover	J. Austin.
Hadlow	E. Crowhurst.
Maldstone, 2nd church	W. Chappell.
Meopham	W. Pope.
Sutton-at-Hone.....	J. Neville.
St. Peter's	J. Smeed.
Tonbridge Wells	H. Kewell.

SUSSEX.

Brighton.....	W. Savory.
Rye	A. Smith.
Wivelfield	T. Baldock.

The annual meeting was held at Borough Green, June the 9th and 10th. Mr. Pope chosen moderator. Mr. Chappell was appointed secretary for the ensuing year. Sermons were preached by Messrs. Austin, Smith, Reynolds, and Smeed. The circular letter, on the Deity, Personality, and Ministry of the Holy Ghost, written by Mr. Chappell, was adopted.

Statistics.

Number of churches	13
Baptized	48
Received by letter.....	23
Restored	6
.....	76

Removed by death.....	12
Dismissed to other churches	14
Excluded	11
.....	37

Clear increase.....	36
Number of members.....	1184
Sunday scholars.....	1176
Teachers	191

The next meeting to be held (p. v.) at St. Peter's, Isle of Thanet, June 8 and 9, 1847.

NEW CHAPELS.

BRAMLEY, YORKSHIRE.

In the new baptist chapel, Bramley, near Leeds, on Friday the 19th, Tuesday the 23rd of June, and Lord's days the 21st and 28th, sermons were preached by Messrs. Carey, Giles, Everett, Dowson, and Dr. Cox. The services were exceedingly interesting, and the congregations large. The liberality of the friends on this occasion deserves more than usual notice. On the first day of opening, though the congregations were not large, £81

was obtained, and on the last Lord's day £48 was collected in the morning, £47 in the afternoon, and £66 in the evening, the whole sum realized during these services amounting to £405. The building itself, which will accommodate from 700 to 800, occupies a remarkably eligible and commanding site, is very chaste and beautiful, and, in architectural proportions and arrangement, is considered a great improvement on our usual style of chapel building. It is intended to convert the old chapel into two school-rooms, which will furnish ample accommodation for day and sabbath school instruction. The premises, when complete, which will stand on nearly two acres of ground laid out and planted as a burial ground, will altogether form a most commodious and valuable property.

CHALTON, WORCESTERSHIRE.

The neat and commodious chapel erected by the friends in connexion with the baptist church in Mill Street, Evesham, at the village of Chalton in the parish of Crophorne, Worcestershire, was opened on Wednesday, June 24, when two sermons were preached by the Rev. J. Smith of New Park Street, London. In the afternoon the service was held in the chapel, which was filled; but in the evening, the congregation being more than double that of the afternoon, the service was conducted in the open air. Messrs. Haycraft of Saffron Walden, Crumpton of Aitch Lench, and Casewell of Mill Street, Evesham, took part in the devotional exercises. The greatest order prevailed, and a good impression appeared to be made. The collection was liberal.

LONG HOPE, GLOUCESTERSHIRE.

A new baptist chapel was opened for public worship at Long Hope, on Tuesday, July the 7th. The interesting services of the day were commenced by a prayer-meeting in the morning at seven o'clock. At 11 o'clock the Rev. W. G. Lewis of Cheltenham, in the afternoon the Rev. J. Hyatt of Gloucester, and in the evening the Rev. J. Hall of Gloucester, preached appropriate sermons. The people being unable to get into the chapel in the evening, the Rev. B. Jenkins preached in the open air. The whole of the services were of the most interesting character, and £45 were collected. The chapel is vested in trustees, and will seat about 200 persons. The building is a neat and substantial structure, and will cost, including vestries, wall round burial ground, and every other convenience, about £300, of which £170 have been already subscribed. The devotional engagements were conducted by the Rev. Messrs. Williams, Jenkins, White, Jones, Horlick, Wright, Stanley, Hall, and the pastor, Mr. H. C. Davis.

NEW CHURCH.

BIRMINGHAM.

Mr. Arthur O'Neal, the minister of a congregation in Livery Street, Birmingham, whose baptism was mentioned in our June number, baptized twenty persons at Cannon Street, on the 4th of June, twenty-three at Bond Street on the 17th, and seventeen at Heneghe Street on the 24th. On Lord's day, June the 28th, a baptist church was opened at Livery Street Chapel. The Rev. C. H. Roe having introduced the service, the Rev. T. Swan, after addressing the persons about to compose the church, in number sixty, gave to each the right hand of fellowship. The Lord's supper was then administered, many members of other baptist churches in the town uniting with the newly formed church in commemorating the death of their beloved Lord.

ORDINATIONS.

CILFOWYR, PEMBROKESHIRE.

On the 9th of April, 1846, the Rev. N. Thomas from Pontypool Academy was publicly recognized as pastor of the baptist church at Cilfowyr, Pembrokeshire. The service was commenced by reading the scriptures and prayer. A discourse on the nature of a Christian Church was delivered by the Rev. Timothy Thomas. The Rev. Benjamin Davies offered special prayer for the minister, with the laying on of hands. The Rev. D. Rees of Cardigan addressed the minister, and the Rev. W. Thomas of Blaenysaun the church, and the Rev. J. Lloyd of Ebenezer the congregation generally, and concluded with prayer. Mr. Thomas has entered on his labours in this ancient and extensive church with a prospect of great usefulness.

PORTHYBYD, CARMARTHEN.

The public recognition of Mr. John Jones, student of the baptist college, Haverford West, Wales, took place at Porthybyd on May 26 and 27. The introductory discourse was delivered by Mr. W. Hughes, Llanelly. The Rev. Daniel Jones asked the questions and offered up the ordination prayer, with the laying on of hands. The Rev. T. G. Jones, Haverford West, addressed the young minister, and the Rev. H. W. Jones, Carmarthen. Sermons also were delivered by the Rev. Messrs. Jones, Felinfoel; Spencer, Llanelly; Price, Newtown; and Thomas, Pemhwygch. Prayers were offered by Messrs. Davies, Sittim, and Richards, Carmarthen. The services were truly interesting, and it is hoped that the settlement of Mr. Jones in that locality will prove highly beneficial to the inhabitants of that vicinity, and to the advancement of the church under his pastorate.

HERTFORD.

On Tuesday, July 14, Mr. Samuel Whitehead was recognized as pastor of the baptist church, Hertford. The Rev. W. Upton of St. Albans delivered the introductory discourse. The Rev. D. Curtis of Hemerton asked the usual questions, and offered the ordination prayer. The Rev. G. Moyll of Artillery Street gave the charge to the pastor. The Rev. J. Smith of New Park Street preached to the church and congregation. The Rev. Messrs. Hodgkins of Bishops Stortford, Smith of Ware, and Raben, took part in the devotional exercises. The services were well attended, an excellent spirit prevailed, and great good from the settlement is anticipated.

MIDHURST, SUSSEX.

The Rev. W. Dovey, late of Jamaica Row, Bermondsey, has accepted a unanimous invitation to the pastoral office from the church at Midhurst.

RECENT DEATHS.

MR. T. ELLIS.

Died, on the 5th of February, Thomas Ellis, Esq., Sandhurst, Kent, at the advanced age of eighty. He was brought to a knowledge of the Lord in the early part of his life, and from that time till within a few days of his death he took a lively interest in the cause of the Redeemer. He was known for many years as the steady friend and liberal supporter of the baptist church, Sandhurst, having built, entirely at his own expense, the present chapel and schoolrooms. He was a man of much feeling, and was at times deeply affected with a sense of his own unworthiness and of God's rich mercy and sovereign love. Seldom did he listen to the ministry of the word, when Christ was the theme, without considerable emotion. But he was at times exceedingly distressed with fears as to his interest in Christ. Yet, in the midst of all, he had a good hope through grace, which was as an anchor to his soul. He had been accustomed, for many years, to read the hymns, and often have his feelings almost prevented utterance when giving out that hymn,—

"When thou, my righteous Judge, shalt come,
To fetch thy ransomed people home,
Shall I amongst them stand?"

He was a true lover of Zion, and its prosperity gave him much pleasure. When the church became destitute of an under shepherd by the death of their late pastor in 1845, most anxiously did he desire to see it again favoured with a suitable one, and scarcely any event gave him more pleasure than the settlement of the present pastor. He had but just fitted up a house for his new minister, and seen him take the oversight of the church, when he was called to join in worship of the glorified church, and dwell in the

presence of the heavenly Shepherd. He was known in the village as the liberal friend of the poor, and for many years many of the children of the poor were educated at his expense. Though a Calvinistic baptist in principle, yet he was a lover of all good men, and encouraged all good efforts to promote the spread of the gospel. Hence at his death he bequeathed the sum of £1000 to the British and Foreign Bible Society, £300 to the Baptist Foreign Missionary Society, £300 to the London Missionary Society, and £300 to the Wesleyan Missionary Society. He was diligent in his attendance on the means of grace, and was at chapel on the Lord's day previous to his death. He felt that his time was drawing nigh, and on Thursday he was removed, by a fit of apoplexy, from the present evil world to enter the rest prepared for the people of God.

MR. T. EVANS.

On Lord's day, May 31, Mr. Thomas Evans, student of the baptist academy, Pontypool, departed this life, after an illness of about six weeks. Mr. Evans was a member of Pandy Chapel, near Ruthen, in North Wales. He had nearly completed his fourth year in the academy, and was preparing for leaving for the summer's vacation, but was detained by severe affliction, which terminated his early career.

MR. A. MALLOCK.

Died, June 12, 1846, at his residence, Millbank Street, Westminster, after a short illness, Mr. Andrew Mallock, for upwards of seventeen years a deacon of the baptist church, Romney Street. Our deceased friend was originally from Scotland, and at an early age was impressed with religious convictions under a sermon by the late Rowland Hill. Naturally of an ardent disposition, in his renewed character he evinced an equally zealous spirit by becoming an earnest advocate for the truth as it is in Jesus. Renouncing his connexion with the established church, he became the honoured instrument in God's hands of founding, and for many years almost solely supporting, the dissenting cause in his native town, Dunkeld, Perthshire. Called by the providence of God to settle in London, he became a hearer of the late Mr. Price of Lewisham Street, Westminster. Under his teaching he was led to see the scriptural nature of adult baptism, and joined the church under his successor, Mr. Woollacott. Shortly afterwards he was elected to the office of deacon, and in this he verily "obtained a good report." Mr. Mallock held almost every important office in the parish in which he resided. These public duties he was reluctantly compelled to discharge at the united request of his fellow-parishioners, and he invariably fulfilled them in such a manner as to gain, not only the approbation, but the affectionate regard, of all who knew him.

His advocacy of the poor was constant and unflinching. By them his loss will be severely felt, as it is now greatly lamented. His illness, which was painful, he bore without a murmur. From the moment he understood that its issue would probably be fatal, his mind became calm and serene. His sun went down without a cloud.

MRS. POPE.

Died, on the 24th of June last, Mary, the beloved wife of Mr. Henry Pope of Cheetham Hill, Manchester. She was brought to the knowledge of the truth in the eighteenth year of her age, during a severe illness, with which the Lord was pleased to visit her. In 1791 she publicly devoted herself to the Lord by baptism, and joined the church in Cannon Street, Birmingham, then under the pastoral care of the late seraphic Samuel Pearce, with whom, and his amiable wife, she was united in the strongest ties of Christian friendship until their lamented deaths. The respective duties of an affectionate wife for fifty-seven years, and of a tender and indulgent mother, she discharged in a truly Christian-like manner. Out of thirteen children three only survive to lament their loss. Strongly attached to the house and people of the Lord, she invariably filled up her place, both on the sabbath and the week-day, whenever circumstances would admit. The sacred scriptures were her daily companion, and the experimental hymns of Watts, Newton, and others, were her delight. She had several severe attacks of illness during the last two years of her life, under which her mind was most mercifully supported; her last was about three weeks, when she sweetly fell asleep in the arms of her Lord and Saviour, in the seventy-eighth year of her age.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 17th of July, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

Recommended by	
Mrs. M. V.....	John Haigh .....£4
H. B.....	C. Eiven.....4
E. H.....	R. White.....4
J. C.....	T. Wigner.....4
J. A.....	W. Kitchen.....4
E. G.....	S. Evans.....4
P. F.....	S. Kent.....4
E. G.....	S. Nicholson.....4
E. A.....	J. Frimmaing.....4
J. F.....	H. Jones.....3
M. R.....	T. Thomas.....3

A. D.....	T. Thomas.....£3
M. R.....	J. Morgan.....3
M. D.....	B. Thomas.....3
J. H.....	J. Jones.....3

RIDDINGS.

The baptist chapel in this village, having been considerably enlarged, was opened for divine worship on the 2nd, 5th, and 6th of July, when sermons were preached by Messrs. Stovel of London, Edwards of Nottingham, Gawthorn of Belper, Pottanger of Bradford, and Davies the pastor of the church. It is a neat and substantial building, capable, without a gallery, of accommodating 400 people. The cost of the alterations, including the erection of two vestries, and other conveniences, is about £400. Towards this sum upwards of £170 had been previously raised by the congregation, and £45 were collected at the opening services; there is still wanting, therefore, about £180, which, it is earnestly hoped, will be raised ere long.

THE BAPTIST PENNY MAGAZINE.

A small monthly publication, called The Church, has been carried on two or three years by some respectable ministers of our denomination in Yorkshire. The number for July last is the commencement of a new series, with some alterations of size and plan which appear to us to be judicious. Its price will doubtless render it acceptable to many members of churches for whom our own work would be too expensive, and the character of our brethren who conduct it is a sufficient guarantee of its good tendency.

DR. CHALMERS ON THE EVANGELICAL ALLIANCE.

This earnest champion for an organized association for Christian union has just issued a remarkable pamphlet with which it is desirable that all who intend to take part in the approaching conference should make themselves acquainted. After saying, "We should have liked another title than the one that has actually been fixed upon; we should have preferred the PROTESTANT ALLIANCE to the 'EVANGELICAL ALLIANCE,'" he adds, "It was a mighty disembarment to be relieved from the necessity of condescending on any other test than a declaration that the bible, and the bible alone, is the religion of protestants. But beside this advantage—the getting rid of a sore initial perplexity, which begins to be already felt, and indeed is now pressing hard on the friends and well-wishers of the Alliance—there is another argument in favour of our proposed title. Its single watch-word not only describes very clearly the qualifications of the proposed membership; but it intimates with equal clearness what the precise work is, in

which, when brought together and formed into an association, they are expected to engage. It is an Alliance in defence of protestantism." Speaking of the importance of having a small body of Christian patriots in parliament, he says, "A testimony ever and anon in the High Court of Parliament against jesuitism in all its forms, whether of naked popery, or of popery under the garb of protestantism, and under the puseyite modification of it,—such a testimony given forth in high places, and re-echoed to by the public conscience from every quarter of the land, would operate with most wholesome effect in reviving and keeping vigilantly awake the spirit both of religion and liberty in our nation. It will indeed be wretched, if either at the next or future meetings of the Alliance, the attention of so many zealous and enlightened men shall be diverted from this patent and most productive walk of immediate usefulness, because otherwise employed in what at present is wholly out of place in settling the articles of their union, they, although most obviously one in spirit, cannot be brought to agree in what might well be termed the *scholastics of theology*." . . . "Let us now venture to express our hope of their being now a pretty general conviction that no basis of union in the form of so many articles of faith, should have been proposed at the outset of this enterprise. This is a complete inversion of the right order—causing the first and the final to change places—of a process which should not begin thus, but will perhaps end thus." . . . "I would state our terms of admittance in no other way, than by simply proclaiming the objects of our Alliance. After which, all who join it profess by the very act that they are the enemies of popery—that they are the friends of the bible; and that on its basis, as the supreme directory of faith and practice, they are desirous of such a common understanding among all denominations, as might enable them to make ostensible demonstration to the world of that unity or oneness for which our Saviour prayed." . . . "We feel all confidence in recommending that they should stand forth in the character first of a great anti-popish association, and secondly of a great home mission—believing, as we do, that to walk together in the field of Christian philanthropy is a likely preparation for thinking together on the questions of Christian faith."

WESLEYAN VIEW OF THE EVANGELICAL ALLIANCE.

The Wesleyan Methodist Magazine—which has been from the first a strenuous advocate of the proposed Alliance—in a review last month of Dr. Payne's well-known Lectures on Divine Sovereignty, has the following sentences, with others of a similar character:—"The churches of Christ, we think, should direct their attention to other questions. Evangelical Christians, whether they think with John Calvin or with James Arminius, are called both to defend and practically to promote the great truths relating to a sinner's salvation, on which they cordially agree. We are unfeignedly sorry to see, in some of the ministers of the Scottish Free Church, a determination to make rigid Calvinism, in its reference to an election which, by all the rules of sound logic, draws after it an absolute reprobation, and to the imputed righteousness of Christ for a sinner's justification, the unbending standard of evangelical orthodoxy. If this be persisted in, if Wesleyanism must be identified with that Pelagian heresy which it condemns as much as any Calvinist can condemn, then all talk of Evangelical Alliance is worse than useless; it is a mere mockery."

THE REV. T. S. GUYER OF RYDE.

This respected independent minister, after having sustained the pastoral office twenty eight years, and acquired the respect of his neighbours of every community, died in the spring. Two of his children lay in consecrated ground in the churchyard of Binstead, an adjacent parish: it was intended to place his remains with theirs; but the rector of that parish was of opinion that the law of the church "clearly forbids her ministers from using her office for the burial of the dead, for any that have stood in the same relation to the church that Mr. Guyer did." This incident has occasioned the publication of two discourses delivered at the Weigh House Chapel, by the Rev. Thomas Binney, entitled "The Spirit admitted to the Heavenly House, and the Body refused a Grave," which we regret that we were unable to notice in the proper place. Connected with them the reader will find the correspondence between the clergyman and the relatives of the deceased, and notes on subjects incidentally introduced, the perusal of which will gratify and instruct.

CORRESPONDENCE.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MR DEAR SIR,—Grant me the favour of inserting in your valuable magazine the

following statement. The Baptist Building Fund was instituted in the year 1825. The amount of subscriptions and donations received to the present time is eighteen thousand, nine hundred, and twenty pounds, all

of which has been given away, and to the society is irrevocably lost; not one shilling remains in hand. If that money, from the commencement, had been used as a loan fund, without interest, it would, in revolving through the past twenty years, have discharged about twenty-three thousand pounds of debt; and now, at the commencement of the third period of ten years, a very large proportion, if not the whole, of £18,920 would remain, and under the direction of the committee, be assisting eighty or one hundred churches to pay off their several incumbrances, at the same time saving them collectively the annual payment of nine hundred and forty pounds, the interest of that money if borrowed upon mortgage. This plain fact needs no comment. If rightly considered, it must induce many persons to unite in the permanent investment of capital with Doctor Newman's Loan Fund; there to carry an interminable interest for the maintenance of the churches of the denomination. The one thousand pounds left by Dr. Newman is invested with nine churches; each church has given the security of four persons for the repayment, thus has commenced the Loan Fund. Surely, my dear sir, it does not require a very great effort to render the capital of the Loan Fund twenty thousand pounds. If every one of our members would act according to his or her ability, contribute once, the amount named would immediately be doubled, and incalculable benefit perpetuated. The inducement to aid this plan is strong, because the money deposited here remains, and constitutes a perpetual source of good. May the members of our churches prove themselves alive to the powerful impulse given by Mr. Bowser's suggestion for the appropriation of the doctor's legacy; and may very many, in the prospect of the close of life, follow the example of Dr. Newman, and bequeath a legacy, a memorial of themselves, to remain in active operation until the poor shall be no longer with us.

Objections have been raised to the Loan Fund; no human project can be unobjectionable. It is objected that the money lent may not be returned, and that the management will be complicated and difficult. Some loss will probably, in a course of years, attend the progress of the loan, but the Building Fund in every year gives away all the amount subscribed; and the security taken for repayment will unquestionably be available to preserve the far greater part of the investment. The management is simple, the process short, the repayments by instalments are to be made half yearly, at Ladyday and Michaelmas, and the money received in repayment will immediately be invested by the committee in further loans, applications for which will always be ready upon their rotation list.

Donations can be remitted to the treasurer

or secretaries free of expense. The distribution will need no outlay; neither will the proceedings absorb the contribution. I trust, my dear sir, that this letter will excite inquiry, and induce what is so much wanted, the establishment of an ample loan fund for building and repairing the churches of the denomination.

I am, my dear sir,

Sincerely yours,

JOSEPH FLANDERS, Treas.

Unton Dock, Limehouse,
July 11, 1846.

EDITORIAL POSTSCRIPT.

It has afforded us satisfaction to find that the excellent article in our last number in which the reviewer of sermons by Dr. Hamilton and Mr. Gregg discussed at some length the character of good preaching, has given pleasure to many of our friends; but the conjecture expressed by some of them respecting its authorship was not correct: the writer is pastor of a large and prosperous church, and is himself a preacher of acknowledged eminence. It may be desirable to add, that the writer of the review of Mr. Stovel's Lectures in our present number is a minister living very many miles from the metropolis, whose course of study has fitted him peculiarly for the examination of such a work, and whose name, if it were right to reveal it, would give additional weight to his observations.

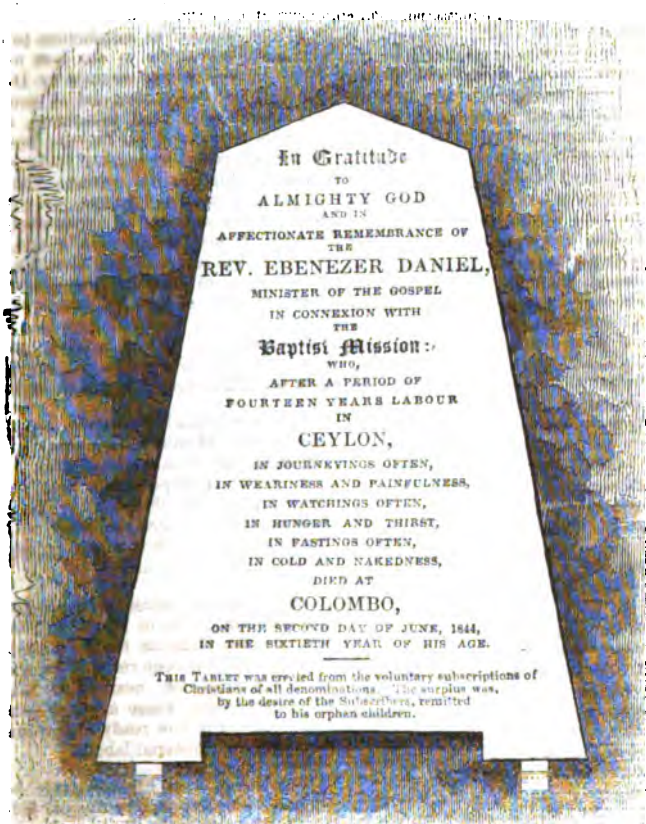
The new chapel mentioned last month as opened at Westbury-on-Lyne is, we are informed, at Westbury-on-Trym. All the rest of our correspondent's first letter was more legible than that word. The names of persons and of places are often written less carefully than common words, in which conjecture might render aid.

Mr. Flanders, whose severe indisposition induced him to leave Hayti and return to this country, finds his health materially improved. He has been residing for some time at Little Staughton, near Great Staughton, Huntingdonshire, where a letter would find him; and he is now ready, we are informed, to engage in ministerial labour.

Two young men have recently been accepted by the Baptist Theological Education Society, in addition to the four already under its patronage, and are located with Mr. Gough, pastor of the church at Clifton, Northamptonshire.

The annual meeting of the Baptist Building Fund was held a few days ago. Its proceedings were too important to be compressed into the small space that could be afforded at the end of the month, but a full account may be expected in the number for September.

THE MISSIONARY HERALD.



TABLET IN PETTAH CHAPEL, COLOMBO.

STATEMENT OF SCHOOLS

IN CONNEXION WITH THE BAPTIST MISSIONARY SOCIETY.

PLACES.	By whom superintended or established.	Description of School.	Number.	Attendance		How supported.
				Boys.	Girls.	
INDIA.						
Calcutta, Circular Road	A. Leslie	Sabbath	1	8	8	
Ditto	Ditto	Bible Class	1	...	12	
Lal Bazar	J. Wenger	English Day	2	200	75	Local contributions.
Intally, Calcutta	G. Pearce	Boarding	2	25	20	Subs. in England and India.
Ditto	Ditto	Day, English	1	90	...	Ladies Aux. Soc. & B. M. S.
Coolie Bazar	Lal Bazar Church	Day, Native	1	30	...	Local contributions.
Khilderpore	Ditto	Ditto	1	80	...	Ditto.
Allipore	Mr. Floyd	Ditto	1	80	...	Ditto.
Garia	Mr. Mendes	Day, English	1	100	...	Ditto.
Nursidachoke	J. C. Page	Day & board, N.	2	32	...	Calcutta Auxiliary Society.
Malayapur	G. Pearce	Day, Native	1	50	...	Ladies' Auxiliary Society.
Jhinki	Ditto	Ditto	1	30	...	Ditto.
Lakhyantipur	Ditto	Day and Evening	1	25	...	Calcutta Aux. Miss. Society.
Howrah	T. Morgan	Day, English	1	...	...
Ramkrishnapore	Ditto	Day, Native	3	230	...	{ In the Jubilee School some girls, all supported by local contributions.
Benares Road						
Serampore	{ Messrs. Denham & Robinson	{ Day, Native	8	750	73	Local contributions.
Ditto	J. C. Marshman	Day, ditto	1	120	...	Ditto.
Suri Birbhum	J. Williamson	Day, ditto	2	...	...	Ditto.
		Boarding, ditto	1	62	8	Ditto.
Jessore	J. Pary	Sabbath, ditto	1	...	...
		Day	9	300	...	One by the Bap. Miss. Soc., the rest by local contributions.
Dacca	G. Leonard	Day, English	1	30	...	Local contributions.
Chittagong	J. Johannes	Ditto	2	74	...	Ditto.
Chaundgas	Ditto	Day, Native	1	50	...	Ditto.
Monghir	{ J. Lawrence	Ditto	3	90	...	Ditto.
	{ J. Parsons					
Ditto	Ditto	Day, English	1	...	8	Ditto.
Ditto	Ditto	Sabbath, English	1	10	...	Ditto.
Patna	H. Beddy	Boarding	1	...	36	Contribute in England & India.
Benares	{ J. Smith and G. Small	Day	6	152	25	Local Contributions.
Chunar	J. Wilks	Sunday	1	15	25	
Allahabad	L. Mackintosh	Day and Sabbath	1	30	...	
Agra	R. Williams	Ditto	...	36	...	Local contributions & B. M. S.
Chitoura	Ditto	Three Schools	...	36	...	
Muttra	T. Phillips	Day, Native	1	40	...	Contrib. from Mass Pond, Eng.
Cutwa	W. Carey	Ditto	1	120	...	
CEYLON.						
Colombo, Grand Pass	C. C. Dawson	Boarding	1	12	...	Female Education Society and Friends in England.
Pettah		Day	5	138	...	By Baptist Missionary Society.
Tamil Mission	J. Davies	Sabbath	1	30	...	
Slave Island	C. B. Lewis	Day	1	...	...
Mullakooly	J. Allen	Sabbath	1	...	...
Pettoompoy		Day	1	30	...	Mrs. Leonard, of Woodchester.
Kottigawatta		Day	7	140	...	One by New Park Street.
Ditto		Sabbath	1	40	...	
Waragoda		Day	1	46	...	Baptist Missionary Society.
Toomboovilla		Day	2	43	...	Ditto.
Wellama		Day	4	114	...	Ditto.
Buanwella		Day	6	160	...	Ditto.
Ditto		Sabbath	1	25	...	
Matura		Day	6	150	...	One by Mrs. House.
Hendilla		Day	2	36	...	One by Bap. Miss. Society.
Calany		Day	1	16	...	By Baptist Missionary Society.
Kandy	{ C. C. Dawson, J. Allen	Day	1	30	...	One by New Park Street S. S.
Matella		Day	4	60	...	By Baptist Missionary Society.
Ditto		Sabbath	1	15	...	Ditto.
Gampola		Day	1	12	...	Ditto.
Utuan Kandy		Day	4	103	...	{ One by Meeting House Alley Sunday School, Portsea. One by Pithay & S., Bristol.
BAHAMAS.						
Nassau	H. Capern	Day	1	70	...	By Baptist Missionary Society.
Ditto		Sabbath	2	240	...	Ditto.

PLACES.	By whom super- intended or established.	Description of School.	Number	Attendance.	How supported.
OUR ISLANDS.					
Stevenson	W. K. Rycroft...	Day	1	100	Ditto.
Ditto		Sabbath	5	194	Ditto.
Governors' Harbour		Day	1	50	Ditto.
Ditto		Sabbath	1	100	Ditto.
Bluff		Sabbath	2	100	Ditto.
North Side		Day	1	89	Ditto.
Ditto		Sabbath	1	99	Ditto.
South Side		Day	1	58	Ditto.
Ditto		Sabbath	1	89	Ditto.
Crooked Island		Day	1	30	Ditto.
Ditto		Sabbath	1	50	Ditto.
Ragged Island		Sabbath	1	45	Ditto.
Long Island		Sabbath	1	26	Ditto.
Andros Island		Sabbath	3	50	Ditto.
Grand Bahama		Day	1	44	Ditto.
Ditto		Sabbath	1	44	Ditto.
HONDURAS, Belize					
Ditto		Sabbath	4	108	Ditto.
Turks Island		Day	4	450	Ditto.
Ditto		Sunday	3	250	Ditto.
TRINIDAD.					
Port of Spain.					
Pembroke Street	G. Cowen, J. Law	Day	2	65	By B. M. S. & Soc. of Friends.
Ditto		Sabbath	1	15	By Baptist Missionary Society.
Dry River		Day	1	85	Ditto.
Ditto		Sabbath	1	25	Ditto.
Tacarigua		Sabbath	1	12	Ditto.
Grand Savanna		Day	1	30	
AFRICA.					
	John Clarke } Joseph Merrick } Thos. Sturgeon } and others ... }	Day	5	250	By Friends in England and by Baptist Missionary Society.
		Sunday		500	
HAYTI		Day	1	30	By Baptist Missionary Society.
JAMAICA, recently connected with Soc... }					
		Day	30	4000	By contributions and Society of Friends.
		Sunday		10000	

To carry on these important school operations, by which education is given to many thousand children in all parts of the world, the Committee have received during the last year, the following sums:—

	£	s.	d.
For Africa	78	1	0
For Entally	29	0	0
For Patna	25	11	6
For Muttra	36	0	0
For Female Education	38	6	7
For Schools	38	10	6
	245	9	7

The total is thus under £250, a sum lamentably inadequate to the wants of the case.

Further donations from individual friends, or from schools, will be very thankfully received.

ASIA.

CALCUTTA.

Mr. Thomas, writing from this city, May 2nd, states that the brethren were in tolerable health. His own exertions appear to be more than can be long continued with safety. He says, "I can rarely lay down my pen before eleven
3 x 2

o'clock at night, and to have to preach nearly every sabbath morning after such incessant labour and care throughout the week is rather hard, in India especially." In transmitting communications from two of the churches, he observes,

Lal Bazar ought to be provided for, but for this purpose help should be sent to Calcutta. The necessity for such help being afforded you will find urged in the letter from the Dum Dum church. Our brother Page has agreed to supply them on the first sabbath of each month. The utmost we can venture to engage for beyond this, is for one of us to supply them on the evening of the third sabbath of the month. What is to be done? Can you send us out men? and if you send out men, can you support them? I have

been accustomed to look at things as much as possible on the bright side, and not a few of the brethren in the country look to me for a word of comfort and encouragement, but since the receipt of your December letter, I have found it hard to keep up my spirits. I fear the Society has undertaken more than it can sustain, and hence am fearful that the Indian mission, instead of being more adequately provided for, will suffer to a greater or less extent by the efforts to enter on new fields.

BIRBHUM.

Mr. Williamson, after giving an account of several itinerating excursions in this district, writes as follows:—

The late fairs of Bakreshwar and Deaucha were visited by us this season as usual; the latter, like that of Super, has lately much declined, and will probably soon cease altogether, a circumstance we feel inclined to

view as a favourable sign of the times, leading us to hope that every thing else connected with idolatry is in like manner on the wane, and will in due time come to a perpetual end. May the Lord hasten it in his time.

AFRICA.

FERNANDO PO.

As the reasons which induced us to refrain from publishing the particulars of the recent interference with our mission in this island do not now exist in their original force, we think it right to gratify the natural desire of our friends for information on this painful subject; and it cannot be given more satisfactorily, perhaps, than by presenting them with documents which were laid several weeks ago before the Earl of Aberdeen, the late Secretary of State for the Foreign Department. Last year we had occasion to solicit his kind offices with the Spanish government, in respect to our property at Fernando Po, and they were kindly promised. We were in daily expectation of a further communication from his lordship, when he went out of office. The attention of his successor, Lord Palmerston, has now been called to the subject.

*Baptist Mission House,
May 4, 1846.*

MY LORD,

At the interview with which your lordship favoured Dr. Steane and myself a few days ago, you were kind enough to express your willingness to receive any written communications from us in reference to the subject of our visit, especially if we could supply your lordship with facts likely to strengthen our claim as British subjects on the Spanish government. It may perhaps be convenient to state the more important facts connected with this business in a brief and comprehensive form.

1st. The Trustees of the Baptist Missionary Society claim (as your lordship is aware) houses and other property, such as a jotty, cistern, &c., together with the use of the cleared land at Clarence. These we purchased of the West African Company, who purchased them of the British government. The Trustees also claim several small portions of land in the interior of the island, which we purchased (with a view of erecting schools upon them) of the native owners and chiefs. We claim the absolute freehold in the one case, and in the other the uninterrupted use.

2nd. The Spanish government, in the person of their Consul-General, have ordered

our missionaries to leave the island immediately, on the ground that they are Protestants, and have declined to give a pledge not to preach; they have, however, allowed them twelve, or at most, fifteen months to remove their property, or (if they can) to sell it, implying that if at the end of that time it is not sold or removed, it will be forfeited to the Spanish authorities.

Your lordship will observe that our missionaries have been guilty of no crime: there is not even a charge against them, except the one I have already mentioned. The Consul-General has taken great care (as your lordship will perceive from the accompanying documents) to pronounce them blameless, and to assure them that he will represent them as such to his government.

Now on these facts we have to remark,

1st. That much of our property cannot be removed, such as the land we have purchased in the interior and the cleared land at Clarence, the jetty and cistern; and yet it is plainly ours, and we have a right to sell or retain it, as we may find convenient.

2nd. While we may allow that the Spanish authorities have power to prevent our missionaries from preaching or even landing upon the island, our right to the property remains. It is ours as it was the British government's. We have spent upon it nearly £3000, and we ought to be allowed to use it or dispose of it as we please. The whole of this property, my lord, is in trust, and enrolled in the English Court of Chancery. The Trustees are responsible to a constituency of more than one hundred thousand persons, and are bound to hand it down to their successors untouched, or to repay to the Society the amount that has been expended upon it; neither of which duties they can discharge if the proposed removal or the proposed forced sale is completed. We have, therefore, very respectfully to request your lordship to use your influence

and secure for us the rights of property to which as British subjects we are entitled.

Your lordship will no doubt have observed that we have not asked protection for the persons of our missionaries, much less have we asked your lordship's aid in securing for them the liberty of toleration. That liberty was distinctly promised in the name of her Catholic majesty by the commander of the *Nerion* in 1843, both to our missionary Mr. Sturgeon and to the people of Clarence. We deem it unwise and unjust to withhold it, but we do not ask your lordship's interference to secure it, most valuable as we should deem that interference on other questions.

Our missionaries are not unwilling to live under Spanish laws, to submit to expulsion if they can be legally expelled, but the property at Clarence is in a different position. It is placed in trust. It is held by titles which in an English colony would be deemed sufficient, and which (so far as regards Clarence at least) Spain herself has acknowledged, for Clarence was occupied by the British government with her consent. We submit, therefore, that this property is ours, and that we should be left perfectly free to sell it as and when we can, or to use it at the least for the purposes of business and health. We can give your lordship no pledge that those who visit it will not preach, though it is rather our intention to use it as a sanatorium than as a preaching station; but if the missionaries preach they will be subject of course to Spanish law, and its penalties. Even if they be expelled, however, the property, and the rights of the property, we submit to your lordship ought to remain with the Trustees.

With every sentiment of respect,

I am,

Your lordship's obedient humble servant,

JOSEPH ANOUS,

Sec. Bap. Miss. Soc.

Minutes taken by Dr. Prince of an interview with the Spanish Consul-General.

Monday, Dec. 29, 1845.

According to appointment, Clarke, Newbigin, Sturgeon, and I, prepared to meet the Spanish Consul-General. Early in the morning a notification, signed by Becroft, was sent to Clarke, that the meeting would be held at Government House, viz., at the late Mr. Scott's house, and in which Becroft lodges. We first assembled privately in my house, took into consideration subjects likely to be propounded, prayed for help from on high, and went forth at eleven, A.M., in the strength of the Mighty. We were received very politely by the Consul-General, or royal commissioner: met also the captain of the man-of-war, Captain Besset, Mr. Synalanger Matthews, Chas.

Kennedy, Joseph Wilson, and John Showers, as members of the Island Council. Messrs. Bundy, Norman, and Gallimore, of our Jamaica teachers, were also in the apartment. Monsieur opened the budget, speaking in the French language first to our interpreter, Mr. Bonally, but so as to be understood by me and brother Newbigin. He adverted to the past and recent civil dissensions in Spain, and ascribed to them the apparent neglect by her of her colonies, which now she was about to nurture more sedulously, and this island in particular. Spain, he said, could give no toleration, either in the mother or dependent countries, to any other religion than her own, the catholic apostolic Roman; in proof of

which he drew from his pocket a copy of the New Constitution of 1845, January 1, and No. 11 Article; wherefore every one of us save Mr. Sturgeon, who was here when Segnior Tarayné visited the colony in 1843 must necessarily depart; an obligation which he regretted extremely, because he had seen and was assured, that we had done immense good to the people, and had advanced them marvellously in civilization; but the law and his instructions were very stringent, and admitted of no compromise: his question therefore was, What time do we require to remove ourselves and our effects? And turning to me (whom he had been addressing and continued his speech to throughout), he inquired if I had any observations to make. I asked how that exception in favour of Mr. Sturgeon, of which we had been reminded, could consist with the peremptoriness and absoluteness of the law of intolerance which existed prior to this new constitution, and when the first commander was here. Monsieur explained, that the permission to Sturgeon must be understood as conditional upon his promise to abstain from missionary work, and to dwell as a private individual only. He was told that Mr. Tarayné had attached no condition; on the contrary, had publicly declared religious toleration, and assured Mr. Sturgeon that he should be protected from molestation. The instructions which Monsieur meant now to carry into execution were, that no allowance should be given to any person to propagate any other religion than the Roman catholic. At first we understood him to forbid even family worship, but this might have been a misconception, for he afterwards distinctly sanctioned it in the missionaries' families and with their households, and intercommunicatively amongst their several families, but he would require to be furnished with a list of each household. He took exception to the term expulsion being applied to the ordinance which would oblige us to quit the country, humorously saying, that it is a term applied to the driving away of conchions, tripons, &c., and we were not of that genus most assuredly. Here again he bewailed the necessity laid upon him to deprive the islanders of such good friends and instructors as we had evidently been. Monsieur was asked whether we could not all have the same permission as Mr. Sturgeon, and on similar terms. Yes; but he would require our signatures to a pledge which he would draw up, that we would abstain from all religious instruction, and lay aside our ministerial and missionary functions; then he would give the permit for residence: and then again inquired how soon we could make our removal, for brother Clarke had said, that as he took his commission to preach the gospel from the Lord Jesus, he could not sign any negative requirement made by man, and added, that time sufficient to communicate with our Committee in England, and to re-

move our property, amounting to about £2000, would be very acceptable; at which Becroft, in a tone of impatience and of disappointment, remarked, "Oh, that might be twelve months," but the Commissioner took no exception to that term. We then proceeded to the subject of property, and of titles by which it is held. Mr. Angus's (our secretary) letter of June 4th, which states that Lord Aberdeen had seen them, and was endeavouring to get them confirmed by the Spanish government, was produced; but before that passage could be read, Monsieur took from his pocket instructions to himself, dated July 2nd, that had been forwarded to him at the Canaries, and which he said had been prepared since the application had been made for us, and were directly opposed to it, and denied their validity, and also directed him to cause us to quit the island immediately, or with all possible speed; that strong and peremptory directions had been sent after him in consequence of complaints or representations made in England by Colonel Nichols, and from hence by Becroft, e.g. on our having required of Captain Becroft ground-rent for premises erected upon land to which we had no title in equity. It was intimated that this was not the only offensive thing we had done, and been reported to have done, and for which immediate deportation had been resolved upon and commanded; but Monsieur said that he would take on himself to afford us a space of time necessary for the removal of effects, and further give permit to abide here if we would sign the conditions he intended to submit to us; if however we should decline to do this, there would be no alternative, go we must. Becroft took occasion, on the subject of his grievances, to speak of us as disaffected to him as governor, and as having uniformly neglected to render him respect, quoting the presumptuous erection of a place of worship upon land which he alleges we have no claim to, without first obtaining his permission, and for having landed our missionary friends from the Dove without a passport from the home Spanish authorities, and without his being on the spot. Monsieur was asked whether he could not dispense with the unusual requirement of a sign manual to that written instrument which he would prescribe as a law. The subjects of a country were not required to do this; that they intended obedience to the statute was always taken for granted, and when their conduct became at variance with the statute, they were not excused because they had not formally subscribed it. Monsieur replied that we were in peculiar circumstances, which made his requirement indispensable. The subject of property was then reverted to, our title was produced, and all the papers, vouchers, &c., from which it had been framed. A long discussion ensued, both upon the fact of the use of the cleared land having been trans-

turned to us for the consideration of the money by which the messages, &c., had been purchased, and upon the original question of the grantors' right to do so. The document bearing Becroft's signature offered to purchase on behalf of Tennant, Dalton, and Co., from Col. Nicholls, then the commander and functionary of the British forces here, the building, stores, and use of the cleared lands, was produced; also of Colonel Nicholls' acceptance of the offer and price. Becroft remarked, "that is of no value; that clause (of the use of the cleared lands) I put in, but I had no right to do it, and that goes for nothing; and if you choose to pay your money on invalid security, you must look to that now, and stand by the consequences." I replied, "that I did not understand what he meant to convey by 'he had put that clause in'; all the terms of the offer for purchase had been prepared by him, and the colonel's acceptance was of them, and in that form, and with those rights the property had come into our possession." He became very rude and overbearing, so much so that he was at last signed to by Monsieur to quiet or calm himself. He vacated his seat, went into an adjoining room, muttering as he went that he would not sit there to be insulted, and to have his authority defied, and to hear me prate; and also said, "Let me speak, sir; you have been speaking all the time; don't you think to have it all your own way." And when I again referred to the supplemental instructions to Monsieur, which urged the speedy sending us away from Fernando Po on the ground of complaints made by him and others, and named as one the offence given by the demand for ground-rent, he became very wrathful and indignant at my ascribing the deportation thereto, and sneeringly insinuated that I was perverting a fact to my own ends, for the purpose of reflecting upon his character, and in a surly, authoritative manner, said "No, Sir; you are sent away because you teach another religion than the Roman catholic;" and in that scornful manner and irascible humour he prescribed to me what questions I should put to Monsieur on the instrument referred to. My answer was in a quiet tone, "I shall ask of the Consul such questions as may arise within my own mind, and I am under no mistake in attributing to the reports made by you and Colonel Nicholls, the hastened execution of that law of the constitution of Spain which forbids the promulgation of Protestantism." I continued (by the obliging leave of the Consul) to explain that we had not overstepped our title, a point which I thought important to have established, because we should then be blameless for having demanded a ground-rent of Becroft and others. Mr. Matthews assented that he had joined Jim in a letter of complaint to Mr. Foster, M.P. Monsieur unreservedly admitted that we were excused by our title, but he pronounced that title as invalid re-

specting the land, and the grant of that which none but one ratified by Spain could confer. Monsieur also said, that we had not sought from Mr. Tarayné a confirmation of our supposed right to the use of the land at a time when grants were made by that officer to Becroft, Jim, and others, and he spoke to that particular as if we had missed our opportunity, and had not timeously advantaged ourselves of the presence of that official, as the parties named had done; yet at other times, and on other counts (as the religious freedom to Mr. Sturgeon), he said that the promises, &c., of that official had been nullified by the late constitution. Finally, Monsieur the Consul admitted our right to all the messages and tenements which we had purchased, and since erected, and assured us that they should be placed at our disposal without restriction. The proclamation made by Capt. Owen, R.N. of possession being taken by him in 1827, in the name of his Britannic Majesty, George the Fourth, of Point William, and of the land bounded interiorly by the river Haybrook in Lockburn's Cove, and seaward by the ocean, and which is the cleared land we think ourselves entitled to, was read from the printed copy in Lieut. Woolman's Travels. Monsieur could not allow any validity to it. Becroft would not admit that we had any justification for having claimed a right in the soil, and when reminded that he had assented to the claim (though not admitting the right), and had offered to pay for the rent of a storehouse erected by himself, said that he had offered to pay £10 per annum because he had raised an old imperfect building to that ground on which he afterwards constructed that store. He denied ever having consented to pay ground-rent, and demanded the production, if possible, of a written voucher. Our business was now pretty well concluded. On the subject of schools, and of liberty to continue school instruction at Clarence and among the natives at our out-stations, Monsieur reserved a decision till he could inspect them; he let fall, however, one remark, that very much is involved in that question (put by Mr. Sturgeon, and to whom he replied), that the decision was very important, for, said he, you have been disaffecting the minds of the natives to the Spanish government; by which we understood him, that it would be wise to interdict him (Mr. Sturgeon or all of us) from such access to the natives. Brethren Clarke and Newbegin say that this allegation was not advanced on any other foundation than the general one of Protestantism, upon which such an effect is naturally contingent.

Before we broke up we had this understanding, that we were no more to hold a public religious meeting, or in any way give religious instruction, except in our families and interchangeably between them; that Monsieur would prescribe to us the form of pledge of silence, to which he would require our sign

manuals as a condition of residence at Fernando Po; that we might have (as on this evening) a public meeting to declare to the people the law as now propounded, and that a total temperance meeting might be held. To them he had declared himself friendly, averring himself an abstainer. Becroft and Jim did not keep their seats till the meeting was declared by Monsieur to be closed. We remained seated till he notified that our business was concluded, and then it was that I addressed him on the moral responsibility of an opposition to the work and messengers of the Lord. I said we could not hear the law which had just been promulgated, nor witness the miserable satisfaction which it gave to certain parties, without pitying that country and those individuals upon whom must certainly come the displeasure of the Most High. He manifested no displeasure, said he was sorry for it, but had no alternative to the execution of his commission, and as an extenuation advanced "I shall place missionaries here." We all thanked him for his courtesy. He said that was his "duty," and that he was equally satisfied with our conduct. He graciously accepted a printed copy of a translation of the First Union Class-Book into Fernandian, also the Annual Report of this year of our Society. He remarked that he had had a similar favour conferred on him by a gentleman in London two years since. We then retired a few paces, making our congé, and withdrew.

We certify that the above minutes are minutely and correctly inserted.

JOHN CLARKE,
THOMAS STURGEON.
WILLIAM NEWBIGIN.

Second Conference with the Spanish Consul.

Thursday, Jan. 1st.

The Consul received us very kindly. The company we met before were again in attendance, and having taken seats, Monsieur said he waited for our reply to the articles. It was put in and read aloud, and we were requested to put a foot note to them, declarative of their being the identical articles to which we decline acceding. To that foot note each of us put his signature. Question then put, What length of time we required to effect our departure? Answer, Twelve months. "In the mean time will you afford me your promise," said Monsieur, "to reside in a private capacity only?" Promise declined, and request made that we might be left without any other bond than that which residents in every country tacitly admit whilst remaining inhabitants of it, and with the understanding that we should be subject to penalties if we infringed the laws. This was assented to. Monsieur required twenty-four hours to determine the period of suffrance, and impressed

on our attention the obligation we should be under to observe the appointed time with punctuality. This was spoken in connexion with the possibility of our request for one year being acceded to. We said that our disposition was to depart as early as possible, and not to make use of the full extent of limitation. Monsieur said that he would give proof that he is desirous of studying our interests, and would therefore remind us that we had not said anything (this morning) about the removal of our buildings. On being told that we calculated on these being put at our disposal, he answered, "Certainly you may." Then he introduced the subject of schools, and declared that he is averse to cutting off the young from instruction in reading and in writing, for he considered it one of the first dictates of humanity to rescue the human mind from the mazes of ignorance, and therefore he would allow us to nominate one or two coloured teachers, to whom he would give leave to reside here, and to pursue the calling of schoolmaster; but that the bible must not be used as a school-book, for that would be a violation of the laws of Spain, and would introduce tuition in our religion. It was observed to him, that it might be used in its simple, self-contained state, and that it was but the introduction of one book, and that of universally approved character. "Yes," he replied, "but it is the basis of your religion;" to which was rejoined, "And it is to be hoped that your lordship's religion has its foundation there." Monsieur saw that he was caught in his own noose, and he glided out of it by the help of a pleasantry, signifying that our faith harmonized like the fellowship of two companies side by side. We informed him that we could not, consistently with the constitution of our Society, avail ourselves of his license for teachers, if they were to be debarred from using the sacred scriptures. Then said he, with you will rest the responsibility of the people's ignorance, for instruction in reading and writing might be continued without a use of the bible. We rebutted that by showing that we are no more responsible for it than the deprivation the people will suffer of their pastors, who are compelled to leave them because of the insurmountable obstacles put in the way of their remaining. Somewhat after he dexterously retracted the sentence of preclusion of the sacred scriptures from the schools, by professing a strong aversion to an arrest of the good work already effected, "he would therefore take upon himself to admit the employment of them if they would not be used to proselyte." He himself purposed to leave teachers, with instructions prohibitive of proselytism, and he was pleased to assure us that if he is continued in his present diplomatic superiority, he will extend much leniency to toleration, and would engage the island governor to do the same towards our teachers, though he could not assure us that

the same disposition would be extended beyond his term of office, and he might be quickly superseded by a person less favourably inclined: whilst here it would afford him satisfaction to be of all possible service to us. Monsieur declared that his disposition to this friendly course originated with the sentiments of esteem which he had imbibed during the interviews with us, and also sprang from the high estimate he had of the benefits conferred by us on the colony and its inhabitants. "He had been very agreeably disappointed in the expectations which he had of meeting with obligations for enforcing his diplomacy by measures which it would have grieved him exceedingly to execute." These sentiments were conveyed in very flattering terms, and in an accomplished, courtier like manner; and the compliment was returned by a sincere avowal that we would always retain agreeable reminiscences of his affable and polished deportment towards us. Monsieur requested to have twenty-four hours (like us on the question of our temporary sojourn) before giving a final direction respecting school instruction; at the expiration of that lapse of time he would again request our attendance.

The business on which we had been expressly convened being concluded, I ventured to prefer a few requests, which I had premeditated to make, viz., for a copy of the laws of the new constitution. He has but one printed copy, but will allow me to copy it. I inquired what other grounds of offence were alleged against us besides that of having charged Captain Becroft a ground-rent. We were desirous of the opportunity of justifying ourselves now in his presence, and in the presence of Mr. Becroft, for Monsieur had said at our last conference that our immediate dismissal from Fernando Po was commanded and had been enforced by the supplementary instructions to him, because of allegations against us by Colonel Nicholls, Captain Becroft, and Mr. Lynslager. Monsieur interrupted me here, and said I must have mistaken him, for the original instructions had enjoined upon him the obligation to dismiss us if we did not accede to the conditions he had produced, and as to Mr. Lynslager, he

had never heard of him till he arrived here; and he (the Consul) had no charges whatever to adduce. He then, as was manifest, turned the conversation to another subject, but afterwards I solicited him to give me a hearing again upon this particular. And I requested him to put it to Captain Becroft whether there remained any grievance to be complained of. He answered for the captain, and said he was sure the governor had none. Then I looked across the table at Captain Becroft, and said, "Well here is Captain Becroft, and we now call upon him to make any charges that he may suppose us answerable for." Captain Becroft assented that he had been perfectly satisfied by the settlement of the ground-rent difference, and Monsieur promised to comply with my request that he would pronounce us acquitted of all faultiness to his government in Spain. I asked him to explain in what sense we had disaffected the minds of the natives to Spain. He meant, he said, only that Protestantism would naturally act so; he had no other ground for advancing that." "Would Spain sell the island?" "Oh, no; not for any inducement. Some time since, when the British government brought that under the notice of their parliament (the Cortes), there was almost a unanimous expression of strong dissent by the assembly, and the minister who introduced the debate was put out of office for it in less than forty hours after. No; Spain meant to colonize Fernando Po immediately; to introduce cultivators of the soil, artisans, &c., and to cherish immigration." I had explicit information that the instructions forwarded to Monsieur at the Canaries, under date of July 2nd, were prepared in Spain subsequently to the application made for us there by our ambassador, as alluded to in Mr. Angus's letter of June 4th. Finally, I requested Monsieur to favour me with his card of address, and with the name of the naval commander. This is a copy of Monsieur's calling card, upon which is stamped the helmet and vizor of a knight: "Adolpho Guillebard de Arragon, del consejo de S. M." The captain's name, Nicolas de Mantevalle. We took leave with mutual expressions of esteem.

A series of letters have been received from Mr. Sturgeon. In the first, dated Feb. 3rd, he laments that just when the church at Clarence was promising to become a light to those who were in darkness, and a joy to those who were strangers to real happiness, it should be threatened with dispersion, but rejoices that grace had been given to the people to exhibit much meekness and resignation in their trying circumstances. "So far," he says, "from our troubles having checked the love and piety of the church and destroyed the earnestness previously manifested, they have been instrumental of imparting new life and vigour throughout the whole." A few days after this he took a journey to Calabar, to

form an opinion of the desirableness of removing thither. His last letter, written after his return, in haste, states that he had consulted the church, and that "very many expressed their desire to go and settle at Calabar."

The following letter from Mr. Clarke on the general state of our African Mission is dated Clarence, April 2nd, 1846.

On a review of our mission history, I think there is ground to hope that the day of success is not far distant. Look we at the men employed—we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections, in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection; of mutual forbearance and sympathy.

If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented stations, in schools, in regular instruction of the natives, in example before them, and the steady profession made to them, in the scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, arguments with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all; and look on each clear spot, yea among the grass and noxious herbs, to see if no wheat is yet appearing to allow us to hope for a speedy harvest. If we consider the change made in the minds of the heathen, it will also encourage us to hope and to trust in the Lord.

Slave dealing is now unknown between Africans and Europeans at those places where we have stations. We dare speak outright against slavery itself, and can tell King William that we will pay his slaves to the full to themselves, and himself nothing, if he allows them to work for us. He allows them notwithstanding, and now for any particular work to do for himself they dare ask him for payment. Once only has he acted the tyrant in cutting off the ear of one of his women. He, like a child, confessed his crime, said "Call me no more a king if ever I do this sort of evil thing again." When Mr. Merrick had some clothes stolen from his servant while washing them at the river, King William soon found out the thief, and gave her up for punishment. Mr. Merrick said, "Oh no, King William, we do not punish people; just tell the people not to steal from any one, for it is bad. I have got my clothes, and you must not punish the woman at all." The king addressed the multitude assembled, and said, "How can you steal from these God-men? Do you not see

they are not like other people? If you steal the smallest thing on board ship you are tied up and flogged severely for it; now for two years Mr. Merrick has lived among us, he has never troubled any of you, nor done you injury in any way. Mind, I tell you all, you no go steal from Mr. Merrick nor his people any more." Brother Merrick talked long to him. He bore all well, and in general whenever Mr. Merrick visits him, he kneels down in his presence to pray to God to change his heart.

What a mercy that God has moved his heart to favour us! If he had not, when the Spaniards came, we might have had no quiet place to which to retreat. With what anxiety we look to this man, and to the poor Isabes, to see if in the dark Bight of Biafra the Lord will begin to work among this people!

April 3rd. I have such a severe attack of rheumatism in my legs, and my dear wife is in such a low state that I know not if I can finish this letter to go by the Lybia, to sail to-morrow. I shall try to fill it up when the Warree reaches.

Sept. 1st, 1845, is indeed a serious circular. It is evident our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this circular. What is £1000 per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to do, to cease building, to store up the wood until your funds will allow us to go on, and begin no new station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that through necessity our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, besides common labourers, had to purchase, &c., &c., will easily show you that in a wild land like the continent of Africa the sum on which we live is comparatively small. We pray for spiritual results, and labour for them, but you know we cannot command them. Not a direct case, off this island, has yet appeared. We have no fear of the result; and certainly will give

you such pleasing intelligence as soon as God all I can about a steamer, without doing any appears to work upon the hearts of our fellow good, I shall now cease. I have no hope of men; but it may not be until the present seeing one in my day, which cannot be far labourers are laid in the dust. Having said from its close.

HOME PROCEEDINGS.

THE SHILLING CONTRIBUTION.

The progress of this important movement on behalf of the Mission is such as to afford great encouragement, now that it is fairly begun, and to induce the withdrawal of an expression in a letter inserted in the last Herald respecting its slow and languid character, which was written under some misapprehension. We have the pleasure of publishing a list of places from which contributions have already been received, and a second list of places from which contributions have been promised. In many other churches the effort has been most favourably received, but at present we have no definite information from them. Seventy-five churches have contributed upwards of £450; about one hundred and twenty more are, to our knowledge, at work. Will all our brethren throughout the country at once tell us how far we may rely on their co-operation?

The committee have resolved that it is desirable in justice to other societies that this effort on behalf of the Mission should not be protracted beyond the end of September. The success of the plan depends upon *eight hundred additional churches now giving* their aid. We venture to *rely* upon them, and on their kindness to send us a letter by the 16th of August, promising or transmitting their contributions.

In August we expect to publish a further list; and we trust that our friends will enable us to furnish a cheering and decisive report. A letter from a friend (S.) will supply valuable hints for the efficient management of this effort in our respective churches and congregations.

F. A. Cox,

Chairman of the Sub-Committee.

Places from which Contributions have been received for the Debt.

Aberdeen, Silver Street	Brixham	Farsley
Aberfeldy	Budleigh Salterton	Finch Dean
Alperton	Burton	Harlow
Amersham	Carmarthen	Hawick
Ashford	Cellardyke	Hengoed
Beaulieu	Coleraine	Highgate
Bedale	Corsley	Ireland, Churches in South-
Bedford	Dublin	ern Association
Berwick on Tweed	Danchurch	Irtlingboro'
Bewdley	Dungannon	Kettering
Bideford	Dunmow	Kingussie
Blisworth	Dunstable	Leighton Buzzard
Bovey Tracey	Echt	Limpley Stoke
Boyle	Edinburgh, Newington	Little Staughton
Braunston	Evesham	London
Bridgnorth	Eye	Camberwell

Devonshire Square
New Park Street
Lydney
Lymington
Lynn
Moate
Moelfre
Middleton Cheney
Montrose
Neath
Paington
Pembroke
Perth

Rockingham
Sabden
Salendine Nook
Shaldon
Sharnbrook
Shelford
Sirhowy
Slimbridge
Steventon
Stirling
St. Ives
Pontrhydryn
Poulner

Plymouth
Rayleigh
Satton on Trent
Swaffham
Syster
Tobermory
Tubbermore
Upwell
Wantage
Waterford
Weston by Weedon
Wigan, Lord Street

Places from which Contributions are promised for the Debt.

Abbeyleix
Aberchirder
Abergavenny
Aberyston
Aldborough
Aldwinkle
Armagh
Ashford
Astwood
Attleborough
Baldeck
Battersea
Battle
Beech Hill
Berkhamstead
Bideford
Biggleswade
Bourton near Wincanton
Bowmore
Boxmoor
Bradford
Braintree
Bramley
Bratton
Bridport
Brighton
Bromsgrove
Bristol, Broadmead
King Street
Pithay
Burnham (Somerset)
Bury St. Edmunds
Bythorn
Chatham (Zion)
Cheddar
Chenies
Colchester
Conlig
Corntown

Corham
Culmstock
Derby
Devonport
Diss
Dolen
Downton
Edenbridge
Edinburgh
Elgin
Exeter
Falkirk
Gloucester
Guiting
Hammersmith
Harlington
Harpole
Haslingden
Hereford
Hertford
Hook Norton
Huntingdon
Ipswich
Kensington
Kidderminster
Kingstanley
Kingston
Lancaster
Landhurst
Lawers
Leamington
Leeds
Letterkenny
Limerick
Llangernyw
Llansannan
Lockerley
London
Blanford Street

Battersea
Church Street
Eagle Street
Greenwich
Hackney
Henrietta Street
Islington
Lambeth
Salters' Hall
Shouldham Street
Stepney
Tottenham
Vernon Chapel
Malmesbury
Melksham
Miltontherpe
Newbridge
Newcastle
Newcastle Emlyn
Newton Abbott
Norton, near Malton
Paran (Gloucestershire)
Paulton
Penyfal
Penyparc
Redruth
Ripon
Rochdale
Romsey
Saffron Walden
Salisbury
Saltash
Sheffield
Shelford
Shrewton
Spark Bridge
Spen
Stanningley
St. Albans

St. Ives
Stradbroke
Sunderland
Swansea
Talyrhyn

Tittleshall
Trowbridge
Waltham Abbey
Watford
Wellow

Whitchurch (Salop).
Wokingham
Woodside (Gloucestershire)
Wycombe
Yeovil

The following letter from a deacon of one of the churches which has promised a contribution will furnish encouragement and guidance probably to some others.

MY DEAR SIR,

According to your request I will endeavour to give you the details of the plan by which we are endeavouring to accomplish effectively the shilling contribution to the Mission. Our pastor, from the pulpit on the sabbath, stated the necessity for the effort, and the importance of our uniting in it. You know how well he performs a service of this nature, and I allude to the mode of its performance because it really is of great consequence. A slovenly, ill-digested appeal would have done nothing for us on such an occasion. He then invited the aid of two classes of collectors, and proposed, First, that from every family in the congregation, one of its younger members should volunteer to obtain the donations of that household and its immediate connexions; Secondly, that others should collect from individuals, members and seat-holders, not included in the family lists. He then said that some time before the end of June, he would invite yourself, and perhaps one or two other missionary friends, to spend an evening with the collectors, to receive then the produce of their labours and answer their questions, and in other ways impart to them information and encouragement. It was thought well to add, as the prospect of such an evening might excite interest, that any one, though unenrolled, finding the opportunity of raising 10s. should be

entitled to admission on that occasion. The collectors were then invited to present themselves for enrolment, after the Thursday and Monday evening services. Before meeting them an alphabetical list of all the families was prepared, with room in the margin to enter against each its collector's name. The good feeling of our young people left very few families unrepresented. A list was then prepared of these and all other members of the congregation and church, and the attendance of the second class of collectors summoned, when the list was read through and allotted suitably to their respective connexions and local convenience. The plan may thus be expressed in three words; the reapers, the gleaners, and the harvest home. It has been our aim to apply sufficient stimulus to make the effort successful, and at the same time avoid the evils which have made the card-collecting system obtrusive and objectionable, by employing collectors amongst those to whom they have natural and proper access. I have no doubt you will receive £100 from us, at the least, and that it will be done with so much ease and even pleasure as to leave us an improved organization for future occasions.

Excuse imperfections, and believe me,

Dear Sir,

Yours faithfully,
S.

FOREIGN LETTERS RECEIVED.

AFRICA	SIMBIA	Merrick, J.	Feb. 13.
	CAMEROONS	Clarke, J.	Feb. 9 to 28.
	CLARENCE	Christian, J. W.	April 2.
		Clarke, J.	April 1, 2, 3 and 7.
		Prince, G. K. & sons. Dec. 20.	
		Saker, A.	Jan. 26.
		Sturgeon, T.	Feb. 3 to Mar. 19, Mar. 21.
AMERICA	DARTMOUTH, N. S.	Hunt, A. S.	June 16.
	HALIFAX	Belcher, J.	May 27.
		Cramp, J. M.	June 13.
		Nutting, J. W.	July 1.
		Pryor, J.	June 16.
	MONTREAL	Girdwood, J.	May 29.
	NEW YORK	Henderson, A.	June 27.
ASIA	BENARES	Small, G.	May 5.
	CALCUTTA	Thomas, J.	April 7, May 2 and 9.
		Wenger, J.	May 2.
	COLOMBO	Dawson, O. C.	May 11.
	BACCA	Robinson, W.	April 22.

AUSTRALIA	PORT PHILIP	Peacock, E. J.	Feb. 18.
	SYDNEY	Saunders, J.	Feb. 28.
BAHAMAS.....	GRAND CAY.....	Littlewood, W.	May 15.
	NASSAU	Capern, H.	June 12.
		Rycroft, W. K.	June 7.
BRITTANY.....	MORLAIX.....	Jenkins, J.	June 17 and 18.
GERMANY.....	BUTZOW	Busch, A.	June 29.
HONDURAS	BELIZE	Buttfield, J. P.	May 13.
		Crowe, F.	April —.
		Henderson, A.	May 11 and 18.
		Kingdon, J.	May 18, June 2.
JAMAICA	ANNOTTO BAY	Lloyd, W.	June 3.
	BROWN'S TOWN	Clark, J.	June 4.
	CALABAR	Tinson, J.	May 19, June 1 to 5.
	FALMOUTH	Abbott, T. E.	May 19.
	JERICHO	Hewett, E.	May 16.
	MORTEGO BAY	Cornford, P. H.	June 3.
	OLD HARBOUR	Taylor, H. C.	May 21, June 2.
	SALTER'S HILL	Dendy, W.	May 4.
	STEWART TOWN	Dexter, B. B.	June 4.

Letters and newspapers for India ought to be sent by the Mail of the 20th of each month, and directed “*by Peninsular and Oriental Steam Navigation Company, Via Southampton.*” The English postage should be paid.

Letters for India *not paid* in this country, should be sent to the Mission House, Moorgate Street.

Friends writing to Hayti will be good enough to remember that all letters must be paid in this country, or the Post Office *will not forward them.*

Mr. Neal, of Liverpool, to whose kindness we are greatly indebted, wishes us to inform our friends that all letters and parcels which he has had the pleasure of receiving from friends in England for the brethren in Africa up to June 24th, have been duly forwarded, the last being despatched by the “William Botsford.” Those received since that date will be forwarded the first opportunity.

Extract of a letter from Rev. John Clarke, dated Clarence, Fernando Po, Dec. 24, 1845:—

“Excuse me to the numerous friends to whose notes and kind remembrances I should reply. It would certainly take up all my time just now to attend to all these. I shall take them up leisurely as I can. I hope they will not suspect me of ingratitude from my silence.”

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Lynn, by Rev. J. T. Wigner, for a box of clothing, for Rev. H. J. Dutton;
 Miss Hanson, for a parcel of useful articles, for Rev. J. Davies, Colombo;
 Religious Tract Society, for a grant of books, for Schools at Colombo;
 Sunday School Union, for a similar grant, for the same;
 Friends connected with the Independent and Baptist congregations, Olney, for a box of useful and fancy articles, for Rev. B. B. Dexter, Stewart Town;
 Ladies of Broadmead, Bristol, for a box of useful and fancy articles, for Mrs. Hume, Mount Hermon, and a similar box for Miss Knibb, Kettering;
 Miss Smith, for a box of useful and fancy articles, for Rev. J. M. Cramp, Montreal;
 Mrs. Fisher, for a box of clothing, &c., for Rev. P. H. Cornford, Montego Bay;
 Mrs. Clement and Miss Sargeant, Leytonstone, for a box of clothing, &c., for Rev. H. Capern, Nassau.

My DEAR BROTHER,—Allow me, through the Herald, to return my grateful acknowledgments to the ladies at King Street, Bristol, Amersham, and Cambridge, for boxes of useful articles, for the benefit of the schools under my care; also to Miss R. D. Alexander, Ipswich; Miss Forster, Tottenham; the Sunday School Union and the Religious Tract Society, for school materials and reward-books, tracts, and broad-sheets. Be kind enough, also, to acknowledge the generous donations towards the stations at Brown's Town and Salem, and the school-house at Buxton.

J. CLARK.

*Received on account of the Baptist Missionary Society, during the month of
June, 1846.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		£ s. d.	
Artillery Street.....	1 1 7		
Bow.....	6 14 0		
Hampstead, Bethel Chapel, Holly Bush Hill	2 2 0		
Koppel Street.....	7 4 10		
Annual Subscription.			
Fritchard, Rev. G.	0 10 6		
Donations.			
American and Foreign Bible Society, for Translations	412 16 10		
Bible Translation Society, for do.....	500 0 0		
Do., for Fernandian do.....	50 0 0		
C. B. Produce of Silver Plate	6 5 2		
Friend.....	0 5 0		
Hatch, Mr. J. J., Friday Street, for Schools.....	2 2 0		
J. T.....	5 0 0		
LONDON AND MIDDLESEX AUXILIARIES.			
Bow— Contributions, by Miss Morris.....	1 16 0		
Harrow— Contributions, by Mrs. Kilby	0 18 6		
Kenington, Silver St., on account.....	20 0 0		
Little Prescott Street ...	37 10 0		
Somers' Town— Contributions, by Mr. Joseph Hartley, for Dove	0 10 0		
BEDFORDSHIRE.			
Bedford— Contributions, by E. Clarke	2 8 0		
Do., by do., for China	0 15 0		
Biggleswade— Collections.....	12 11 6		
Contributions	46 0 7		
Do., Sunday Schools Do., by E. J. Foster, for Dove	1 4 8 0 10 0		
Dunstable— Contributions, for Out- lets		3 3 4	
Sheffield— Collection (moiety) ...	3 15 9		
BUCKINGHAMSHIRE.			
Olney— Collections.....	10 4 0		
Contributions	6 5 0		
Do., Sunday School	0 18 6		
Ravenstone— Contributions	1 2 6		
GLOUCESTERSHIRE.			
Shortwood— Contributions, by Master Flint and Miss Leonard ...	1 8 6		
Do., Sunday School	1 0 0		
HAMPSHIRE.			
Jersey— Cornish, Mr. Charles, by Dr. Rowand,	1 0 0		
LANCASHIRE.			
Liverpool, on account...250	0 0 0		
Ladies' Negro's Friend Society, for Jamaica Theological Institu- tion	15 0 0		
Do., for Rev. J. M. Phillippo's Schools..	10 0 0		
LEICESTERSHIRE.			
Loughborough— Contributions, for Out- lets	0 13 0		
NORTHAMPTONSHIRE.			
NORTHAMPTONSHIRE, on account.....	100 0 0		
Bugbrooke— 30 fourpenny pieces, see 1 Cor. xvi. 2 ...	0 10 0		
RINGSTEAD— Sunday School, for Dove		0 5 0	
NOTTINGHAMSHIRE.			
Newark— Contributions, for Dove	1 0 0		
SOMERSETSHIRE.			
Bristol— Balance of Contribu- tions, 1845	184 7 3		
On account for 1846...	377 11 1		
STAFFORDSHIRE.			
Ashton under Lyne— Contributions	17 18 0		
WILTSHIRE.			
Warminster, balance ...	1 11 0		
YORKSHIRE.			
Bradford— Brogden, John, Esq.,...	150 0 0		
SOUTH WALES.			
GLAMORGANSHIRE.			
Neath— Contributions, by Henry Curtis.....	0 15 1		
PEMBROKESHIRE.			
Fynnon	8 6 0		
SCOTLAND.			
Edinburgh— Wemyss, Mrs.....	10 0 0		

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to July 20, 1846.

£ s. d.			£ s. d.			£ s. d.		
(LONDON AND MIDDLESEX.			Poulner—			SOUTH WALES.		
A Wesleyan friend...	0	1	Rutter, Mr. T.....	1	0	CARMARTHENSHIRE.		
J. B.....	0	10				Carmarthen—		
Camberwell	159	19	HUNTINGDONSHIRE.			Williams, Mrs.....	1	0
Devonshire Square	16	5	St. Ives	2	0			
New Park Street	39	16				GLAMORGANSHIRE.		
			LANCASHIRE.			Hengoed.....	2	6
BEDFORDSHIRE.			Sabden	10	0			
Bedford	2	10				MONMOUTHSHIRE.		
Sharnbrook	1	10	NORFOLK.			Pontrhydryn	5	11
Stevenon	1	0	Lynn	8	10	Sirhowy	0	13
BERKSHIRE.			NORTHAMPTONSHIRE.			PEMBROKESHIRE.		
Wantage	9	6	Blisworth	2	0	Pembroke	3	6
			Kettering	15	8			
DEVONSHIRE.			Weston by Weedon	2	14			
Paington	5	0				SCOTLAND.		
Plymouth	11	10	NORTHUMBERLAND.			Aberdeen, Silver Street	3	5
Shaldon	1	5	Berwick on Tweed	15	3	Aberfeldy	1	10
Tavistock—						Echt	1	0
Windeatt, Mrs.....	1	0	SUFFOLK.			Edinburgh, by Rev. J. Clark	10	0
			Eye	1	7	Kingussie	1	10
ESSEX.						Montrose	1	4
Harlow	5	0	WARWICKSHIRE.			Perth, additional	0	2
Rayleigh.....	4	10	Dunchurch.....	2	6	Stirling	2	10
						Syeter, near Wick	1	11
GLoucestershire.			WORCESTERSHIRE.			Tobermory	1	10
Lydney	2	5	Bewdley	3	3			
Slimbridge	0	5				IRELAND.		
			YORKSHIRE.			Boyle	1	0
HAMPSHIRE.			Bishop Burton—			Coleraine	2	10
Beaulieu.....	10	0	Sedgwick, Miss.....	1	0	Dublin	4	0
Lymington.....	7	12	Saladine Nook	8	0	Moate	0	10
						Waterford	4	1

ERRATA, ANNUAL REPORT, 1846.

The total of Contributions from the undermentioned Auxiliaries should be as follow :—

	£	s.	d.
Page 69 Regent Street, Lambeth	157	4	3
79 Liverpool	769	18	0
80 Manchester	733	12	6
Wigan	28	5	6
Leicester, Charles Street	112	0	8
81 Norfolk, for Jamaica Special Fund	87	4	6
Norwich, St. Mary's	137	8	5
95 Edinburgh	159	5	6
99 St. Albans, Juvenile Society	17	12	8
71 Amersham.			
For West, Mrs., sen. £1 ls., read Mrs. West's servants	1	1	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London : in ROXBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

SUCCESS AND ITS DIFFICULTIES.

Let no one think lightly of these. Difficulties arising out of success! Surely that cannot be! so it is; and they are great, and often embarrass those who have the conduct of Missionary Societies. While the work is going on in the field, there is necessarily an increase of expenditure, if the ground that is won is to be held. And at home, perhaps, the means of carrying on the holy war, and of sending fresh supplies, are not augmenting. Go on, and you increase your debt. Go back, and you seem to abandon duty, and leave souls to perish.

Read again, we pray you, that you may see somewhat of the case, Mr. Mullhern's letter about Banbridge, in the last Chronicle. Is that no difficulty? A School-house must be built at Dunmore, where a fishing colony has been established, and many English families are located. A reader and school-master was sent to them some twelve months ago. The mission has prospered. The premises in which the school is held, is far too small; and shortly our friends must vacate it. Mr. Hardcastle is doing all he can to get a plot of ground, and friends are helping; but they cannot do all. Here is another difficulty, since the Committee will have to assist them, or the cause be given up.

At Athlone Mr. Williams of Bristol College, who spent his last vacation in Connaught, where he laboured with so much success, writes to say, that he is in the dilemma of having a congregation, which is rapidly increasing, and when his time is expired what is to be done? And the Rev. Edward Allen, Presbyterian minister of that town, strongly urges our opening a school there. What is to be done? Is this no difficulty?

There is no prospect, at present, of the Society's income so increasing as to meet these demands. Indeed, within these two past years, the expenditure in Ireland has been *reduced* more than £200 per annum: reduction must not go farther if it can possibly be avoided. We are quite aware that extra efforts are being made to extricate our other missionary institutions from their pecuniary embarrassments, but if through these efforts the Irish Society suffers, no good is done. It has suffered in some quarters already. We pray our friends to remember that in this case, they are not contributing the amount, but we are. It is simply taking out of one pocket and putting into another. We trust this hint will be enough. Meanwhile how are the Committee to overcome the difficulties which arise out of success?

Mr. Eccles writes as one who is not unduly elated by success, nor depressed by opposition. His letter speaks of

INCREASE AND OPPOSITION.

When I last wrote, I mentioned an increase of *two believers* to our fellowship as a church. On last Lord's day we received a lady of most exemplary character, and who I trust will prove a real blessing. My outstations are in a healthy condition. All around I am well received. Many are thirsting for the word of life. The harvest truly is plenteous, but the labourers, alas, how few!—And “there are many adversaries.” Another anonymous pamphlet is published against our principles,

in which we are attacked as *Sadducees*! It emanates too from a clergyman, and of course the people will believe it. To many, its “wormwood and gall” will be “sweeter than honey and the honeycomb.” But the *morning* is coming; and the *light* will confound the inventors and abettors of such calumnies.

The report of the Dunmore station continues to afford great encouragement. The Society's operations there, have stimulated others to follow in the same course, though it is much to be feared from a spirit of opposition. But even this is a proof that our agent there is

labouring diligently. Mr. Mc. Clare speaks of his

ENCOURAGING PROSPECTS.

The attendance at our public services has been much as usual during the past month. The schools are doing well. We have sixty on the roll of the *daily* school. I have also succeeded in obtaining thirteen weekly subscribers to the Society; and I expect to get a few more. The high church party seem determined to oppose us vigorously. The following is the average attendance of the congregations and schools during the month.

Lord's day Morning.....	40
———— Evening.....	56
Thursday Evening.....	30
Sabbath-school.....	32
Day-school.....	46
Visits paid.....	67

JOHN TALBOT reads through an extensive district, and has been long enough at the work to form a just opinion of the change in the feelings of the people, respecting the reading of the scriptures. With feelings of gratitude and joy he describes

THE GREAT CHANGE.

The barrier that was between the people and the scriptures is broken down. I find there is nothing more answerable in this neighbourhood than to have the Douay and English versions together, and to compare them. In every house where I do this, they have just as much liking for one as the other. In some places it seems to me that the Israelites could not be more glad of the manna, than the people are when I distribute bibles and testaments among them. One man from R—— asked me whether I would join with him and a few others to buy a Douay bible? I said I would; and when I next go there I hope to take it to them. Another man in the same place has given up Popery, and is not hiding his talent.

PAT BRENNAN after describing the opposition he meets with from protestant clergymen, which awakens his surprise, gives an account of his month's labour. An extract or two will show the kind and ingenious methods our readers adopt to present the truth to the ignorant Romanists.

THE WAY TO BE RICH AND HAPPY FOR EVER.

I went to visit a poor man who was very ill. As I entered his cabin, he seemed surrounded with the signs of deep poverty. I spoke to him, and at length said, "If Lord Lorton came and told you that he was preparing a place for you, and would soon come and take you there, when you left this

cabin would it not make you happy?" "Oh yes," said he. "Well then," I replied, "the Lord of life and glory tells his followers, that he is preparing a place for them; and I will read all about it for you." "Do Sir," said he. I opened at 14th John, and read it in Irish for him. No one could appear more delighted than he was, while thus employed. I have seen him since, and hope the Lord has given him a desire for his word.

THE BIBLE AND THE PRIEST.

On my way last week, I visited a man to whom I gave a bible some time ago. I am delighted to find that he and his whole family were reading and getting acquainted with its contents. He told me that his priest came to him to reprove him for distributing these protestant tracts, and threatened if he did not desist, to call him out in the chapel. "If you do," said the man, "I will not trouble you or your chapel any more!" "What then, are you going to become a dipper?" "I would wish," was the reply, "to become a Christian." "Oh," said the priest, "that is as much as to say we are not Christians." "If you are a Christian," answered the man, "why are you against the reading of God's word?" "Well," said he, "I will allow you to read it, but don't be speaking to others about it." "I will not promise that," said the poor man, "for I should be a bad neighbour, if I saw my friend's house on fire, and did not warn him." "Oh," rejoined the priest, "I was in doubt of you for some time. I will warn the flock to beware of you." And he went off in a rage. But these show that the Lord will not suffer his word to return void.

The poor people who have been in the habit of reading the scriptures in secret are now becoming bold, and openly avow it. Sometimes we hear of such facts as the following.

A LITTLE TALK WITH A PRIEST.

After a service held recently in my house, writes Mr. M'ADAM, I fell into a serious conversation with a Romanist; and endeavoured to show him that the doctrines of his church were novel and unscriptural; asking him if he could tell me what authority his priest had for publicly stating that no Protestant could enter heaven? "Certainly," he observed, "the priest declares that; but I do not believe all he says. The other day I was in priest C——'s house at K——, and I took out the testament and read some chapters. 'What book is that you are reading,' said he, 'The holy testament,' said I, 'and I have read it over and over, and could never find anything said against protestants; but only against the wicked and ungodly. Therefore, Sir, I see God is no respecter of persons; and

all who repent and believe in Christ will go to heaven." "How dare you," he asked, "take up the testament and read it?" "Because I like it, sir, and all I read is good." He was very angry and forbid me read any more." I am glad, however, to know that this poor man despises the command, and greatly delights to talk of Jesus and his love to sinners. His wife comes very often to my house to see mine, and talk with her about salvation. In spite of all the priests can do, they cannot entirely prevent the people, who have eyes and ears, from hearing the words of eternal life.

There are signs of the same spirit in the metropolis where THOMAS DUFFY labours. His journal is indeed full of them. A specimen or two will be read with pleasure.

NOT PROSELYTISM BUT CONVERSION.

I was surprised at seeing one of the persons whom I visit, at our morning service. On telling him how glad I was, he said, "Why you never told me to come, else I might long ago." I explained to him that I rather wished the word of God to make its own impression, than to proselyte, which I wished ever to avoid; he said, perhaps you are right, and it may be the best way, for proselyting cannot be carried on without danger. "Well, but how do you like our mode of worship," I inquired. "As to that part of it now gone through, I cannot but think well of it; still I would desire not to say more until I see how you have baptism and the Lord's supper." This man therefore, seems determined to exercise his own judgment, and to try the spirits whether they be of God.

TRANSUBSTANTIATION.

Another person came to me last week saying he had read himself nearly blind, in order to become perfect master of the theory of this doctrine. "Then you admit it still wants demonstration?" "Yes, indeed," said he, "unless the words This is my body, be taken literally, for on that the fate of the doctrine rests." "Well," I observed, "I think we could settle that point in a few words. Who spoke these words, Jesus Christ, or the bread he had, as you suppose, just then changed?" "Oh, it was Christ who said them of the bread." "Then you see if the bread was really changed, it ought to have all the attributes and faculties of a perfect living man, and you ought to be able to prove that it did, and could exercise them at will." *He.* "That would be impossible; for the apostles would dread to eat it, if they saw it walk, or heard it speak." *I.* "Well, but if you believe the doctrine, you must not only believe that, but more—that Christ did so eat it, and that it could eat Christ over again."

He. "But Christ did not eat the bread, *he would not eat himself.*" *I.* "But if your doctrine be true, he could as well eat himself, as take himself up in his hands and present himself to each of the apostles, to be eaten by them, whilst at the same time he was standing whole and entire before them!" *He.* "Then the words must be taken figuratively after all."

My visits during the last six weeks have been 208. I have distributed seven bibles, and nine testaments, to importunate applicants. Each Saturday is spent in the distribution of tracts. On Sunday afternoon I often meet a class of young men, in a private room, to instruct them in the Irish scriptures."

The next extracts are from the journal of JOHN MONAGHAN, who labours the other side of Ireland.

ARROGANCE REBUKED.

The Rev. Mr. W—— of C—— called a few days since at a house where I am in the habit of visiting, and inquired if the bible-reader was used to call there. Being answered yes, he talked largely upon apostolical succession, telling them that none had a right to explain the scriptures, but those who were regularly ordained, according to the practice of the established church. The man calmly told him that they did not question his ordination, but that their great anxiety was to know their state before God, and as sinful creatures to learn the way of salvation from his holy word. And adding that he thought if his reverence had employed his time in reading the scriptures, and stating the gospel as the bible readers did, that it would be the best way to prove his apostolic ordination; for he had learned from the bible that the apostles did so. This was too much for his reverence to bear, and he turned off declaring he would note him as a worthless schismatic in the parish!

LIGHT SPREADS.

The scriptures are indeed at this time in better circulation than for a long time past; tracts are more thankfully received by the people in general, Romanists as well as Protestants, and when read are always safely returned, and exchanged for others.

Mr. HAMILTON's labours in the Ballina and Sligo districts, have been very abundant, and not without encouraging success. We find since the last report that

THE CHURCH HAS INCREASED.

Though we have suffered loss by death and removals, the Lord seems to favour us. The vacancies have been filled up. I recently baptized a woman who has been graciously led through deep waters of affliction, and yesterday I baptized another. These, and one who

had been a member at Coolaney, have been added to our number. Another has applied for baptism, of whom we hope favourably; but having left the church of Rome, we wait a little, being anxious for full and satisfactory evidence.

GOING OUT TO SOW.

I went to Sligo on Monday, and preached two miles beyond it, the same evening. Next morning I was requested to baptize a pious female, who desired to obey Christ in that ordinance. Having engaged to preach in Boyle that evening, and at Coolaney the next, I arranged to return on Thursday, which I did, and baptized the lady in the river, at some distance from the town. A few others are speaking of following the example of this lady. I returned yesterday much fatigued, but very thankful that the Lord had given me favour in the eyes of many new friends. What a pity that we have not a missionary placed in this district!

Mr. M'CARTHY after an interesting tour gives an account of his observations. The fruit of his labours continues to appear.

THE INSPECTION.

My four main stations are not only working well but some are improving. The school at Tullamore has had another priestly reaping; but we do not mind this, as it will retrieve itself again. The children will come to it, and the parents will have it so.

Just before I left home a Romanist called on me to borrow a bible, and continues to read it attentively. I lately dined at the house of an intelligent Romanist lady, and while her guests were enjoying themselves, we were in another part of the house earnestly investigating some of the fundamental doctrines of religion. The grand delusion of Popery is, a denial of the doctrine of justification by faith alone. She seemed to know

better. Here are her own words, "I disbelieve the doctrine of human merit. Our works are imperfect and worthless. The sacrifice of Christ is infinite, and upon its merits I rest my hope." I have met hundreds of Protestants whose faith was not so sound and clear as this.

We beg to call very serious attention to Mr. BERRY's statements, because they afford indications of a new state of things, and indicate a vast change is gradually being produced in the Roman Catholic mind.

NEW VIEWS.

Last week I was discussing the doctrines of purgatory and extreme unction, with an intelligent Romanist. I was surprised to hear him say, "I neither believe nor reject these doctrines, though entertained by the Church. The blood of Christ alone can wash away my sins. If they are efficacious, they will do me good; if not, as I don't trust in them, they can do me no harm." I asked whether these views were peculiar to himself. He said "No;" and mentioned J. M. who died recently, and refused to send for a priest, and whose end was peace.

This is new to me. From all I can hear in reply to inquiries suggested by this, I find the number of this class of Romanists is increasing. When once a Romanist begins to doubt the authority of his church, these doubts will be succeeded by inquiry and conviction.

INCREASED ACTIVITY.

The Wesleyans are circulating tracts, as well as the Church folk. The Romanists, always active, are now circulating religious books. They are all opposing the spread of our principles. This activity will do good, and shows that increased attention is awakened by our efforts, and is a sure sign that truth is spreading, and will ultimately prevail.

CONTRIBUTIONS SINCE OUR LAST.

	£ s. d.		£ s. d.
Greenwich—		Andover.....ditto.....	4 17 6
Friend, by Rev. J. Russell.....	0 12 0	Long Parish, Mrs. Fitcher.....	0 10 0
Ballina—		Abingdon, Collection and Subscriptions....	11 7 8
Wingfield, Hon. Colonel.....	4 0 0	Coate.....ditto.....	2 1 6
Stratford, W. J. Esq.....	2 0 0	Chipping Norton.....ditto.....	4 12 6
Ferbane, Miss Curtis.....	0 10 0	Reading.....ditto.....	6 12 0
Dunfermline, M. W.....	1 0 0	Biggleswade, Subscriptions.....	3 8 0
Birmingham, Joseph Sturge, Esq. don.....	1 0 0	Dunannon, The Church.....	2 16 0
London, Prescott Street.....	15 0 0	No. 5188.....	10 0 0
Lymington, Subscriptions.....	3 0 0	Legacy of Love, by F. W.....	5 0 0
Broughton and Wallop, Collections.....	6 3 9	Aberbhirder, by Mr. John Alexander.....	5 0 0
Southampton, Collection and Subscriptions	3 5 3	Leicester—	
Winchester.....ditto.....	0 14 0	Coll. Belvoir Chapel, by Rev. D. Katterns	20 0 0
Whitchurch.....ditto.....	2 15 0		

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1846.

MEMOIR OF THE LATE WILLIAM JONES, M.A.

It must have gratified a large number of our readers, who had taken an interest in this respected veteran in consequence of his writings, to learn that a short time before his decease he prepared an account of his own life for publication. Of all biography, autobiography is the most pleasing, and generally it is the most instructive; for, though we cannot expect impartiality from him who is telling his own story, we would rather take the statement which a man of average frankness and integrity would give respecting himself, knowing that we must receive it as coming from one who was necessarily biassed, than the statement of an admiring and sensitive friend, with regard to whom we should feel uncertain how far he would deem himself bound in honour, or in deference to others, to do the best he could in every case for the reputation of his client. In Mr. Jones, too, there was so much individuality, that we question if any friend could have written the memoir to his satisfaction, or to

the satisfaction of survivors. The facts in the following sketch are all taken from the autobiography recently published, and, as far as could be done consistently with due attention to brevity, in Mr. Jones's words.

William Jones was born on the 17th of June, 1762, at a farm-house usually designated "The Parke's-side," in the parish of Gresford, and county of Denbigh. At an early age he was removed with his parents to Paulton, in Cheshire, where he received some classical instruction at school; and afterwards he was engaged in business of various kinds, successively in Chester, Liverpool, and London. On his return to Chester, he resided for a time in the family of Mr. Thomas Crane, and here an event took place which he always deemed more conducive than any other to his subsequent welfare and usefulness.

"There were of this family three brothers and three sisters. Mr. Samuel Crane, the oldest brother, was a bookseller, who carried on an extensive

business in Liverpool. Of the other two brothers I have already spoken. The oldest sister married a Mr. Buckley, in Manchester, a merchant manufacturer, who, after a few years, was taken off by consumption, leaving her a widow, with one little girl. The second daughter, Elizabeth Crane, was the flower of the family, and, which was of more importance, she was decidedly pious. She was brought to the saving knowledge of the truth under a discourse of Mr. Eeking, when about the age of twenty-one; and I had the pleasure of witnessing her immersion by him, in company with two other young women of the same age. She had long been the object of my tenderest wishes and affections; but this I had not dared to mention to any one, much less to the favoured individual herself. I was perfectly aware that she was beset with suitors on all hands. Her superior good understanding, pleasing manners, decided piety, and handsome figure, being 'cast in one of nature's finest moulds,' as Sterne expresses it, rendered her an enviable companion to many young men besides myself, and I know not that I should have found courage to advance my suit, had it not been for the suggestion of her brother's wife, with whom I resided, and with whom I had the good fortune to be a special favourite. Whether this lady was led by anything that she saw or heard, to suspect that I was too shy and diffident, or wanted courage, I know not, but I remember that chatting with her alone one day, she asked me whether I had heard that a certain young man, whose name she mentioned, was paying his addresses to Miss Crane? 'Oh yes,' said I, 'it is the talk of the town.' And then, looking at me with extraordinary earnestness, she rejoined, 'I am surprised that you will allow it.' 'Why, madam, how is it in my power to prevent it?' said I. 'Prevent it,' she said,

raising her voice, and frowning upon me, 'I would have her myself, I *would* have her;' and then she quitted the parlour, leaving me to my own reflections.

"*Verbum sat!*" I took the hint and embraced the first opportunity of communicating my sentiments to the young lady. Walking by her side one evening when we were alone, I thus accosted her, 'I have something to say to you, madam.' 'Well, what is it?' she inquired: 'say on.' 'Why, I wish to be your husband; now, what say you to that?' A solemn pause ensued. . . . At length she broke silence by the following observation:—'Show me how we are to live, and then I will answer your question.' My reply was, 'Why how did our fathers and mothers live before us? Let us trust to providence.' 'Well,' said she, 'but you know there is such a thing as *tempting providence*, which, I think, would be wrong in us.' 'Well,' said I, 'let that matter be for our future consideration.' Thus the ice was broken, and from that time every thing went on smoothly. We became husband and wife on the first day of January, 1786."

At this time there was a small baptist church at Chester. The pastor having been taken from them by death, "the ministry of the word was occasionally supplied by the church in Wrexham; or transient visitors; but they had none among themselves competent to deliver a discourse. Two of the most gifted of the brethren, Mr. Thomas Bailey, afterwards an elder of the church in Nottingham, and Samuel Richardson, who remained in Chester, alternately took the lead in conducting the worship of the brethren. Happily, about the time of Mr. Eeking's death, a rumour got among us that there was a church in Edinburgh, whose pastor's name was McLean, a baptist; that he occasionally visited London, and preached somewhere about Limehouse, or Blackwall,

but had no connexion with the English baptists. In consequence of this report, one of the brethren addressed a letter to Edinburgh, mentioning the death of their pastor, with the distressing situation in which they were left, and soliciting their friendly aid. It so happened that Mr. McLean was then publishing the first edition of his 'Illustration of of Christ's Commission to his Apostles,' of which he forwarded to Chester a dozen copies.

"That publication drew their attention to the New Testament, and carried their views on the order of the house of God much beyond what their former minister had led them. This introduced a friendly correspondence, and hearing shortly after that Mr. McLean had arrived in London, a general desire was expressed by the Chester friends to endeavour to prevail upon him to make Chester in his way back to Scotland." . . . "He visited that city in the month of October, 1786, taking up his abode at my house, where he continued four or five weeks, during which he administered the ordinance of baptism to myself and five other men, in the river Dee, near Barrel-wall, at Boughton. Before he left Chester various unhappy differences that had crept in among the brethren were investigated, and a state of reconciliation produced, which was necessary to lay a foundation for their mutual charity or brotherly love." . . .

"A few years after my connexion with the church in Chester, I succeeded to the retail part of the business of Messrs. Thomas and Joseph Crane, my brothers-in-law (the wholesale part of it being removed to Liverpool), and continued it till the year 1793, at which period the war with France broke out, and numbers of our worthy citizens, dreading the result of this frightful contest, took their departure to the United States. Among these was the family of Mr. Samuel Crane, the oldest of my

wife's three brothers, who for several years had carried on the business of a bookseller and stationer in Castle Street, and amassed a few thousand pounds, taking with him a niece and four children. Mr. Crane had made repeated attempts to dispose of his business, which was pretty extensive and productive, but had met with disappointments. Being myself partial to the bookselling business, though not brought up to it, I proposed to succeed him, and with the kind assistance of his brother Joseph, who assisted me with the loan of £1000, I purchased the whole stock and goodwill, and entered upon it on the 25th of March; when he and his family took their departure for Boston, or Baltimore, in New England, where they remained exploring the country in every direction, but returned to their native country fully satisfied that the comforts and conveniences to which they had been accustomed here, were not to be procured in the regions beyond the Atlantic. From the period of his return, he took up his residence in the suburbs of London, where he ended his days, A.D. 1836.

When myself and family had been a few months located in Liverpool, I began to experience the want of the public ordinances to which I had been accustomed in Chester, to counteract which I assembled my own family on the morning of the Lord's day, for prayer and praise and reading the scriptures, occasionally interposing a word of exhortation, or exchanging it for the reading of a printed discourse. In process of time the thing got wind, and some of the neighbours occasionally dropt in. Our drawing-room was spacious, and admitted of an assembly of fifty or sixty persons; but when the numbers became inconveniently large, we engaged the grammar-school of the Rev. Hugh Anderson, in Lord Street, where several persons from other societies

joined us. In a little time we prevailed upon father McLean to pay us a visit; also Dr. James Watt of Glasgow, and several of the private brethren from other parts of Scotland, among whom was Mr. David Stewart Wylie, formerly a minister of the Antiburgher Secession, who had recently become a baptist, and joined the Scotch baptist church in Paisley. As there appeared an opening for him in providence to obtain a support for himself and family, he removed the residence of the latter to Liverpool, by which means our hands were strengthened considerably. We numbered about thirty members, male and female, and a chapel which had formerly belonged to Mr. John Johnson and his friends, being to be disposed of, we purchased the lease of it, and our congregation assembled there for a few years, during which time the church was organized with its elders and deacons, D. S. Wylie and myself having been called to the pastoral office. On this occasion Mr. McLean had paid us a second or third visit, and was assisted by Mr. John Jones of Ramoth, an elder of one of the Scotch baptist churches, in the county of Merioneth, North Wales, of whose history some account is to be found in the *New Evangelical Magazine*, vol. ix.

"It was not without considerable hesitation that I consented to be become one of the presbyters of the newly-formed church in Liverpool. I was then engaged in conducting an extensive bookselling concern, with which I was but imperfectly acquainted, and which required more age, experience, and maturity of judgment, than at that time fell to my share; in fact, it left me little time for reading and the study of the scriptures. My beloved and prudent wife, ever alive to my interests, strongly advised me against the undertaking—the trade and commerce of the country were in a very precarious state, and demanded all my circumspection and

skill—and happy had it been for me had I yielded to her persuasions. But the desire of benefiting others, the consideration that I was to have a colleague who had received a liberal education, a person of commanding address, graceful elocution, and superior abilities, who would supply my many deficiencies, outweighed the objections that were thrown into the other scale, and, I may say, in an evil hour, I gave way to the solicitations of others."

"The church in Liverpool was set in order in the year 1798 or 1799, and having for my colleague one who had given proofs of his competency for authorship in a 12mo. vol., entitled '*Christ and Antichrist Displayed; or, An Essay on the Kingdom of Christ*, by David Stewart Wylie' (which publication was, in fact, my principal inducement in pressing him to come among us at Liverpool), I proposed to him, in 1800, that we should commence a small monthly publication, with a view of drawing the attention of others around us to our faith and order. To this proposal he readily consented, and wrote a few papers in the first volume; but the editorship devolved entirely on myself, and having commenced the education of youth, he very soon began to slacken in his attention to, and concern about, the magazine, and I was left alone to conduct it. Its sale was mostly in Scotland, and confined to Edinburgh, Glasgow, Paisley, Dundee, &c., &c., where it was favourably received, though a goodly number of copies were sold in England."

"In the year 1812, soon after taking up my residence in the metropolis, I commenced the writing of my *History of the Albigenes and Waldenses*. I was first prompted to this undertaking while a bookseller in Liverpool, where a great variety of publications, new and old, were continually passing under my inspection, and interesting passages arrest-

ing my attention. I recollect on one occasion being forcibly struck with an extract which I found in Dr. Rankin's *History of France*, where the cruelties exercised on the Albigenses in the south of France were detailed feelingly. I had frequently met with the names of those persecuted Christians, and also of the Waldenses, and became eager to know more of their history. This prompted my inquiries; but while I remained in Liverpool, whether my search was among books or living persons, I could obtain very little satisfaction. In London, however, the case was different. An acquaintance had picked up at an old bookstall an old French copy of Perrin's *History of the Vaudois*, for about a shilling, and immediately began to extol it as a treasure, affirming that it contained a history of the most remarkable people that had existed in modern times, and read me some extracts, which soon convinced me that this was the very book I was in quest of, and, with much persuasion, I prevailed upon him to sell it to me for half-a-crown. During my residence in Liverpool, I had employed an emigrant priest to teach me that language, and had succeeded so far as to be able to read it with tolerable facility. I now formed the resolution of making myself acquainted, as fully as possible, with the history of those people, which I found to be very interesting, and which history, to my great surprise, had been suffered by the dissenters to sink into oblivion during the war that had been raging between this country and France for more than twenty years. With a view to the revival of this forgotten piece of history, I determined to procure whatever publications came in my way that could throw light upon it, and submit the result of my investigations to my contemporaries.

"The first edition of the book was comprised in one thick octavo volume,

of about six hundred pages, and took the public by surprise, for I was then only an unfledged bird; I was, however, pretty well known in Scotland, where my friends kindly took it up, and my venerable friend Archibald McLean, who was then alive, and whom I had consulted about committing the MS. to press, having recommended it to the church in Edinburgh, I think my subscribers there and in Glasgow amounted to about one hundred and twenty. The impression, which was a thousand copies, however, was all taken off in about two years."

"The decease of Mr. A. McLean took place on the 21st of December, 1812, leaving a vacancy in the eldership of the church in Edinburgh, and indeed of the whole Scotch baptist denomination; which, in several important respects, remains unsupplied to the present day. Having kept up a correspondence with some of the surviving members of his family, which consisted of a widowed daughter and her two sons, I was solicited by them to inspect his papers, select such as appeared to me deserving of publication, and prepare a short memoir to be prefixed to the volume. Gladly would I have been exonerated from this task, and have transferred it to one of his colleagues, Mr. Braidwood or Mr. Peddie, both of whom were more intimately acquainted with him than I was; but as they declined the undertaking, and the whole denomination lamented the want of such a publication, I felt impelled by a sense of duty to comply."

In 1815, Mr. Jones commenced a periodical in London. "Having continued the publication of the *New Evangelical Magazine* during ten years, the title was altered to that of the *New Baptist Magazine*, which I was induced to adopt in consequence of complaints made by some of my friends, that under the former title I appeared to be sailing

under false colours, and that I was evidently conducting a baptist journal under a title which had been previously adopted by the great body of pædo-baptists."

"Were I disposed to indulge in a little vain-glorying or self-applause, the New Baptist Magazine would afford me a fit opportunity of doing it. In my humble judgment these two volumes comprise a greater number of valuable and well-written essays than are to be met with in any other work of the kind; and it was a sore mortification to me to be compelled to relinquish the editorship of it, which I was under the necessity of doing, in consequence of the panic which arose in the commercial world during the autumn of 1826.

"It is to me a very painful task to revert to this almost forgotten subject. For some time previously a fictitious credit had been creeping in among the booksellers in particular, though they were not the only branch of commercial men who were destined to share in its ruinous consequences; every other branch of trade and commerce was fated to share more or less in its fatal results, until it reached even the Bank of England, and Mr. Huskisson declared in the House of Commons, that the country was reduced to the awful state that we were within twenty-four hours of a national bankruptcy, which it was said was only averted by the friendly interference of the Bank of Paris in accommodating that of London with the loan of a hundred millions of pounds sterling. At this fearful crisis of our country's affairs, almost all the booksellers in the metropolis were compelled to declare their insolvency, in order to get rid of that pest of society, the duns of persons of the legal profession; and myself among the rest, in consequence of my name being found on the back of a bill of exchange drawn by one of the Sheriffs of London. But to me the con-

sequences were distressing in the extreme. The entire of my stock of books, &c., &c., which on a fair valuation, previous to the panic, would have realized three or four times the sum total of my debts, were sent to the hammer and sold for little more than one quarter of their real value."

"Before I proceed to say anything about the compilation of the *Biblical Cyclopædia*, I must be allowed to digress so far as to advert briefly to a most painful and distressing occurrence in my family, which, under the guidance of Divine Providence, led to it. One of my sons, a very personable and pious young man, who had attained the age of about twenty-two or three, had been baptized, and added to the church in Red Cross Street, Cripplegate. I think it was about the year 1814 or 1815, that the family were alarmed at decaying about him various symptoms indicating aberration of intellect. He had been for a few previous years clerk to a respectable house in Wood Street, in the wholesale hosiery line, but lodged with his parents at Islington. Finding his malady to increase upon him, a skilful physician was called in, who confirmed my worst suspicions.

"I kept him at home for the space of five months, hoping that his disorder might abate; but finding myself disappointed in my expectation, I was reduced to the painful necessity of resigning him to the custody of the physician above mentioned, and under whose care and management he remained for not less than twenty years, at an expense of two thousand pounds, till death put a period to his affliction and his sufferings. During this long period his lucid intervals were not many, and when they did occur, it was only to raise hopes which in a little time were again frustrated.

"The shock which this awful occurrence produced upon my feelings it is

beyond the power of language adequately to describe. For some years past I had been rather inordinately attached to the pipe, but, strange to say, from that instant I totally lost the power of using it; nor through life could I ever afterwards recover it. Such was the pressure upon my animal spirits, that for several months I was incapable of any literary exertion beyond that of writing a short letter; and I had assuredly sunk under this mental depression, had it not been for the kindness of a friend, a bookseller in Paternoster Row, who, seeing and pitying my unhappy situation, kindly suggested the propriety of my taking in hand some literary project, the execution of which might absorb all the powers of my mind, and at the same time mentioned the publication of a Dictionary of the Sacred Writings, as a book which was at that time wanted among the trade. He importuned me, therefore, to think seriously on the subject, digest the plan, and set my mind towards it in earnest. An invisible hand was no doubt in all this. The undertaking pleased me, for it was very congenial to my pursuits. The necessary preparations were made for carrying the project into effect, and I set to work without delay. The composition of the work, in which I found great pleasure, occupied my mind thirty-six months, at the expiration of which time my animal spirits had become as buoyant as they had ever before been, and thus the object for which the undertaking was contemplated was found to be realized.

"The first impression consisted of two thousand copies, the sale of which more than defrayed the expense of paper, printing, maps, and plates, &c., &c."

In addition to these performances, Mr. Jones composed and published a course of Lectures on Ecclesiastical History, in three volumes, a course of Lectures on the Apocalypse, a volume

of Sermons on Primitive Christianity, the Millennium Harbinger, Memoirs of Rowland Hill, Edward Irving, and Adam Clarke, and many other distinct works, and continuations of popular historical works, at the suggestion of different booksellers.

"At the commencement of the year 1837, it pleased heaven to remove from me my chiefest earthly comfort, my beloved wife, to whom I had been united fifty-one years and three days. In losing her, I lost a virtuous, prudent, faithful, and most affectionate companion, the mother of six children—viz., five sons and a daughter—all of whom, as well as herself, except one son—viz. Joseph, who still survives in Oporto, the prop of my declining years—it has been my painful lot to follow to the silent tomb. She was indeed a woman of extraordinary good sense; one who truly feared God, and delighted to walk in his ways. She was indeed a help-meet for me; for she entered into all my views, assisted me by her counsel, shared in all my joys and sorrows; and as the close of our earthly course approached, dreaded nothing so much as the thought of surviving her husband, and being left a widow in this waste howling wilderness, without any of her children near at hand, to whom she could have recourse for advice and sympathy in her declining years. Many of our days in this world had been of a very sombre cast. Certain it is, that we had tasted of its joys, but we had shared more largely of its corroding cares and its sorrows. The times in which our lot was cast might justly be denominated 'troublesome.' Human life at best is but a chequered scene, or to adopt a stanza from poor Henry Kirke White,—

"What is this passing scene ?

A peevish April day !

A little sun,—a little rain,

And then night sweeps along the plain,

And all things fade away.

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Man (soon discus'd)
Yields up his trust,
And all his hopes and fears lie with him in the dust."

In 1843, Mr. Jones received an unexpected favour, which afforded him great gratification. His name had been included in a list presented to the queen by the secretary of the Literary Fund, and in consequence her Majesty offered him "a poor brothership in the Charterhouse." The advantages were as follow:—"Each poor brother has a separate apartment, with table, chair, bed and bedding, kept in repair and clean; fifty-four bushels of coals and 13lbs. candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of twenty-six pounds ten shillings in money, paid quarterly." Mr. Jones immediately expressed his loyalty and gratitude, in reply, but added, "In the detail which you have presented to me of the qualifications indispensable to the participation of the Charter House grant, there is one item which forms an insurmountable barrier to my availing myself of her Majesty's intended munificence. I am not a member of the church of England, and in consequence am disqualified: I am a dissenter upon principle, as is well known to all who are conversant with my writings, whether historical or theological." The queen, being informed of the facts, kindly placed in the hands of the gentleman by whom Mr. Jones had been recommended, the sum of £60 from the Royal Bounty Fund, to be paid to him in annual instalments of £20 each.

Mr. Jones refers in the following terms to his last publication:—"In the year 1845, my course of lectures on the Dissenter's Plea for his Nonconformity, were committed to the press, and met with a cordial reception from the public, especially from my friends in Scotland. I ventured on an impression of a thousand copies, one half of which, or nearly so, were disposed of in about six months. But much of its success in this instance must be attributed to the very favourable notice which was taken of it by the organs of the public press, who probably sympathized with an old fellow-labourer."

On the Lord's day, January the 4th, he was leaving his house for chapel with tottering steps, when, as he was passing the threshold of his door, his cloak became entangled about his legs, and he fell on the pavement. A medical gentleman was passing at the time, who assisted in conveying him into the house, and on examination it was found that by the fall he had fractured the thigh bone close to the hip joint. His only surviving son was at the time at Oporto. There he received from an intimate friend, the British chaplain at Oporto, an account of his father's decease, containing the following sentences:—"I saw him some days before his death, and then brought to his memory many of the passages of scripture which are of so consoling a nature to one on the confines of a future world, and commended him to the keeping of his God and Saviour. At this interview he was deeply affected, and evidently wished me again to see him, which I did on Wednesday, the 21st, and then again prayed for and with him, under the impression that his time would be but short; not so short, however, as it really was, for in half an hour after my quitting him he breathed his last."

THE REPUTED ANABAPTISTS OF GERMANY.

BY HERCULES COLLINS.* A.D. 1691.

THE matter of fact which hath caused such a noise in the world about the aforesaid persons in the year 1520, is as follows. There was a conspiracy of husbandmen against the bishop and canons, which began from two rusticks, hence called, *The Clowns and Rustick War*. The principal article was, That they should shake off every yoke, for their exactions and oppressions were very great; some did pay more rent yearly to their lords than their farms were worth. And albeit the boors pleaded first for their civil liberties, yet after cried up for gospel liberty, as appears from Luther's admonition and reprehension of them for using the sword to obtain it. It may be supposed many of them knew very little of the gospel, though others might; but both papists and protestants conspired against the cruelty of their lords. Hence you have John of Leyden's words, "Some are called princes, but are indeed tyrants; they care not for you; they take your goods and spend them wickedly in pride and riot; and for light causes make wars, which destroy all the poor have left. In the place of widows and orphans, they maintain the bishop of Rome's authority, and wickedness of the clergy. Where youth should be brought up in learning and the poor relieved, they establish the merchandize of massing and other abominations. Think you God will suffer these any longer? We ought rather to die than to allow their wickedness and suffer the doctrine of the gospel to be taken from us."

Luther confessed much of this to be

true, and largely admonished magistrates to their duty, though he reproved them who made the insurrection.

Philip, Landgrave of Hesse, did confess the things they were accused of were true, and many things ought to be amended; yet said it was not lawful to rise against their prince, unto whom God had given the sword. But we know, oppression, as Solomon says, makes a wise man mad, especially when civil and spiritual liberties are invaded.

How few good people condemned the undertaking of the Duke of Monmouth when he came to deliver us from popery and slavery!

Very few good people but rejoice in our present condition, though won by the sword. The Switzers, their neighbours, had done the like before and succeeded: and had Geneva miscarried, or any of the famous men among the cantons, they and their religion might have fallen under as much obloquy. And had the church of England miscarried in the bringing in our present king, whom God cause long to reign, no people would have been under greater reproach in the world, by some sort of men, though done to preserve their civil and ecclesiastical liberties out of the hands of papists. The things the Munsterians demanded were,—

1. To have liberty to choose such preachers as might preach God's word without mixture of men's traditions.

2. Pay no tithes but of corn only, and the same to be distributed according to the discretion of good men.

3. They refuse not to obey a magis-

says, "He began to be religious early, and continued faithful to the last. He was not shocked by the fury of persecutors, though he suffered imprisonment for the name of Christ." He was buried in Bunhill Fields, where a stone was erected to his memory.

* Mr. Hercules Collins became pastor of a baptist church in Broad Street, Wapping, in 1677, and watched over it till his death, which took place on the 4th of October, 1702. In a sermon addressed to the church on occasion of his decease, Mr. Piggott

trate, knowing that he is ordained of God, but cannot endure to be kept in bonds unless it be showed reasonable in scripture.

4. Kased of these oppressions, because some did pay more rent yearly upon their lords than their farms were worth.

5. That those things which were not a particular man's property might be free for building, fishing, hunting, firing, &c.

The papista to this day do reflect upon the whole reformation of Calvin, Luther, Zuinglius, &c., upon as good grounds as the protestants have since reflected on the baptists because several of their persuasion were concerned in that attempt for freedom; as it is well known many good men of most persuasions, of the church of England, presbyterians, independents, baptists, were zealously concerned in the Duke of Monmouth's time, and many fell, as thousands of those did in Westphalia. But know, victory is no argument of the best cause, nor best men; nor a defeat an argument of a bad cause, and bad men; for God's own church and people have fled often before the heathens and infidels. Love nor hatred is known by external providences, Eccl. ix. Many times it fares with the wicked as the godly, and with the godly as the wicked, in outward things, as divine wisdom pleaseth. No better men in the world than some which fell in the Duke's cause in the west, yet by the hands of one of the most debauched armies that ever was in the world; and if we think to know these things, they are too wonderful for us, as they were for David. Psalm lxxiii. 16.

And as to those horrible things which are said to have been in the city of Munster in Westphalia, from the year 1532 to 1536, by John of Leyden in Holland, and Mathias Gnippdoling, it is manifest, from several authors, that

the first stir in that city was about the protestant reformation, the synod siding with Mr. Rotomon and others of the ministers who were for the reformation, against the papists and their bishops and canons. John of Leyden, John Matthias, and John Beolde, came after this insurrection began.

John of Leyden by arguments had made Mr. Rotomon, who was for paedobaptism, a proselyte for believers' baptism, and died in that cause in Munster. He by preaching brought over a great part of the city to own this principle. He sent letters to the landgrave, and a book of his doctrine, which Luther opposed; and he opposed Luther as he did the bishop of Rome: and it was no wonder Luther opposed him, who died in the practice of paedobaptism.

And whereas 'tis reported, that monstrous wickedness was committed in the latter part of the siege, before they were overcome, we have good ground to question the truth thereof; first, because Sleiden in his comment, who represents the matter as unhandsome as he could, doth confess Mr. Munzer did preach against open crying sins, as murder, adultery, blaspheming God's name; [teaching his hearers to have] the body chastened and made lean with fasting, simple apparel, countenance grave, speak seldom, get much out of company, think of God, what he is, what care he has over us, whether Christ died for our sins, whether our religion be better than the Turks. Moreover, to ask of God a sign whereby he may testify his care for us, and that we be in the true religion; and though he show no token for good quickly, yet must we nevertheless proceed in prayer, yea, expostulate with God, seeing the scripture promiseth he will grant what we ask. These good things may make us doubt whether some other principles and practices he writes of, which are contrary to those things, were true.

Moreover, we have good reason to question these reports, if we consider further that those things were either written by malicious papists, who said as bad of Luther and Calvin, representing them no less monsters; who asserted that Luther and his followers taught that Mary the mother of Christ had more sons, and that the youngest, James, an apostle, died for us, and not Christ himself. Or these things were written by some disaffected protestants, who were willing to take up and improve such reports, to blast, not only the party's reputation, but their principle also. And one thing which caused this people, called anabaptists, to be misrepresented, was their community of goods which they always had at Munster, which was no other than the old Waldenses did, and their disciples do to this day, in Poland, Hungary, Transylvania, and many parts of Germany, living in colleges, casting all into one common stock, done by them, both from conveniency and having respect unto the example of the apostles and primitive Christians, as it is written in Acts iv. 32, 34, 35. And though we do not believe Christians are now under that obligation, yet I cannot have a hard thought of any that should so do, acting from the same primitive spirit: and it would be very unchristian to conclude that such allow a community of women, because they had their stock and goods in common, as I fear some have uncharitably asserted, from this innocent apostolical primitive practice.

To conclude, suppose it should be granted there were some foolish virgins in Germany, under this denomination of anabaptists, it is no more than what Christ hath told us will be. Have not the churches in all ages had their Achans, Korahs, Dathans, Abirams, their Diotrephes? But is it good logic to say, Judas had a devil, therefore all the apostles had devils? Hath there not been always some bad in the most

pure churches of Christ? For any to say there are no good men nor good principles in the communion of the church of England because some of that communion are executed almost every sessions, as they confess themselves to be at Tiburn, this would be unjust and uncharitable: and it argueth weakness for any to run upon extremes, because of others' errors. As some of the ministers in Holland, the followers of Menno Symonis and Theodoricus, upon the Munster report, have refused the bearing arms, offensive or defensive, or taking any oaths, or bearing any rule, office, or government in the common wealth, lest they should seem to abet such principles: it is good to keep the golden mean between both extremes.

Now let us all labour to put on charity, the bond of perfection, think no evil, nor speak evil of no man; judge not, that ye be not judged: why dost thou judge thy brother, or set at naught thy brother? We shall all stand before the judgment seat of Christ. Let that great instance of despair in John Child never be forgotten; that which lay with the most weight upon his conscience before he hanged himself, was, the sin for his writing and speaking against this very people, as may be seen in that book of his despair. And those scriptures were of great weight upon his soul, "He that offends one of these little ones which believe in me, it were better a mill-stone were hanged about his neck, and he cast into the midst of the sea." "O," said he, "I have touched the apple of God's eye: and," says he, "this deserves a tearing in pieces, to sit and speak against thy brother, and slander thy own mother's son." Psalm l.

Let all the people of God have such thoughts, speak such words, use such carriages one towards another, and one of another, as we may have no occasion to repent of when every secret thing shall be brought into judgment.

THE DUTIES OF A CHURCH TO ITS DEACONS.

From the Boston Christian Watchman.

In churches, as in other relations, duties are reciprocal and mutual. If one has especial duties to perform to others, they have appropriate duties which they owe to him in return. It is so with a pastor. It is his appropriate duty to preach; it is the duty of his people to hear. It is his to caution, to encourage, to exhort, and to comfort; it is theirs to receive his cautions and teachings with meekness, candour, deference, and yet with an intelligent independence. The same principle is applicable to deacons. Their special duty is to visit the helpless, the penniless, and the fatherless, and to see that the aged, and the infirm, and the bereaved are cared for.

In connexion with this duty of charity and sympathy, although deacons were not originally appointed for that service, yet they naturally become advisers of the pastor, and spiritual superintendents with him over the interests of the church: not indeed by any special appointment, but it is conceded to them, as a matter of wise expediency, and as growing out of the nature and fitness of things. Deacons are to be men of wisdom, of gravity, of circumspection, sound in the faith, and sound in speech. Such men, I need not say, will always have influence, and they ought to have. Woe to the church when they have not. It will be because it is corrupt.

But, then, if these be some of the duties of deacons, the members of the church have duties which they owe to them. To these I would direct your attention for a few moments.

1. Confide in them. Let them see and feel that you have confidence in their character, and respect for their

office. They have been freely, deliberately, and unanimously chosen. You will therefore honour yourselves, your own judgment, and your choice, by honouring them. And then nothing will encourage and animate these brethren of your choice, in their arduous duties, so much as to feel assured of your approval and support. Reward sweetens labour. But next to the approbation of his own conscience, a deacon expects no other reward than the pleasure of deserving and receiving the confidence and esteem of the church which, in relieving their poor, he serves.

2. Supply your deacons with the means of making your poor comfortable. It is not to be expected that a deacon should fulfil his errands of charity on his own charges. The brethren you have appointed to this office will look into cases of affliction and necessity, and then decide what is a suitable relief. Let them never have to sigh, and say, this poor widow ought to have so much, but our funds are so low we can only give her half. Our aged and desolate brother, "whose trembling limbs have borne him to our door," needs substantial relief, but we cannot relieve him. We have nothing in the treasury; we have already exhausted the monthly contributions. No; never let that be said! Lay by in store, as God hath prospered you. If you want a motive for remembering the poor, remember "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Do not do less for the poor members of your church, because this kind of alms-giving is not published in the weekly religious newspapers; it will be published in due time. Then, in

the day of judgment, and in the presence of an assembled world, shall the Saviour say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me;" and when they shall disclaim all this, He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Guard against one error, however, into which I fear some have fallen. Do not make the deacons the exclusive channels of your bounty. It is a wise appointment, that there is an order of men who shall see that the poor are not neglected. What is every one's business in a numerous congregation, is apt to become no one's business. It is well, then, that responsibility shall be confined to certain and suitable persons. But, then, you will fail in your duty, if you do all your charity by proxy. Besides, there is in charity, that is in love, something else, aye, something even better, than money. There is the soft and inquiring voice of woman, standing like a ministering angel by the bed of the sick. There is the manly voice of the Christian brother, encouraging the unemployed labourer that work will come; or bidding the father of a large family, who has been crippled by a fall, not to despair, but to trust in him who has said, "My grace is sufficient for you." And then there is the tear of sympathy, and the gentle pressure of the hand, more eloquent, and truly touching and comforting, than studied forms of speech. These are duties which your deacons can never perform for you. Nay, they are privileges, delights, means of improving, of softening, and purifying your own character, of which you

should never be willing that your deacons should deprive you. Help them to do their duty, but do your own besides.

3. Do not be jealous, either of their intimacy with your pastor, or their influence over the church. They will, in case of difficulties, or in anything of general interest, naturally consult with him. Not because they wish to pre-occupy your place in his esteem, nor to control the church, but to promote the peace, the union, the harmony, and the prosperity of the church. With far more propriety might privates in a regiment be jealous of their officers, because they meet for consultation, than you should be jealous because the deacons are more frequently with their pastor than private members.

It is true, a deacon may seek pre-eminence and rule, even over his pastor. But do not take it for granted that he will, because he is a deacon. This would be very unjust. Wait till this spirit shows itself; and until it does, give your brethren credit for kind and generous affections, and for self-sacrificing efforts to promote the spiritual weal of the church.

4. Speak kindly of them, as well as to them. From their very elevation, they will be marks at which others can more easily shoot. More will naturally be said of them than of brethren in more private stations. In the exercise of a wise discretion, they may not give so bountifully as some claimants could wish. For some are always saying, Give, give! Or they may see that some case needs more aid than others might judge proper. Now there is a great deal of free remark, where nothing invidious is intended. And yet, when it is conveyed to the deacon's ears, with slight exaggerations, and then is magnified by their own disturbed imaginations, and the consciousness of receiving undeserved censure, unhappiness ensues.

In all such conversations, put on that

charity which thinketh no evil, which hopeth all things, and believeth all things, and rejoiceth not in iniquity, but rejoiceth in the truth. If any one speaks detractingly of these your four brethren, ask him if he has conversed with them. Tell him to seek the explanation where only it can be given. Assure him that a few words from the officer in question may produce a conviction, that in the case complained of he had been exceedingly attentive, considerate, and kind.

These, my brethren and sisters, may seem to be very simple suggestions; but I assure you, if they are regarded, they will greatly promote the peace and prosperity of the church.

And now, my brethren, I would just say, that when I sat down to prepare a few words of advice, my plan was entirely different from that which I have followed. I had thought of dwelling on the admirable arrangement of a Christian church to meet the wants of the poor, the bereaved, and the helpless.

In the first place, by its elevating and purifying influences it prevents a large amount of poverty, by arresting and discountenancing the vices which lead to poverty—which cause poverty.

Secondly, it raises many who are poor to a better condition. It connects them with the virtuous, the industrious, and the economical, and it induces habits of industry, economy, and virtue, where it exerts its legitimate influence. And having done these things, it teaches their possessors to remember the poor, to weep with them that weep, and to visit the widows and the fatherless in their affliction. I confess I can see no great necessity for a member of a Christian church to join any other benevolent society. He will find in the heart of the church the benevolence which he needs.

And then, if he has any thing to spare, let him avail himself of the institutions which receive and husband little savings, so that when he is dead, his family may draw from his own earnings.

There is one thought which I would have you not forget. The gospel not only teaches its disciples to aid the poor, and relieve poverty; it prevents a large amount of poverty, by its preceptive, its doctrinal, its social, its heaven-hoping influences. May the spirit of this blessed gospel pervade all your hearts, and be manifested in your lives!

TIMES THAT WERE, AND TIMES THAT ARE.

In forming our estimate of the men of other days, it is necessary to remember that every age has its distinctive characteristics; so that mistakes and difficulties which it is easy for us to avoid encompassed our ancestors on every side, and evil practices that excite our indignation were adopted by them without suspicion of their impropriety. There is great truth and beauty in some observations on this subject which occur in an article on the Life and Correspondence of John Foster, in the last number of the North British Review:—

“Two hundred years ago the great truths of the gospel beat strong in the trunk arteries; but had not sent fine feelings and a fine complexion to the surface of man's moral nature. All modes of thinking were barbaric, and the modes of feeling were such as might allow good men, with an easy conscience, to burn one another; and such as strengthened them to endure their hour when their own time came to be burned. The conventional ideas of the divine government had been compacted out of men's recollections of the ways of the

holy office, and their experience of Star Chamber mercy. They read scriptures by a Smithfield light, and were not appalled at that which we read with heart-stricken discomfort."

In the sixteenth and seventeenth centuries there was an exhibition of great earnestness with defective light: in our day, there is far more light, but unhappily less earnestness. One of the most imminent dangers of our age arises from the comparatively little effect which just principles have on those who receive them. What we need is "the spirit of power." The following remarks of the same writer deserve serious consideration:—"The further spread of Christianity is not merely devoutly desired by Christians, but is looked for as a probable event. We ought, however, to remember that it may spread—it may continue to spread in the way in which, of late years, it has, superficially, but not deeply;—that is to say, every where raising the tone of moral sentiment—purifying the domestic atmosphere—removing from view, throughout Christian countries, whatever is morally offensive—cherishing and promoting beneficent enterprises—and, in a word, diffusing on all

sides a vital sensitiveness, and bringing all minds into a habit of benevolent reflectiveness. It may do all this, and may do it to an extent of which we cannot now calculate the consequences, and yet, as at present, it may be making little or no progress as a deep spiritual power, evolving mighty counteractive influences within the bosoms of men individually. What, then, ought we to anticipate as the inevitable consequence? The consequence, infallible, irresistible, is—and we ask that the import of our words may be seriously considered—the result of the expected and desired diffusion of Christianity, in highly civilized countries, under its present aspect of a mild, purifying, but powerless influence, is an antagonist reaction from Christianized sensibilities, upon Christianity itself, and which must bring about, unless the course of things be early arrested, the substitution silently of a Christianized pantheism."

Our hope for the world is, that when the preparative process is completed, the Spirit of God will be imparted, as at Jerusalem immediately after the ascension of the Redeemer, and that thus correct principles will be rendered delightfully effective.

PRAYER-MEETINGS.

A CHURCH, whose prayer-meetings are neglected, cannot prosper. A congregation that meets only once a week on the sabbath to hear the gospel preached, and does not come together to pray, will soon become cold, and formal, and dead. Such a church need not expect much success on the labours of its minister; it need not look for the conversion of sinners—for revivals of religion; for how can it be expected that God will bestow such blessings when the people do not ask for them, when they feel no interest in these things, and when they show

by their conduct that they live prayerless, and unconcerned for the spiritual prosperity of Zion? Go into a church, or among a people where prayer-meetings are neglected, where scarcely one out of twenty ever attend them, and where even some of the leading members stay away for some trifling excuse, and what will you see? You will see no awakening among sinners, no stir among professing Christians, no movement in the valley of dry bones; a dark and dismal gloom, like the gloom of death itself, has settled upon the church,

and you hear nothing but complaints about the low state of religion; and this complaint is sometimes uttered by the very persons who never go near the prayer-meeting, and who, by their careless and manifest neglect of Christian duties, have occasioned the very state

of things of which they complain. It would be strange, indeed, if such a church could be blessed. It would be presumptuous even to hope that God would visit such a people with the refreshing influences of the Holy Spirit." —*New York Recorder*.

FAMILY BIBLE READING FOR SEPTEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon .....5th day.....	1h 16m afternoon.		
		Last quarter.....12th day.....	11h 42m morning.		
		New moon.....20th day.....	3h 34m afternoon.		
		First quarter.....28th day.....	7h 27m morning.		
1	Tu	Proverbs xxxi.....	Mark ii.	h m	h m
2	W	Eccles. i., ii.....	iii.	5 15	6 43
3	Th	iii., iv.....	iv. 1—20.	5 17	6 41
4	F	v., vi.....	iv. 21—41.	5 18	6 39
5	S	vii., viii.....	v. 1—20.	5 20	6 37
6	Lo	Psalms.		5 21	6 34
7	M	Eccles. ix., x.....	Mark v. 21—43.	5 23	6 32
8	Tu	xi., xii.....	vi. 1—29.	5 24	6 30
9	W	1 Kings xii.....	vi. 30—56.	5 26	6 27
10	Th	xiii.....	vii. 1—23.	5 28	6 25
11	F	2 Chron. xii., xiii.....	vii. 24—37.	5 29	6 23
12	S	xiv., xv.....	viii. 1—28.	5 31	6 21
13	Lo	Psalms.		5 32	6 18
14	M	2 Chron. xvi., xvii.....	Mark vii. 27—38 & ix. 1.	5 34	6 16
15	Tu	1 Kings xvi. 23—34, xvii.....	ix. 2—29.	5 36	6 14
16	W	xviii.....	ix. 30—50.	5 37	6 11
17	Th	xix.....	x. 1—31.	5 39	6 9
18	F	xx.....	x. 32—52.	5 40	6 7
19	S	xxi.....	xi. 1—26.	5 42	6 5
20	Lo	Psalms.		5 44	6 2
21	M	1 Kings xxii. 1—40.....	Mark xi. 27—33, xii. 1—17.	5 45	6 0
22	Tu	2 Chron. xix., xx. 1—30.....	xii. 18—44.	5 47	5 58
23	W	xx. 35—37, xxi.....	xiii. 1—23.	5 49	5 55
24	Th	2 Kings i., ii.....	xiii. 24—37.	5 50	5 53
25	F	iii.....	xiv. 1—25.	5 52	5 51
26	S	iv.....	xiv. 26—52.	5 53	5 48
27	Lo	Psalms.		5 55	5 46
28	M	2 Kings v.....	Mark xiv. 53—72.	5 57	5 44
29	Tu	vi. 1—23.....	xv. 1—24.	5 58	5 41
30	W	vi. 24—33, viii.....	xv. 25—47.	6 0	5 39

A few sentences respecting the books of Kings and Chronicles may perhaps be acceptable. About four hundred years of contemporaneous history is to be found in these books, and they refer in many cases to the same transactions,

sometimes even describing them in the same words. They are, however, in some respects dissimilar, and in each valuable information is preserved which the other does not contain. The books of Kings are evidently a continuation of those which bear the name of Samuel, which were begun by that prophet, and continued after his death by Gad and Nathan. In like manner the books of Kings were probably written by successive prophets, living in the times of which they treat, or immediately after them, and ultimately completed, and, as we should say, edited, by Ezra. The books of Chronicles are of a later date, and may be regarded as supplementary. They contain an epitome of sacred history, especially adapted to the perusal of the restored captives and their descendants after the return from Babylon, with genealogies that would be important to them, and some appropriate admonitions. They are more didactic in their character than the books of Kings, and more illustrative of the theocracy under which their fathers had been placed, and against which they had grievously rebelled. The books of Kings treat more fully than those of Chronicles of the history of the ten tribes that had revolted from the house of David; the books of Chronicles more fully of the kingdom of Judah. In the books of Chronicles, references are made

throughout to public documents, and memoirs written by ancient prophets,—“the book of Samuel the seer, and the book of Nathan the prophet, and the book of Gad the seer,”—acts written “in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat,”—“the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies,”—“the book of Jehu the son of Hanani,”—“in the vision of Isaiah the prophet, the son of Amoz, and in the books of the kings of Judah and Israel.” The compilation was made, in the opinion of the ancient rabbies, and of many modern critics, by Ezra the priest; but there are some weighty arguments in favour of the supposition that it is the work of some one of the inspired prophets who lived rather later than Ezra. It was evidently intended as a compendium for the use of those who were engaged in the work which devolved on the contemporaries of Ezra, Haggai, Nehemiah, Zachariah, and Malachi; hence its genealogical and statistical details, its copious references to the erection of the temple of Solomon, the reformatations which had taken place at subsequent periods, and the merciful interpositions of divine providence on behalf of those who had shown themselves zealous for Jehovah and his worship.

THE PLEASURES OF HOME.

BY THE REV. BENJAMIN COOMBS.

“Drink waters out of thine own cistern,
And running waters out of thine own well.”—SOLOMON, *Prov. v. 15.*

“*Intus aquæ dulces, vivoque sedilia saxo:
Nympharum domus. Hic fessas non vincula navæ
Ulla tenent; unco non ligat anchora moras.*”—*VIRGIL, ÆN. l. 167.*

THERE is some pleasure, sooth, attends

A change from place to place,

For novelty attraction lends

To each fresh scene and face :

VOL. IX.—FOURTH SERIES.

But there's no depth; the last erase

The former joys, as soon

As ocean waves that leave no trace

At eve of those of noon. *ed by Google*

Than this I wot to man is given,
 A pleasure pleasing more ;
 Conferred and chastened by kind heaven,
 It steeps the spirit's oars :
 Not loud as when the billows roar,
 But like a sea at rest,
 Or lake that images the shore
 And sky upon its breast

And this is home—the tranquil bliss
 Domestic scenes bestow,
 Which in a world of strife like this,
 No other source can show ;
 From wedded love perennial flow
 Heartfelt refreshing streams,
 And hence the charities that glow
 With heaven's approving beams.

O yes ! 'tis sweet to claim a heart,
 Responsive to your own ;
 That shares the joy, relieves the smart
 So hard to bear alone !
 To see a face where mind is shown,
 That feels, or prose or verse,
 Those beauties o'er the volume strewn,
 You one by one rehearse,

Sweet thus to read and talk when free
 From care's diurnal round ;
 Or take the prattlers on your knee,
 To whom your life is bound :—
 List, their sweet voice's hisping sound,
 That speaks with promise fraught,
 Like seedling peeping through the ground,
 Of germinating thought.

And then around the table sit,
 To hear that sacred word,
 Whence truths to all pure peace transmit,
 And youth and age afford
 Directions sure sent by the Lord,
 To guide in pathways blest ;
 Then wake by prayer each grateful chord,
 Ere you retire to rest.

Compared with this what 's all the joy,
 Of dissipated mirth ?
 Though sweet it seem it soon doth cloy,
 Though bright, it scathes with dearth ;
 Entails distaste for solid worth,
 A dreary, barren mind ;
 So lightning flashing o'er the earth,
 Leaves gloom and waste behind.

Go, men of pleasure ! laugh and slug,
 And drink dull care away ;
 But know the bowl doth poison bring,
 And you with serpents play :
 Be mine the stingless joys that stay
 'Mid scenes whence yours all flee ;
 Shed o'er the hearth a broad, pure ray,
 Unknown to revelry.

Bridport.

RELIGIOUS DECISION AND SELF-CONSECRATION.

BY MR. EDWARD FRANCIS HUGHES.

"And the people said unto Joshua, Nay ; but we will serve the Lord."—*Joshua xxiv. 17.*

'Tis done, the solemn act is done,
 And God himself the act records ;
 I've sworn allegiance to his Son ;
 I've vowed that I will be the Lord's.

My spirit, Lord, my body, too,
 Their gifts and powers I consecrate,
 Thy law to keep, thy will to do,
 And gospel truth to promulgate.

But O for strength ! and where shall I
 Sufficient for the work obtain ?
 I dare not on my own rely,
 This would be impious, 'twould be vain.

To thee I look : O Lord, bestow
 Abundant wisdom, grace, and zeal,
 That I may conquer every foe
 Time can make known or sin reveal.

On me the gospel armour gird ;
 To use its weapons teach me how ;
 And ne'er in action, thought, or word,
 Let me repeal or break this vow.

Then, at the awful hour of death,
 When thou from earth shalt summon me,
 I'll cheerfully resign my breath,
 And praise thee through eternity.

REVIEWS.

Annals of the Propagation of the Faith, a Periodical Collection of Letters from the Bishops and Missionaries employed in the Missions of the Old and New World; and of all the Documents relating to those Missions, and the Institution for the Propagation of the Faith. This Collection serves as Continuation of the "Lettres Edifiantes." 1839—1846. London: Published for the Institution.

It is probable that but few of our readers are aware of the existence of this work, though it has been in the course of publication more than seven years. It is not indeed intended for their perusal, but for the use of members of the Romish church, to which its conductors belong; and we are not aware that means have ever been taken to make it known to the British public. It is, however, important that British Christians generally should acquire a greater acquaintance than they now possess with the doctrines, practices, and exertions of Romanists, and it is with this view that we call attention to these volumes. Many of our friends will feel interested, we doubt not, in the information deduced from them which it is the principal design of the present article to communicate.

Soon after the restoration of the Bourbons to the throne of France, individuals and small companies of persons, particularly in the southern part of that country, thought it desirable that efforts should be made to extend the faith of which they were professors among the heathen. At length a meeting was called at Lyons, which twelve persons, who had been invited, attended. The principle was adopted, that a society for the missions could not be firmly established but by making it catholic, "that is, succouring the apostleship throughout the world." A priest gave a short statement of "the progress and sufferings of religion in North America," and proposed the establishment of a great Association in favour of the catholic missions of the New and Old World. The meeting adopted unanimously this proposal, and, without separating, appointed a

president and a committee to draw up a plan of organization. This was in 1822.

"By a design of providence, which seems from that moment to have assumed the government of the association, to guide it without the concurrence of men, it happened that this first meeting was held, without any previous intention, on a Friday, the 3rd of May, the Feast of the Finding of the Cross. It was only some time after, when the day of the foundation was appointed for one of the annual solemnities of the society, that it was perceived that the day of one of our future anniversaries was that consecrated to the veneration of the redeeming cross, whose conquests our humble tributes were designed to extend. The approbation of the ecclesiastical authority was solicited, without which, nothing new, even to work good, ought to be introduced into the Christian community. This approbation was immediately granted, and came to consecrate the labours of the founders. The receipts of the first month were 520 francs, 10 centimes (£30 1s. 1d.), for the diocese: for the first year they amounted to 15,272 francs, 15 centimes (£602 8s. 9½d.)

"But the idea of the association could not be confined within the limits of a province. A few days after the first meeting, one of the members of the Central Council of Lyons proceeded to appeal to the ever ardent charity of the cities of the south. Diocesan committees were formed at Avignon, Aix, Marseilles, Nismes, Montpellier, and Grenoble. The most eminent of the clergy took part with the most religious of the laity, and the confident activity of so many respected persons, seemed to give hopes of something great. Very soon after one of the founders repaired to Paris: by his exertions another central council was founded in that city, and thenceforward the association embraced the whole kingdom.

"The following year a person was sent from the council of Lyons to the Sovereign Pontiff, Pius VII., of blessed memory, and he obtained the indulgences which enrich for ever the association. From that moment encouraging recommendations proceeded from all the episcopal pulpits of France; these were followed by others from the prelates of the neighbouring countries. Shortly after, Belgium and Switzerland, the several states of Germany and Italy, Great Britain, Spain and Portugal, came successively to take part in the crusade of charity. Nearly

three hundred bishops have raised their voice in its favour; and, finally, his Holiness Pope Gregory XVI., now gloriously reigning, by vouchsafing to recommend it, in his Encyclical Letter of 1840, to all the churches, has placed it in the rank of the common institutions of Christianity."—*Vol. iv., pp. 131, 132.*

The receipts of this society were last year not less, it appears, than £155,901 18s. 1d. It will gratify some of our friends if we copy so much of the account as shows the proportions contributed by different countries. In doing so, we omit, for convenience sake, the shillings and pence, giving only the pounds:—

Abstract of the Receipts of the Association for the Propagation of the Faith, for the year 1845, in English money.

France, Lyons	£42,185	
Paris ..	36,532	—£78,717
America, North.....	3,092	
America, South	819	
Belgium.....	7,644	
British Isles, Ireland.....	6,818	
England.....	1,546	
Scotland	110	
Colonies.....	596	
Germany.....	2,677	
Greece.....	87	
Levant.....	242	
Lombardo-Venetian kingdom.....	3,301	
Lucas, Duchy of	371	
Malta.....	480	
Modena, Duchy of.....	680	
Netherlands.....	3,806	
Parma, Duchy of	580	
Portugal.....	1,607	
Prussia.....	7,236	
Roman States.....	4,189	
Sardinian States, Genoa.....	£3238	
Piedmont 6082		
Sardinia ... 709		
Savoy	1877	— 11,909
Sicilies, the two (kingdom of Naples,)—		
Naples	£2517	
Sicily.....	1020	— 3,537
Spain	174	
Switzerland.....	1,919	
Tuscany.....	1,990	
From different countries of the North		
of Europe	97	
Extraordinary sale of Annals in a foreign		
country	311	
Total Receipts for 1845	144,545	
Balance on hand from Receipts of the		
year 1844.....	11,356	
Total.....	£155,901	

Of the fifteen hundred and odd pounds contributed by England, the Lancashire district furnishes a larger proportion than any other:—

ENGLAND.		
	£	s. d.
Lancashire district.....	517	10 0
London district	343	13 2
York district	177	10 8
Northern district.....	89	3 3½
Central district	179	16 5
Eastern district	31	5 0
Western district	149	7 9
Wales.....	58	0 1½

— *Vol. vii., page 190.*

In the last Report it is remarked that though the receipts have almost always followed a progressive increase, yet if the increase of the alms destined for the support of the missions be compared with the progress of the missions themselves, it will be perceived that between these two things, which should be co-relative, there exists a striking disproportion, and that the zeal of the apostles has far outstripped the efforts of charity.

"In point of fact, if we collect the names given in the Annals, we find at first that the number of the missionaries and other persons who quit Europe each year to proceed to evangelize the far-distant nations is at the present time nearly four-fold what it was five years ago. We must moreover observe that the persons thus departing from Europe, have for their destination the missions which are the most remote from us; those which consequently demand more considerable travelling expenses. It was thus that of the 718 missionaries, ecclesiastical brothers or nuns, who set out during the last five years, 283 were destined for Oceania, China, or the countries touching upon that empire; 187 for the East Indies; so that these two numbers united form three-fifths or three-fourths of the total amount of the departures announced.

"And yet, since 1840, how many new missions have been established! how many others have received considerable increase, which has required on the part of the association more abundant succours! In 1840 we had in our columns of distribution for China and its neighbouring countries twenty-one vicariates-apostolic; in 1845, twenty-eight. In Oceania, in 1840, there were but three; last year we counted twelve. In North America we assisted, in 1840, nineteen dioceses; in 1845, twenty-nine. Finally, in the different other countries, in 1840, thirty; in 1845, fifty-three. Thus, in

five years, without speaking of a crowd of missions which, under the unassuming title of Prefecture-apostolic, or some other, have not the less on this account a very great importance, and entail considerable expense, forty-nine dioceses or vicariates-apostolic have besides claimed the support of the Association for the Propagation of the Faith.

"Now, the assisting of a diocese or vicariate-apostolic comprehends, in America, the support of a bishop, and of from ten to twelve, or a greater number of missionaries; a support which must be provided for, at least in part, and sometimes during several years. There must also be raised churches and presbyteries; and all those buildings, which are oftentimes very expensive, the allocations of the association must aid in an effective manner. There are in fine seminaries, colleges, schools, and asylums for orphans to be established and supported. For, if the alms of the catholics of the locality (who are for the most part poor, as are almost all the emigrants from Europe) contribute to the erection of the churches, how many foundations of a general interest, yet indispensable in a diocese, still remain at the exclusive charge of the bishop!"

"Nevertheless, with one or two exceptions, none of the more anciently established missions has it been as possible yet to leave to its own resources: to act otherwise would have risked the diminishing of the development which each of those older missions is assuming, and sometimes would even endanger its future existence. Considering, in fact, in the efficacious support of the association, the ecclesiastical superiors of those dioceses have multiplied the efforts of their zeal; they have also increased the number of their priests and churches, have undertaken useful foundations, have sometimes contracted liabilities which the necessity of the circumstances has compelled them to enter on, under the penalty of otherwise stopping for a long time to come the progress of religion in the countries entrusted to their care. Far from being able to bear a diminution of relief, the greater part, on the contrary, still claim at the present moment, with the utmost urgent entreaties, considerable increase in our grants.

"Thus, since 1840, there is an extraordinary increase in the number of missionaries who have set out for the most distant countries, a very decided multiplication of dioceses or vicariates-apostolic, and the almost entire impossibility of a withdrawal of assistance in regard to those whose foundation was less recent."—*Vol: vii, pp. 137—140.*

The following is the general account of expenditure:—

Abstract of the Disbursements of the Association for the Propagation of the Faith, for the year 1845, in English money.

	£	s.	d.
Missions of Europe.....	25,748	13	1
" Asia	40,385	2	0½
" Africa.....	10,897	16	5½
" America	39,861	10	10½
" Oceania.....	18,729	2	5
Expenses of publication of Annals and other printing	7,060	11	3
Expenses of administration.....	1,148	9	8
Total of the disbursements for the year 1845	143,831	6	9½
Balance on hand.....	12,070	12	3½
Total	155,901	18	1

In reference to the expenditure, two or three facts are worthy of remark. Great Britain, it appears, receives much more than it contributes: it furnishes sixteen hundred and fifty-six pounds, but receives more than six thousand. America receives ten times as much as it contributes: it sends less than four thousand pounds, and receives nearly forty thousand. On the islands of the Pacific, whence nothing is received, above eighteen thousand pounds were expended last year. The managers of the society, it may be observed also, are too good tacticians to starve the press. The charge for Annals and other printing is no less than £7060 11 3! Let those supporters of our religious societies who are apt to think that a great deal is expended in printing read and reflect. "One hundred and sixty-seven thousand copies of the Annals are now printed: namely, 96,000 French; 18,500 German; 13,500 English; 1000 Spanish; 4800 Flemish; 29,000 Italian; 2500 Portuguese; 1200 Dutch; and 500 Polish: this number, published six times a year, gives a total of one million two thousand copies." What is the circulation of any of our protestant periodicals or reports in comparison with this?

The exertions made in America have, it is said, repaid amply the expenditure which has been incurred. In March, 1845, the following statement was addressed by his Lordship Dr. Purcell, bishop of Cincinnati, to the members of the Central Councils of Lyons and Paris:—

"The Catholic Almanac of this year, will, no doubt, have already informed you that there are now in the United States, without comprising Texas, which is to be annexed to us, 21 dia-

cesses, and a vicariate-apostolic, 675 churches, and 592 chapels, 572 priests engaged in the missions, 137 priests in the colleges and seminaries, 22 ecclesiastical institutions, 220 ecclesiastical students, 28 colleges and higher schools for youth, 29 religious communities, 94 catholic benevolent societies, and a catholic population estimated at 1,300,000; perhaps it may be even much beyond this number.

"The comparative statistics show results which are not less interesting, for they exhibit the continued progress of our holy religion in this country. Thus, in 1835, there were in the United States 13 dioceses, 14 bishops, 272 churches, 327 priests, 12 ecclesiastical seminaries, and 9 colleges; and, in the year 1840, we counted already 16 dioceses, 17 bishops, 454 churches, 482 priests, 18 ecclesiastical seminaries, and 11 colleges; finally, in 1845, there are 21 dioceses, 1 vicariate-apostolic, 26 bishops, 675 churches, 709 priests, 22 ecclesiastical seminaries, and 15 colleges, without speaking of the increase of the communities of women and schools for young ladies."—*Vol. vi., pp. 373, 374.*

The reader will naturally wish to know the kind of result which accrues from the extensive operations of this powerful association. It consists chiefly in the administration of what are deemed saving sacraments, and in the counteraction of what are regarded as heretical missionaries. Some specimens will doubtless be acceptable. The views with which baptism is administered are well illustrated in the account given of the baptism of an adult—a Jew—in a terrific storm at sea, in which unhappily both the officiating priest and the new convert were drowned.

"A Jew, whom we had taken on board at Tangier, in order to act as our interpreter, at the consulate of Mogador, had taken refuge among us. The despair of this poor creature was heart-rending. He besought with sobs the Rev. Mr. Tisserant to save his life. 'My friend,' replied the latter to him, 'it is not in my power to save you in this world, and I can do nothing for you in the next, unless you become a Christian.' 'I am content to become a Christian if you save my life.' 'I can do nothing for your life; but accept of the helps of Christianity, and I will call down on you with confidence the divine mercy.' The Jew, being affected with this simple and moving language, seemed to await with more calmness the terrible dangers which threatened us: he asked for baptism as a means of safety for the other world. The Rev. Mr. Tisserant administered to him

this sacrament under the invocation of St. Nicholas, whose feast fall on that day."—*Vol. vii., pp. 224.*

The Rev. Father Martial Jean, of the Society of Picpus, writes thus from one of the Sandwich Islands:—

"I had a few days since the happiness of pouring the holy water of regeneration upon fifteen neophytes, who had come from Mani and Molokai; impatient of receiving this grace, they embarked in their frail canoes, which are only hollowed trunks of trees; they braved all the perils of a frequently stormy sea, and happily arrived at one of the villages of my district, where I and my Christians received them with the joy that you may imagine. I have already regenerated in this manner more than fifty. Last Sunday the Rev. Father Maigret baptised also a fine old man, with white hairs, whom the fear of dying without this favour had brought from a great distance; he desired nothing in this world but baptism. 'All my riches,' said he, 'are now in heaven.' His fervour moved us even to tears."—*Vol. iv., page 294.*

From Madagascar, the prefect-apostolic, the Rev. Mr. Dalmond, writes thus:—

"I had recommended to my pupils to apprise me so soon as they would know of a sick child. One of them came to call me one day. I told the parents of the sick child that I was going to give him baptism; that if he died after having received it, their grief would not be without consolation, because its soul would go to enjoy with God the happiness of heaven. 'Yes,' they answered me, 'we are very satisfied with that.'

"On quitting the hut the father of the child related to the people of the village what I had just done. 'This white,' said he to them, 'has given a holy water to my son, and if he dies, he will be happy with God.' 'It is well,' repeated his friends. One of them said, with a sadness mingled with hope, 'And I also have a sick child; come to give it your remedy.' In a few days after they brought me the first of these little creatures, which was restored to health, to thank me for its recovery. From that moment I was taken for a great physician; I was invited from every quarter to see the sick; I visited as many as twenty or twenty-five daily. Fortunately I had brought from Bourbon a small medicine-chest, of which I availed myself with tolerable good luck in restoring to health a good number of natives."—*Vol. vii., pp. 105, 106.*

Returns are consequently made of the number of children baptised when in

danger of death, and, if this be success, the success in saving souls must be thought, even by the most niggardly, a rich compensation for all the money expended. Hearken to the Rev. Mr. Ponsot :—

Number of Children of Pagans baptized in danger of Death.

In Western Tong-King, in 1841...	1,554 chil.
In Su-Tchuen, in 1839.....	12,483
Ditto in 1840.....	15,766
Ditto in 1841.....	17,825
Ditto in 1842.....	20,068

"In the Mission of Siam, the Rev. Mr. Grandjean baptized ninety during the year 1841.

"The Rev. Mr. Ponsot states that more than two-thirds of those children die before they have arrived at the age of reason. Can those blessed souls, regenerated by us in the saving waters of baptism, forget us? Will it be possible for them to forget the generous association which, after God, has opened to them the gates of heaven?"—*Vol. iv., page 277.*

At Tahiti, so long the joy of our brethren of the London Missionary Society, the priests from France have gained at least as much honour by their achievements as their companions in arms have acquired there, by their military exploits. One of them, Father Armond Chausson, writes thus, Tahiti, Oct. 8, 1843 :

"On my arrival in this island in the month of August, 1841, the small pox had already carried away many victims. As the epidemic was making progress, and as over a space of two leagues at Tahiti two hundred and twenty islanders had already died, my companion and I consulted with some charitable persons, amongst whom I should mention Mr. Lucas, a French captain, Mr. Joseph Bremond, a merchant from Marseilles, the American consul, and a Spaniard from Burgos. It was decided that I should go to half a league's distance from the port, to take care of the sick that might be collected in a cabin destined to serve as an hospital. Having repaired to the appointed place, I found the unhappy creatures outside their houses, in wretched huts hastily made, without any succour, exposed to all the inclemency of the weather, and, for the most part, abandoned even by their relatives. I was not able to collect more than nine sick in my hospital; some were found on the point of dying, or too remote; others preferred remaining in their huts, in order to have, they said, the consolation of dying on their own lands.

"Whilst taking care of the body, you may well judge that I thought of the soul. Never-

theless, three persons only, a woman and two men, showed the desire of dying catholics. The woman was baptized the first, and four hours after she was no more. Some time after, being obliged to absent myself for a night to go to the port to procure provisions and medicines, there came on great rain. My sick, who, until then, had kept themselves under shelter, took advantage of my absence to go out and receive the water on their bodies, in order to cool themselves. Nothing more was required: of eight who had committed this imprudence, six were dead the next day on my arrival. The two others still breathed; they were those who testified to me the desire of entering into the bosom of the church. I hastened to remind them of the request they had made of me. As they showed that they persevered in their resolution, I baptized them at once, and they died in a quarter of an hour after. If, on the one hand, I experienced a great joy at the favour that God had just granted to these two poor savages, on the other hand I felt a profound sadness in considering the fate of the six others, for whom I had, however, made the same efforts.

"I wished, after this accident, to collect other sick in the same place, in order to have them more within the reach of my care; but all was useless. What is more, the judges of the port forbid me to go to see these unfortunate beings, under pain of remaining confined in the first hut in which I should set my foot. Another chief declared to me that they would fire upon the infected who should quit the place where they were, and perhaps even upon myself. I saw myself thus obliged to await, with folded arms, the cessation of the scourge. It still raged for some weeks, and then entirely disappeared. It was then discovered that several natives, who had been driven from their huts because they were attacked with the epidemic, had died in the woods, and were there devoured by the swine. Such is, then, the civilization of these people, so boasted of by certain travellers, who had never seen Tahiti, except on the map—such is the result of the labours of the protestant missionaries.

"This same year, on the 25th of September, God was pleased to send us a subject of consolation. Towards six o'clock in the morning, an English protestant lady knocked at our door; she was conducting an Indian woman all in tears, who carried in her arms a little child, to whom poison had been given the evening before, in a mistake for medicine. The lady asked us whether we could not relieve this innocent creature. I answered, that the most urgent matter was to baptize the child quickly, after which we would go to the doctor who lived

hard by. The mother allowed me to do so, and in ten minutes after she quitted the doctor's house, weeping for her child, who had expired in her arms.

"On another occasion, I met also a poor woman, who asked me for some remedies for her son, who was about a year old. I impressed on her that I was not in a state to relieve the body of the child, but that I could procure an infinite happiness for its soul if she allowed me to baptize it. She appeared to consent to it. But the demon, jealous of this conquest, hastened to place an obstacle in the way: the grandfather, who was present, seeing that I was going to baptize his grandson, seized him in his arms, whilst I was seeking for water, and ran off without allowing me to accomplish the good work. I retired with my heart oppressed with grief; I hoped, nevertheless, having recommended the salvation of this young Indian to Mary, our good mother.

"Two months had elapsed without my having heard speak of him, when, happening to be at the port, I met a Frenchman connected with this family. I spoke to him of the refusal I had received, and of the grief that I had felt at it. 'Fear nothing,' said this man to me, 'if the child be still alive, I will have him brought to my house, and you shall baptize him in safety; for he belongs to me—I have adopted him for my son.' In point of fact, three weeks after the Frenchman came to look for me in the valley Dupetit Thouars. I got on horseback instantly; I went to the place, at three leagues distance from thence, and I was able finally to regenerate this poor child. I returned to the same place two days after, and I learned that it died the night after it was baptized. Is not that an admirable instance of mercy? Is it not to Mary that this angel owes its salvation! Oh, when will our Tahitians all become her children! Unite, for this object, your supplications to ours; let it be well understood in Europe, that the conversion of infidels is attached to the violence that these holy souls make to heaven by their continual prayers. Without this indispensable help, alas! what would these poor missionaries be able to do? As for my part, I declare, with sincerity, that all my hope, in regard to the future condition of this people, lies entirely in the fervour of the members of the Propagation of the Faith."—*Vol. vii., pp. 109—112.*

The latest letter from that island in these volumes is dated "Mission of Notre-Dame-de-Foi, at Tahiti, 7th July, 1844;" it is from the prefect-apostolic of Oriental Oceanica, and as the friends of humanity in this country take a lively interest in the Tahitians, we will transcribe it:—

"I take advantage of the sailing of the French ship, the *Mary*, to apprise you of the misfortune which has just befallen your children at Tahiti. On the 30th of last June, our house, that same one of which I have so often spoken to you in my letters, and which has cost us so dear, was consumed by fire, together with all we possessed; we were not able to save anything. Our chapel met the same fate. It was the people of Tahiti who set fire to them, to revenge, they say, the death of an English protestant minister, whom they themselves had killed, some days ago, during the battle fought at Mata-vay, between the French and the Tahitians.

"We have been able to save only the coat on our back. There never was greater destitution than ours; all has to be recommenced, as if we had never done anything. We were very poor when we arrived at Gambier; but this poverty was not comparable to our present distress. Happily the governor has come to our relief as to our subsistence: my colleagues and I have been admitted to the officer's table; and our three brothers receive rations at the provision-magazine. Timber has also been promised us to build a new house.

"I estimate the loss we have just sustained at two thousand pounds; but, if four thousand had been offered to me for what has been burned, I would not have accepted the offer. It was not certainly our furniture or other effects which could have represented this value, since we have ever embraced poverty, which has been so dear to us; it was, besides the vessels and sacred linen, our books and all our manuscripts; they were (what I regret very much amongst other losses), the works we had written on the language of Tahiti, and the Marquesas. The catechism we had composed for the latter archipelago was ready for the press: it has been burnt. A dictionary of the language of Tahiti, which was far advanced, and which every one was expecting, was also consumed. In fine, why should I give these details, when all is lost? We have our life safe, and that is all.

"A young postulant, of whom Father Francis-of-Paula must have spoken to you in his letters, had like to have been killed: he was fired at almost with the fire-arm on his person; but they missed him. I remained at my post until eleven o'clock in the forenoon, although several shots were fired near our house; I should perhaps have awaited the enemy, in the hope of making him listen to reason, if brother Zeno had not pressed me to depart. Having arrived at the governor's court, I found it filled with troops under arms. Mr. Bruat was at three leagues' distance, at the head of four hundred men, engaged with the insurgents. Every one asked me if our house was on fire, because they

had learned that the house of a Pole, situated in the enemy's way, at twenty minutes' distance from ours, was burned. I answered, that at my departure the savages had not as yet passed beyond the height called, on account of our residing at that place, the Missionary Point; I added, that I was going to return thither with my horse. All the officers represented to me that to do so would be an inexcusable act of imprudence on my part, and that I was exposing myself to be killed for no possible advantage. They offered me a boat to go on board the *Urania*, where I found the Father Francis of Paula and brother Gilbert, who were in the greatest uneasiness on my account, knowing that I was in the midst of the enemy. Brother Zeno, who had remained at the presbytery, left it fortunately some minutes after me. It was about four o'clock in the evening when our house was set on fire; the burning continued until morning. The chapel and the remainder were burned on the following day. The war with the insurgents continues: who knows where it will end?"—*Vol. vi., pp. 112–114.*

The agents of the association represent themselves, however, as cruelly persecuted in Tahiti; and if all is true that they say of the unfriendly treatment they have received from queen Pomaré and her adherents, we think they would be fully justified in leaving the island. But, according to the account they give of themselves, they are not merely superior to the protestant missionaries in piety, self-denial, and spiritual authority, they are the only missionaries who respect the rights of conscience or treat the heathen with common humanity. Nothing in these volumes has excited in our minds more regret than the extremely erroneous views of protestantism and protestant missionaries which they are disseminating throughout the civilized world. We do not wish to be unmerciful to any persons; but we ought to be excused from believing allegations that the narrator says he would not have believed on mere testimony. The incredulity which would have withheld Father Matthieu from believing some parts of the following recital, unless he had seen the proofs, is so reasonable that, not having seen the proofs, we must not be expected to give credit to the tale:—

"There arrived lately at Wallis an American whaler, having on board twenty protestant natives of Niuka, who had asked to be brought
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here. We learned through them and from an Englishman, who had remained some years in their island, what treatment the ministers make those poor natives undergo. It is incredible! For certain faults they are flogged with whipcord until they are covered with blood. Several even expire under the lash. Others have had their hair and eyebrows plucked out. They drew for us such a picture of those cruelties that we could not have believed them if we had not ourselves seen the marks of the tortures impressed upon the bodies of those who had landed. What a sad situation is that of those people who are condemned to walk under the lash like brutes, because they have been only inspired with the fear of the master, instead of teaching them to love virtue!"—*Vol. vii., page 7.*

Now it is really grievous that 96,000 copies of such a statement as this should be circulated in France, 18,500 in Germany, 13,500 in England, and 39,000 in Spain, Portugal, Italy, and yet more distant lands; and this is but a specimen of statements respecting protestant cruelty, intolerance, and meanness, with which these volumes abound, and respecting which we sympathize with Father Matthieu in his inability to believe without a sight of "the marks." Our readers will, however, know how to appreciate the correctness of the information that they receive from gentlemen who write thus:—

"In the three archipelagoes of Fidji, Tonga, and the Navigators, there are at least thirty protestant missionaries, men and women; for amongst them the women also exercise the ministry; they are invested with the same powers and enjoy the same emoluments as the men. They are all English, but of different sects; those at Navigator's island are of the established church, and honour as its founder Henry VIII.; whilst those at Tonga and Fidji glory in belonging to a newer, form of faith, founded by one Wesley, who was one of the innovators that invented the sect of the Methodists."—*Vol. ii., page 269.*

The zeal evinced by the founders and supporters of the Institution for the Propagation of the Faith calls not for censure but for imitation. Candour requires us to concede that they believe the system in which they have been educated to be in accordance with the mind of Christ, and the only system by which sinners can attain salvation; and, if they believe this, their obligations to God and man demand their strenuous

exertions to make it known. Nor can we denounce as bigotry their endeavours to counteract the labours of protestant missionaries, provided those efforts are conducted fairly. The two systems are so different, that one of them must be delusive. If the Roman catholic system is true, our efforts can never bring men to heaven, for God's way of saving sinners is by the sacraments rightly administered by the clergy of the One, Holy, Catholic, and Apostolical Church. If our system is true, salvation can only be obtained by personal faith in the Mediator—a faith which purifies the heart and produces grateful obedience. We are not allies; we are not fellow-workers: we have no claim upon them to stand aloof from the ground which we have pre-occupied, for, if their

theory is correct, we are deceivers—"deceiving and being deceived." Far, far away from both parties be that spurious liberality, the result of ignorance if not of scepticism, that teaches that there is so little difference between us that we ought to rejoice in each others' successes. All that we ask of them is in striving to strive lawfully, refraining from the use of carnal weapons,—a regulation by which we are bound as much as they: let them do this, and then, let them teach their own views as zealously as they please, we also will teach ours: let them expose the fallacy of our pretensions, if our pretensions are fallacious, we also will do the same by theirs: let them pray for us that we may be enlightened, we also will pray for them.

BRIEF NOTICES.

Autobiography of the late William Jones, M.A., Author of the "History of the Waldenses," "Biblical Cyclopædia," "Lectures on Ecclesiastical History," &c. &c. Edited by his Son. London: 8vo. pp. 166. Price 5s.

The author having occupied the attention of baptist readers very extensively, especially from 1815 to 1832, we have thought it right to give copious extracts from this volume, in an earlier part of our present number. The effort to deduce from it a connected outline of his life has not proved as successful as we could wish, there being omissions in reference to some of the changes through which Mr. Jones passed which we had no means of supplying. The details respecting his literary labours are much fuller than those respecting his pastoral engagements. It would have afforded us pleasure to find illustrations of the practical working in England of the Scotch baptist system, of which he was a strenuous advocate; but there is very little on the subject, and that little is not of favourable aspect. We believe that at the time of his death he sustained the office of elder in a church in Whitmill Street; but in a letter to the editor of this magazine, written a few months previously, he said, "I have no colleague at present, though very desirous of obtaining one." The narrative having been commenced when the author had entered upon his eighty-third year, displays a remarkable retention of mental power in advanced age; but it is not disrespectful to say that it is very inferior to what it would have been had it been written ten or twelve years earlier. In some particulars of small importance relating to facts of comparatively recent date, our own impressions differ from Mr. Jones's recollections. We were surprised, considering the degree in which the Baptist Magazine occupied Mr. Jones's thoughts, at one time, to find so inaccurate

a statement as this:—"The Baptist Magazine, which, after the publication of a few numbers, perhaps volumes, was transferred to the 'Baptist Board' in London, by whom it has since been retained as the joint-stock property of the denomination." It is wonderful that Mr. Jones should have been so misinformed: the Baptist Magazine never was the property of the Baptist Board, nor did the Baptist Board, as such, ever exercise any influence over it.

Missionary Life in Samoa, as exhibited in the Journals of the late GEORGE ARCHBOLD LUNDIE, during the Revival in Tutuila in 1840-41. Edited by his Mother, Author of "Memoir of Mary Lundie Duncan," &c. Edinburgh: Oliphant and Sons. 16mo. pp. 294.

Having read this work with much pleasure, we most cordially commend it to the attention of our friends. The amiable and pious young man with whose biography we are supplied, was the son of a deceased Scottish clergyman. Acting under medical advice, he was induced to leave the land of his fathers, and having spent some months in Sydney to fix his abode at Tutuila, one of the islands of the Pacific. This was at a period when the agents of the London Missionary Society located there were rejoicing in signal success. Entering into their spirit, and sharing their toils, he became an instrument of much good; while, at the same time, he aggravated his disease and expedited his death. As comprising a description of the labours, trials, and sources of delight, which are peculiar to Christian missionaries, we deem the work exceedingly valuable, while the interest attaching to it is considerably increased by the fact of its being the compilation of an intelligent pious female, and the mother of the individual whose history it records.

Sermons occasioned by the Death of the Rev. HUGG HUGH, D.D., Glasgow. Delivered in Regent Place Secession Church, Glasgow, on Sabbath, June 21, 1846; with the Address before the Interment. Published by Request. Glasgow: 8vo. pp. 119. Price 2s.

Dr. Hugh, a man of high reputation in an extensive circle, was born on the twelfth of August, 1782. His father was a minister of that section of the secession denominated Anti-burghers; and the son, after passing through a regular course of study at the University of Edinburgh, was, in the year 1804, "licensed to preach the gospel." His first charge was at Stirling; and while there he took part in bringing about what Dr. Brown calls "an event, in the ecclesiastical history of his country, unparalleled in its importance since the Secession—the union of the two great bodies of Seceders, after a separation of seventy years." In 1821, he removed from Stirling to become pastor of the church in Regent Street, Glasgow. There he laboured diligently and successfully till his last illness, which terminated on the tenth of June last, when he "fell asleep." This publication contains an address delivered on the occasion by Dr. Harper of Leith, and three funeral sermons;—one on the Character and Blessedness of those who die in the Lord, by Dr. Taylor, the deceased pastor's colleague; one on the Present Condition of them who are asleep in Christ, by Dr. Brown of Edinburgh; and one on the Hopes of Grace, triumphant over the fears of Nature, by Dr. Wardlaw of Glasgow.

A Fragment. By J. H. HINTON, M.A. Second Thousand. London: Houlston and Stoneman. 32mo. pp. 32.

In a course of exposition of the first epistle to Corinthians, the author came to the ninth chapter, in the former half of which we are taught that the Lord hath ordained that they who preach the gospel should live of the gospel. Perceiving that the apostle had introduced into the paragraph a general principle of great importance in the evangelical system, Mr. Hinton very properly embraced the opportunity to illustrate that principle and enforce it. Some of his hearers, anxious that others should partake with them of the instruction to which they had listened with pleasure, and believing that it would be advantageous to the churches generally, requested him to publish the discourse. The subject is one which is seldom discussed in the pulpit, and on which many professors of religion need to be enlightened; we are happy, therefore, to see so lucid and judicious an exhibition of it in a cheap form, well adapted for general distribution. Deacons especially will find this tract a valuable assistant in a part of their official duty that is often difficult: if they obtain a sufficient number to present every fellow-member with one, without distinction, no offence can be taken by any individual, and the result will be, not only the supply of ministerial necessities, but the presentation of "sacrifices" which we have the highest authority for regarding as "acceptable, well-pleasing to God."

The North British Review. No. X. Edinburgh: Kennedy. 8vo. pp. 259.

More than an average degree of excellence pervades the tenth number of the northern evangelical quarterly. The first article is on the Life and Correspondence of John Foster; and though it is not quite so laudatory as some of his friends would perhaps expect, it is the production of a discriminating mind, and is written with equitable intentions. The forty-eight pages of which it consists will pay well for attentive perusal. The writer thinks that Foster, "with his high and over-wrought moral sensibility—his rich, varied, and awe-struck imagination—his melancholic animal temperament—and his deep and reverential piety, might better than any one else, who has become known to the world in modern times, be taken and regarded as a type of the meditative spirit." It is his impression, however, that Foster has not, in any permanent or very appreciable manner, controlled the world of opinion; and he assigns this, among other reasons, for his not doing so, that before attempting the task that his eminent powers might seem to impose upon him, he must have mastered the despondency of his nature,—"he must have known how to entertain hope apart from excitement—hope, as the mind's moving force and guide." Forty pages follow on the Jacobites; in which the proceedings of the pretenders to the British throne, in the last century, and of the leaders of the contending parties, are looked at from a point of view with which few English readers are familiar. Revelations respecting Russia follow, in which are given deplorable representations of both princes and people: "every one has his own price and can be bribed in Russia," it is said; "the emperor with a province, and a poor wretched employé with a few kopacks." This opinion is illustrated by many sad anecdotes. The other articles are on The New Timon—Newman on Development—Baron Humboldt's Researches in Central Asia—and the Miscellaneous Works of Sir James Mackintosh.

Gleanings from Pious Authors; comprising the Wheat-sheaf, Fruits and Flowers, Garden, and Shrubbery. A New Edition. With a Brief Notice of the former Publications of these Volumes, by James Montgomery. London: Gilpin. Pp. 432.

It is often advantageous to have a book at hand in which you may be certain, open it when you may, to find pleasant and profitable occupation for two minutes, or ten, or twenty. Here are four hundred and thirty pages, consisting of miscellaneous paragraphs, in prose or verse, selected from a great variety of authors, and good in their tendency. Mr. Montgomery observes that in the compilation "so much of delicate taste and sound judgment has been exercised, that it may perhaps be said, that on no page of its diversified and delightful contents can the eye of a candid inquirer even casually alight, without finding something worthy to be read, and remembered too."

The Golden Beams of Truth and the Silken Cords of Love twisted together. A Sermon preached before the Honourable House of

Commons, at Westminster, March 31, 1647.
By RALPH CUDWORTH, D.D. London:
Small quarto, pp. 43. Price 8d.

A conviction of the superior excellence of this sermon, and its adaptation to our own times, has led a zealous friend of Christian concord to republish it; and an advertisement announces, that should any reader wish to extend its gratuitous circulation, copies at the mere expense of paper and print may be had by applying to the printer, Mr. Haddon. It is especially intended to caution men against the substitution of religious knowledge for practical godliness, and pleasing themselves only, "in the violent opposing of other men's superstitions, according to the genius of the present times, without substituting in the room of them an inward principle of spirit and life in their own souls. For I fear," says the author, "many of us that pull down idols in churches may set them up in our hearts; and whilst we quarrel with painted glass, make no scruple at all of entertaining many foul lusts in our souls, and committing continual idolatry with them."

Traditions of the Covenanters; or, Gleanings among the Mountains. By the Rev. ROBERT SIMPSON, *Sanguhar*, Author of the "*Life of James Renwick*," &c. Edinburgh: 16mo. pp. 464. Price 5s.

This is the second edition of a work, the first edition of which we do not remember having met with; and it is a work which, if once perused, would not be readily forgotten. The principles of the covenanters were in some respects erroneous; but they were sincere, and devout, and determined to endure all earthly privations and calamities rather than abandon their professions. During the reigns of Charles II. and James II., they wandered in deserts, and in mountains, and in dens and caves of the earth; and the records of their adventures, while they are as interesting as the most romantic inventions of genius, are highly instructive and beneficial in their tendency. This closely printed volume contains a large mass of traditions respecting them, which the author, a resident in a district in which they abounded, has collected, recorded, and arranged.

The Church's Lamentation over Departed Greatness. A Sermon, preached at East Queen Street Chapel, Kingston, Jamaica, on occasion of the Death of the Rev. William Knibb, who departed this life, Nov. 15, 1845. By the Rev. SAMUEL OUGHTON. London: Snow. 8vo. pp. 39.

In consequence of a charge made against Mr. Oughton in Jamaica, of having insulted Mr. Knibb's memory in this discourse, he has caused it to be published in this country. In a preface, he endeavours to justify the course he had pursued, and appeals to the practice of the inspired writers, who, he says, recorded the failings as well as the virtues of both Old and New Testament saints. "If I have erred," he says, "it has only been by making the sacred scriptures too closely my model." Lest Mr. Oughton should happen to outlive the other brethren on the island with whom he has had serious differences, we deem it our duty to enter our most decided protest against the validity of this plea. There were special reasons why the failures of the servants of God who lived before the coming

of the Righteous One should be recorded, which do not apply to the men of our times. The sacred historians were infallibly preserved, not only from errors of judgment, but from exaggeration, and from the blending of human passions and infirmities with their representations of fact. They were not, in any case that we remember, the personal opponents of the worthies whose faults they mentioned, or men who had drawn upon themselves the rebukes and remonstrances of those of whom they wrote. The decisions they pronounced were the decisions of God himself, to whom vengeance belongeth, and whose judgment is according to truth; and it is just and right for him to do many things, which it is not for us fallible creatures to imitate. It is the more requisite to advert to these considerations, as we believe there is no baptist minister who has been in Jamaica longer than Mr. Oughton, who would choose him as his biographer; and when a man gets a notion that it becomes him to write and speak like the ancient prophets, he is apt to make sad work among his equals.

Discourses and Essays, by J. H. MERLE D'AUBIGNÉ, D.D., Author of "The History of the Reformation in the Sixteenth Century." With an Introduction, by Robert Baird, D.D., New York. London and Glasgow: Collins. 16mo. pp. 360.

A few sermons, and several lectures and essays, partaking of the evangelical and lively qualities which are generally found in the writings of this distinguished foreigner. A view of the birth-place and dwelling of Dr. Merle D'Aubigné is prefixed, and a few introductory pages by Dr. Baird, giving a brief account of the author's life, add to the value of this low-priced volume. Every thing connected with it deserves commendation, excepting the flimsy wrapper.

History of the Reformation in the Sixteenth Century. By J. H. MERLE D'AUBIGNÉ, D.D. Printed by Arrangement with Messrs. Oliver and Boyd, from the Author's own English Edition. Volume the Fourth. Glasgow and London: Collins. 16mo. pp. 400.

The purchasers of Mr. Collins's very cheap edition of the former volumes of this work will rejoice to learn that he has removed both the legal and the moral impediments to his progress by giving a very large sum to the possessors of the copyright of this portion for permission to reprint it, and that he is honourably adhering to his original promise by selling it at the same low price as its predecessors. It can only be by an immense sale that he can be compensated.

The Bewitched Traveller, a Tale; and other Poems. By EDWARD FRANCIS HUGHES. London: C. A. Bartlett. 12mo. pp. 84.

There is much pious sentiment in this small volume, a specimen of which we have furnished in a preceding page. The writer gives promise, we think, of better things than he has yet accomplished; but let him beware of falling a sacrifice to that part of the character of the age to which he adverts in his preface, when he says, "Every one lives in a hurry; every thing is done in a hurry." A poet should give himself time to write, time to forget what he has written, time to review it after it has been forgotten, and then time to correct the blunders which he will be sure to discover.

The Divine Panoply: or, A Suit of Armour for the Soldier of Christ. With an Introduction, by the Rev. Hugh Stowell, M. A., Honorary Canon of Chester; and Incumbent of Christ's Church, Salford, Manchester. London: Religious Tract Society. Pp. 278. Cloth, gilt.

A treatise on ancient armour, with special reference to the illustration of scripture generally, and to the apostolic reference to spiritual conflict in particular. It is embellished with many beautiful woodcuts, and is got up altogether in a style of great elegance.

The Church of England Weighed in the Balance of the Sanctuary, and found Wanting. Being an Examination of the Thirty-nine Articles of Religion, the Three Creeds, and the Book of Common Prayer. London: 1846. 8vo. pp. xxxiv. 227.

The only pleasure we have derived from this volume is that of saying that no body of professed Christians can justly be held responsible for it, and that no individual has had the hardihood to avow himself its author or editor. It is said in an advertisement to be posthumous; but we hope that space for repentance is still granted to that most culpable person who sent it to the press. We suppose the writer called himself a unitarian, but respectable unitarians would undoubtedly repudiate the awful ribaldry with which the sentiments of trinitarians and the object of their worship are here assailed.

The Duties resulting from Church Membership. By S. LILLYCROFT of Windsor. London: Houlston and Stoneman. 12mo. pp. 17.

The Circular Letter of the Berks and West Middlesex Baptist Association, for the present year, published separately from the breviate, for the use of Christians in other localities. Such admonitions are always seasonable.

Nelson's British Library. Contents, I. The Dawn of the Reformation; or, The Reformers before Luther. II. Reason and Instinct. III. The Lost Sister of Wyoming, by the Rev. John Todd, Philadelphia. IV. The Homes of our Fatherland, by Mrs. Sherwood. V. Wonders of the Insect World. VI. Memorial Trees of Great Britain. VII. Life and Times of Cromwell. VIII. A Voice from Antiquity, by the Rev. J. H. Merle D'Aubigne, D.D., Geneva. IX. The Triumph of Faith, a Story of the Fifteenth Century. London and Edinburgh.

Two parts have been issued of Nelson's British Library of Tracts for the People, and included in our monthly list of Recent Publications Approved. These parts are now bound in cloth as one volume and sold for a shilling. The titles given above sufficiently indicate the character of their contents. Young people will find them lively and instructive.

RECENT PUBLICATIONS Approved.

Mental Discipline; or, Hints on the Cultivation of Intellectual and Moral Habits. Addressed particularly to Students in Theology and Young Preachers. By HENRY FOSTER BRIDGES, D. D. Fifth Edition. To which is appended, an Address on Pulpit Eloquence, by the Rev. JUSTIN EDWARDS. London: Ward and Co. 16mo. pp. 162.

Outlines of Mental and Moral Science. Intended as Introductory to the Logic, Metaphysics, and Ethics of the University Course, as well as for the Use of the Higher Classes of those whose Education terminates at School; and for the purposes of General Instruction. With a Technological Lexicon, and a Brief View of Metaphysical Writers. Dublin: 12mo. pp. 119. Price 2s. 6d.

Pastoral Addresses. By J. A. JAMES. Second Series. A New Edition. London: (Religious Tract Society). Pp. 384.

Monthly Series. The Solar System. Part II. London: (Religious Tract Society). 16mo. pp. 192. Price 6d.

The Ball I Live on; or, Sketches of the Earth. By EMILY TAYLOR, Author of "England and its People," "General Readings for Schools of Mutual Instruction," &c. &c. London: Houlston and Stoneman. 16mo. pp. 100.

The Youthful Sabbath School Superintendent. A Concise Memorial of the Life and Death of the late Mr. John Padwick of Havant, Hants. By THOMAS WALLACE, Author of "Heavenly Home," &c. London: Houlston and Stoneman. 32mo. pp. 49.

A Scriptural Guide to the Duties of Every-day Life; consisting of Passages selected from Holy Writ, and placed under Various Heads. Compiled by a Lady, for the use of her own Child. London: 8vo. pp. 145. Price 6s.

Alxie Grierson; or, A Tale of a Prisoner. By A Lady. Edinburgh: J. Johnston. 18mo. pp. 68.

The Twin Brothers. A Tale. By Professor SCHUMMER, Munich. Translated from the German, by Mrs. S. CARR, Translatress of "The Jesuits as they Were and Are," &c. London: Partridge. 24mo. pp. 68.

The Millennium. A Sermon preached on the Behalf of the Church Missionary Society. By the Rev. T. RAWKIN, Curate of Finsbury, and Chaplain to the Right Hon. and Rev. Lord De Sumner. London: 8vo. pp. 32.

The Irish Harp on the Willows; or, Thoughts and Solicitudes respecting the Cause of Christ in Ireland. Addressed to the Ministers and Members of all Evangelical Churches. By the Rev. J. D. SMITH, Newry. London: 12mo. pp. 40. Price 1d.

An Initiatory Grammar of the English Language, with Numerous Exercises. By JAMES MYLERS, Teacher of English, George Square, Glasgow. Edinburgh: 16mo. pp. 128. Price 1s.

Pictorial Toy Book. Geography. Europe. London: Seil. 32mo. pp. 32.

Language, in Relation to Commerce, Missions, and Government, England's Ascendancy, and the World's Destiny. Submitted to the Consideration of Merchants, Statesmen, and Philanthropists. By HIS ROYAL HIGHNESS. Manchester: Burgess. 24mo. pp. 24.

British Society for the Propagation of the Gospel among the Jews. The Third Annual Report of the Committee, presented at a Public Meeting of the Society, held in Freemason's Hall, on Friday Evening, April 24, 1846. London: 1, Crescent Place, Blackfriars. 8vo. pp. 58.

The Second Annual Report of the Ragged School Union, established for the Support of Schools for the Destitute Poor. London: M'Cham. 24mo. pp. 48.

INTELLIGENCE.

AMERICA.

OBITUARY NOTICES.

THE decease of several active servants of Christ among our American brethren is referred to the report of a committee appointed by their missionary board in the following terms :—

In the removal of the Rev. Stephen Chapin, one of the vice-presidents of the Board of Managers, and formerly president of Colombian College (D. C.), God has taken from us a brother eminently grave, judicious, devout, and consistent. The slow deliberation which chose, and seemed to weigh and poise his words, marked his conduct as well. His was the kindly and the healing spirit of the peace-maker. A life of steady usefulness was crowned with a death which, though lingering, was one of peaceful triumph. Among our missionary labourers there have fallen, at home, David Green, a native assistant in the Ottawa Mission; and abroad, the Rev. Joseph Foulboeuf, a native preacher of the French Mission. But the chief ravages of death have been among the missionary sisters in the service of the Board. In our European missions, our brethren Oncken at Hamburg, and Lehmann at Berlin have been bereaved of their wives; and in the Asiatic missions, death has gathered during the year Mrs. Sarah B. Judson, Mrs. Ann P. G. Abbott, and Mrs. Maria D. Ingalls of the Burman and Karen Missions, and Mrs. Judith L. Jones of the Siamese. Many homes have thus been darkened; and many children are left destitute of a mother's watchful tenderness. The departed have laid them down on heathen shores, occupying for Christ and his Israel the lands of paganism, long his promised inheritance, as the body of Jacob took possession, by anticipation, of the promised Canaan for Israel, his posterity. Or buried in distant isles of the sea, or in mid ocean, their voyage of suffering that had sought America, found heaven; and they have traced for our churches along the path of their voyage, and in the place of their last repose, new lines of sympathy with the far-removed and the destitute, and new bonds of obligation attaching us to those idolatrous people, for whose sake these heroic women have suffered, pined, and died. These ocean graves have reared pillars along the deep, pointing the way for us, the churches of the West, to the wide and teeming East, and claiming for its idolatrous millions new con-

scripts and fresh sacrifices for the war in which they fell, the sacred war of invasion Christ is waging on the oldest seats of Satan. Among the many daughters who have done well, it were invidious to draw distinctions; yet all must know that in the list of missionary sisters, thus lost to us, were some of eminent devotedness and usefulness. Two of those thus taken died on their homeward way, and the bitterness of the bereavement was exasperated by the thought, that an earlier voyage to their native shores might, in the judgment of physicians and friends, have lengthened out their days and restored their waning strength.

DISPROPORTIONATE MORTALITY OF FEMALE ASSISTANT MISSIONARIES; ITS CAUSES AND PREVENTIVES.

(Published by order of the American Baptist Board of Foreign Missions.)

The earliest missionary from this country to Burmah arrived at Rangoon in July, 1813. Nearly thirty-three years have since passed away; and during that period, the convention have sent to the Burman empire, including Dr. Judson, thirty-two missionaries, and thirty-nine female assistants, in all seventy-one. Of these seventy-one, eight have been transferred to other missions, and nine, for various causes, with their own consent, dismissed, leaving in connexion with the mission fifty-four. Nineteen of these fifty-four have died; about one-third during the entire period; or, dividing the period into sections of ten years each, of those sent forth in the first ten years and remaining in the mission, five out of eight have died; in the second decade, six out of twelve; and in the third decade and subsequently, eight out of twenty-six. The aggregate proportion of deaths might not be considered extreme, were it not for the comparative brevity of missionary life preceding. But of the nineteen deceased, one only laboured on heathen ground for the term of twenty years, the late Mrs. Judson; of the remaining eighteen, the term of service ranged from thirteen or fourteen years, down to three or six months. So brief has been the period of active missionary labour.

This brevity of missionary life is more especially to be noted, as affecting one class of labourers—our female assistant missionaries. The disparity of deaths of men and women, particularly in the last twenty years, is very great. Of the five who have died, belonging to the first period, three were men

and two women; but of those in the second period, there was but one missionary to five female assistants; and of the remaining period, there were but two to six; making the general average of deaths of females more than two to one. Of twenty-five missionaries, only six have died; less than one-fourth, leaving nineteen in the mission; of twenty-nine female assistants, thirteen have died, or nearly one-half, leaving in the mission but sixteen. The disproportion will appear the more remarkable if we take into consideration the immediate causes of death. The six missionaries who have died were Wheelock, Colman, Price, Boardman, Hall, and Comstock. Two of these, if we have been rightly informed, Messrs. Price and Boardman, who died of pulmonary consumption, were predisposed to that complaint before they left this country, and the climate of Burmah, it was thought, might conduce to their longevity. A third, Mr. Wheelock, was drowned at sea, labouring under a paroxysm of derangement, to which, we have also been informed, he had been constitutionally inclined. Three only died of diseases peculiar to the climate of India—one at Cox's Bazaar of fever, one in acclimation, and the third of cholera, after an unusually laborious service of some ten years, and under the lately superadded sorrows of successive bereavements.

As it respects the grounds of the mortality that prevails among our female missionary assistants, one is to be sought in the unavoidable hardships of the service, and a comparative inadequacy of strength to endure them. We mean by hardships here, not physical sufferings merely, arising from changes of climate and of domestic arrangements, and the burdening influx of missionary cares, but also, and especially, sufferings of the spirit, caused by separation from home and kindred, and from the soothing influences of civilized society; by the constant presence of heathen abominations and heathen wretchedness; and by the unchequered hopelessness of the future, except as it is viewed by the eye of faith. To meet these deprivations and discouragements most successfully, it is not enough to have the capacity of silent endurance. Nor would it be well to rest exclusively on the supports of religious faith and love. Auxiliaries should be had in the native temperament, in a habit of cheerfulness, in a quiet steadfastness of purpose, and a self-regulating power of calm control.

Another cause of the early deaths of females is, unquestionably, in many cases, undue exertion. Power is overtaken, or expended with an ill-timed prodigality. Pity, and zeal, and a mistaken sense of duty, impel them frequently to toil when their strength would be to sit still. We, too, may have contributed to this waste of life. We call them assistant missionaries, not giving them duly to under-

stand that the assistance expected of them is less of public than private concern, and that the amount performed is to be regulated by what they have, and not by what they have not. It is an abundant commendation to any woman, "She hath done what she could."

A third, and perhaps principal cause of premature death in this class of our missionary helpers, is the neglect of resorting seasonably to the methods most approved for restoring an enfeebled constitution. We would speak with cautiousness; such is the delicacy and difficulty of the subject. Still, the thought we have to express has been forced upon us by a long succession of these painful occurrences; and though not sufficiently matured for action, we hope it will serve as an index to observation and advisement in future years.

The missionary enlists for life, and is expected, whether soon or late, to die on the field. The nature of the service seems to compel to this, and generally the necessity is also choice. But life is not to be squandered, even in a holy cause. The more valuable the service, the more sacred the duty to cherish life, that the work may be the better done. And this duty is the more imperative, when a succession of labourers is difficult to effect, and of little service if effected.

Now, it cannot be questioned that the labours of a missionary the second ten years of service must, in ordinary cases, be far more profitable than the previous ten. The language will have been acquired, together with a knowledge of the character of the people, and of the happiest modes of access to them. The missionary, also, will have reached the maturer period of life, and, with his ripened experience, will have the power of influence which is secured by years, and by an established, irreproachable name. The reflex influence would be scarcely less worthy of note. Deaths often recurring, bring homeward discouragement with grief. In every point of view, it is greatly desirable that our missionaries and assistant missionaries have "length of days;" and that their advancing years be healthful and vigorous, so far as the best appliances can avail. The thought we have had in mind respects the expediency of encouraging, more expressly than we have hitherto, the temporary return of enfeebled assistant missionaries. We have now to lament the premature decease of more than one, whose lives, in the ordinary arrangements of Providence, would have been preserved to the mission and to their families, had they felt at liberty, at a suitable period, to avail themselves of this most effective means of restoration to health; could it have seemed compatible with higher considerations and in accordance with their own sense of duty, to retire temporarily from their field of labour, and seek a renewal of strength in

revisiting their native land. The admission as a principle in missionary operations, that provision be made for the temporary return of missionaries or assistants, for the renewal of health and vigour, would unquestionably be liable to abuse; and might sometimes, also, be an occasion to the introduction of unsuitable persons into the work, who, otherwise, on counting the cost, would stand aloof. The justness and safety of the principle should be thoroughly canvassed and satisfactorily settled, before it be accredited. At present, however, the danger of abuse would be small indeed. So far as we may rely on our past missionary history, it will be more difficult to induce the enfeebled female to take due rest than to toil on; to return, though for a season, than to die early.

DR. JUDSON'S FAREWELL AT BOSTON.

The editor of the New York Recorder, in a letter to his readers, dated Boston, June 30, 1846, gives the following account of an interesting scene which he had visited that day to witness:—

A long, long night on the Sound, on—no matter what steamboat, for I paid my fare like other people—and a long, long ride in the cars, and at twelve o'clock this day I was safely landed in the metropolis of New England. At three o'clock I had gone with the multitude to the house of God, the Baldwin Place church, where an immense audience was gathering to witness the designation of missionaries about to embark for the east. There was the veteran missionary who had seen more than thirty years of service amid the paganism of Burmah, and leaning on his arm, in modest attire, his young bride, who leaves the companionship of early friends, and the pleasant paths of literature, to be the successor of illustrious women in the sympathies of his home and the labours of missionary life. There were two young soldiers of the cross going forth to the conflict, the Rev. John N. Beecher and the Rev. Norman Harris, with their wives; and there, too, was another, going as the companion of Mrs. Judson, Miss Lillybridge, whose countenance betokens extraordinary fitness for missionary labour, and from whom, if her life is spared, we shall hear in the records of her successes. Seven missionaries in all—a goodly sight—assembled to be commended to God's care and blessing by the prayers of the great congregation, and those who were recruits in the service, to receive their instructions.

After a voluntary, the Rev. Rollin H. Neal of Boston read select passages of scripture, when a chant and anthem were impressively performed, and an appropriate and solemn prayer, by the Rev. H. J. Ripley, D.D., of Newton, was addressed to the

throne of grace. The Rev. Baron Stow of Boston then rose and delivered an address, in which he traced, with graphic distinctness and power, the marks of Divine Providence in the progress of our missions from the beginning, and deduced thence lessons of faith, of duty, and of expectation. We have never known Mr. Stow happier in his efforts—never more impressive. God has been said to be in history—he had been especially present in the history of our missions. Mr. Stow proved this from the circumstances of their rise—circumstances which, however familiar, can never lose their interest. And here he showed how Judson was called to his work in another denomination—how he embraced our views, and how his appeals which came to our fathers from the distant east passed through our ranks like the rallying cries of battle, and awakened to their duty a denomination which had hitherto slumbered. He went into details, and showed the guiding hand of Providence in the mysterious paths which led the Judsons to plant themselves on the banks of the Irrawaddy.

Mr. Stow then named, as a mark of providential co-operation and favour, the fact that our missionaries have generally been of high character and worth. No committee could have selected such missionaries. The Spirit of God had preceded the action of the Board.

Mr. Stow next remarked that the benignant interposition of the divine hand was manifest in the severe discipline through which the Burman mission had been called to pass. We regret that we can summon no language adequate to give just conceptions of this part of Mr. Stow's address. He alluded to the vexations and difficulties to which the missionaries were subjected,—to the doubtings of the timid, and the scoffings of the profane, and the deaths of missionaries who followed close on each others' steps to the tomb. But he showed how darkness had given place to light, and how even the deaths of Mrs. Judson, and Mr. Boardman, and others, had accomplished even more than their lives. He then spoke of missionaries who had been compelled to return to their native land, and showed that even these dark providences had been overruled to the greater advancement of the cause of missions.

Finally, he traced the hand of God in the results of our missions. Different measures of success had been manifested in different stations, but none had been abandoned. More than 900,000 dollars had been contributed by our churches to this good cause. The bible had been translated—more than 8000 converts had been won to Christ. Then there was the influence of the cause of missions on the churches at home. This he illustrated, and then asked where was the vandal hand that would put back the churches into the condition in which the rise of this

cause found them? But greater triumphs were to be won, and these he pourtrayed from the prophets in a most glorious manner.

Mr. Stow then made kind and brotherly allusions to the missionaries present, bidding them go to lands hallowed by the toils of their predecessors, and to go cheered by the prayers of those left behind. His allusion to Dr. Judson was particularly touching:—‘Go,’ said he, ‘finish the revision of the scriptures, and bow before God as when you completed the translation,—bow, and we will bow with you in thankfulness and joy. Then may we hear of you again at Ava—not a prisoner tracking the desert with your blood, but received as an ambassador of Christ.’

A Hosanna was now sung, and the Rev. Dr. Sharp commended the missionaries to the care and blessing of God in earnest prayer.

The instructions to the missionaries were read by the Rev. Solomon Peck, corresponding secretary. Like all Mr. Peck’s writings, there was a finish and beauty in this production which recommended it at once to all present. But it had other and more important qualities to recommend it. It indicated an intimate acquaintance with the field, and abounded in passages which manifested a deep sympathy with the missionaries, and a cordial interest in their work. The notice given of Dr. Judson was perfect.

Singing followed, and then Dr. Judson came forward to address the audience, now hushed in breathless silence. He spoke nearly as follows:—

‘It has been announced that I am to make an address, which I exceedingly regret. It is well known that I am unable to sustain my voice through more than a few sentences, and I have therefore requested the Rev. Mr. Hague to read a few remarks which I have written.

‘I wish, however, with my own voice, to praise God for the proofs which he has given of his interest in missions, and to thank you, from the bottom of my heart, for the kindness which I have received from you. I regret that circumstances beyond my control have prevented my being much in this city, to make more intimate acquaintance with those whom a slight acquaintance has taught me so much to love. I am soon to depart, and, as is in the highest degree probable, never to return. I shall no more look upon this beautiful city—no more visit your temples, or see your faces. I have one favour to ask of you:—pray for me, and for my associates in the missionary work; and though we meet no more on earth, may we at last meet where the loved and parted here below meet never to part again.’

Dr. Judson spoke these words with perfect distinctness, and so as to be heard over the entire assembly. His tones indicated the deepest emotion, and those who witnessed will never forget the scene.

Mr. Hague then proceeded to read the address of Dr. Judson, written in a neat and beautiful style—remarkable, like all Dr. Judson’s writings, for great precision and perfectness, and more touching than anything we have seen from his pen, excepting those productions which related to his domestic afflictions. We here give it to our readers:—

‘There are periods in the lives of men, who experience much change of scene and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical, dream,—when they are ready, amid the whirl of conflicting recollections, to doubt their own personal identity,—and, like steersmen in a storm, feel that they must keep a steady eye to the compass, and a strong arm at the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated; the scenes of 1812 are again present; and this assembly—how like that which commended me to God on first leaving my native shores for the distant east! But, as I look around, where are the well known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin? And where are those leaders of the baptized ranks, who stretched out their arms across the water and received me into their communion? Where are Baldwin and Bolles? Where Holcombe, and Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates, Newell, and Hall, and Rice, and Richards, and Mills? But why inquire for those so ancient? Where are the succeeding labourers in the missionary field for many years, and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy? Where those gentle, yet firm spirits, which tenanted forms—delicate in structure, but careless of the storm—now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

‘No; these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighbouring city. Many years have elapsed; many venerated, many beloved ones have passed away to be seen no more. ‘They rest from their labours, and their works do follow them.’ And with what words shall I address those who have taken their places, the successors of the venerated and the beloved—the generation of 1812?

‘In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the

command and promise of God. The attempts then made by British Christians had not been attended with so much success as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years the work advanced but slowly. One denomination after another embarked in the undertaking; and now American missionaries are seen in almost every land and every clime. Many languages have been acquired; many translations of the bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the bible faithfully translated into all languages—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the sabbath spreading its holy calm over the face of the earth—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore; and though the great majority may still remain, as now in this Christian country, without hope and without God in this world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

‘The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, for ever and ever.

‘Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summations that must call us thither. Let us only resolve to follow them who, through faith and patience, inherit the promises. Let us so employ the remnant of life, and so pass

away, as that our successors will say of us as we of our predecessors, ‘Blessed are the dead that die in the Lord. They rest from their labours, and their works do follow them.’

‘When shall we meet again,’ was then sung, after which the Rev. James B. Taylor of Richmond, Va., prayed, and Dr. Judson pronounced the benediction.

But the assembly still lingered. Hundreds pressed forward to take the missionaries by the hand, and to obtain, even for a moment, a sight of Mrs. Judson.

The clock strikes twelve, and it is time for me—perhaps for my readers—to rest.

ANNUAL MEETING.

BAPTIST BUILDING FUND.

The twenty-first annual meeting of this society was held in the Mission House, Moorgate Street, on Tuesday evening, July 14, 1846. The treasurer, Joseph Fletcher, Esq., presided.

The secretary, the Rev. C. Stovel, read the Report of the committee, which was as follows:—

“At the conclusion of the last year the committee had its attention directed to the bequest of the late Dr. William Newman, and to a proposal for its application, as the commencement of a Loan Fund, for the assistance of our churches in liquidating the debts upon their meeting-houses, by loans granted, without interest, upon personal security for the repayment of the money so applied; this disposal of the legacy being preferred to the giving in every grant in the same manner as the annual subscriptions of this society are appropriated.

“The amount left by Dr. Newman to your society was one thousand pounds, the legacy duty of which was kindly paid by the treasurer. This sum your committee has lent to nine churches, to be repaid by them in ten years, at most, and in half-yearly instalments of at least five pounds, for every hundred pounds so lent; the committee receiving from each church the note of hand of four persons, who are responsible for the repayment.

“If this commencement of the operation be traced out, the following advantages will be found to result. The immediate payment of one thousand pounds has, so far, cancelled the debts of nine churches; and in the course of ten years will be to them an actual saving of five hundred pounds; the amount which, had the debts continued, they must during that time have paid for interest.

“And further, it must be observed, that, at least, the regularity of the half-yearly payments being secured, your committee will, at the conclusion of every year, be in possession of one tenth part of the sum originally lent, and with it will make a further loan of one hundred pounds to another church, therewith cancelling another debt to that amount, and saving to that church also, in the time, fifty pounds, which must have been paid in interest; while at the end of ten years, the original one thousand pounds having thus, and in that period, liquidated £2000 of debt, will remain unimpaired, in full operation, and by continuance will perpetuate the same relief.

“It is obvious that on this principle donations to the society will never be spent, but form an inexhaustible and increasing amount of good. Could the sum of ten, fifteen, or twenty thousand pounds be thus invested and devoted, the effect would be an excitement to vigorous exertion amongst the members of our churches by the certain liquidation of

present debt; and also the establishment, by one gift, of a permanent fund, adequate to future requirements, and annihilating the necessity for contracting legal liabilities, encumbered as they are and ever must be with interest, costs, and consequences destructive of their prosperity, and too often causing the destruction of our churches themselves.

"Mr. Bowser, to whom the society is indebted for the plan which has been adopted in using Dr. Newman's legacy, after having submitted it to the committee, has this year circulated a further suggestion, in which it is proposed to employ and accumulate on the same principle the annual subscriptions of the society. A table will be found in the appendix, which describes his views, with the advantages he proposes to obtain; and the committee earnestly and respectfully recommend Mr. Bowser's present plan to the serious consideration of the subscribers.

"Your committee would not have presented for consideration any proposal involving so entire a change in the proceedings of the society, were it not evident to them that the power of rendering assistance to the churches which is now possessed cannot be diminished by the alteration suggested. The committee are convinced that it will tend to increase the number of subscribers to the society, gain a considerable increase to its funds, and probably induce individuals to bequeath legacies to it as an investment; but should this expectation fail, the subscribers will secure a return of the moneys lent for further use, and will render it a revolving, and so long as the annual subscriptions continue, a benefit increasingly accumulating in proportion to their amount.

"It must not be forgotten that the advance of truth is constantly increasing the necessities of the brethren, and the plan now proposed, while it would increase a beautiful exertion, and in a great degree prevent imprudent expenditure, with no other resources than those now possessed by the society, would, in seven years from this time, enable the committee to liquidate £7300 of debt, and leave at its disposal for this object an annual income of at least £1290. If the present income be continued for ten years from this time, at the end of that period the committee will have liquidated £12,700 of debt, and £1720 a year will remain to be employed in the same way. Should all additional supplies be then cut off, the £1720 a year so accumulated will of itself enable the committee to liquidate £8500 in the seven years next following, and leave £1300 a year for future use.

"That some more effective means should be employed in aiding the churches, is manifest from the number and nature of the cases now before the committee. The number now waiting for relief is eighty-five. Of these, thirty-six have been read a first time and placed in rotation; and sixteen, after the second reading, have had their grants confirmed at former meetings of the society, but remain unpaid, waiting for the supply of funds. The amount voted to these sixteen cases is £630, and, as this is sufficient to absorb the probable income of the next year, the committee have resolved not to propose any grants for confirmation this evening.

"Leaving the subscribers to decide on Mr. Bowser's present proposal, and to resolve how the rising wants of their brethren may be most effectually relieved, the following facts are submitted by the committee:—first, the increase of these necessities forms, in itself, an indication of augmented mercy shown by Almighty God to the churches of our denomination, and, through them, to the world. If the Lord had not blessed his word to the conversion of sinners, and thus multiplied the people who labour for its wider diffusion, no such necessity as that which is now under consideration could have existed to demand a sympathizing aid. Christians, in obeying the Redeemer's own command, are constantly saying, 'Let thy kingdom come,' and God, in answer to this prayer, has owned his kingdom upon earth to be advanced by their means. It is this answer to the prayer of Christians which has multiplied their meeting-houses, and created the difficulty of discharging their liabilities. Had similar exercises of Christian love been called for by the persecution,

the scattering, and the defeat of the churches, still the brethren would have been bound to maintain their fidelity and affection for each other; but this occasion for prayerful deliberation and Christian zeal God himself has created by granting the richest mercy vouchsafed or promised to fallen man. It is not to sectarian action or mere denominational enlargement that the present emergency must be ascribed, but to the actual extension of the Redeemer's kingdom; and, wherever it extends, sinners are seen passing from death unto life, while each laborious agent in the merciful undertaking is participating in the sympathies and delight of the Most High—becoming a fellow-worker with God. To those endearing motives which are daily accumulating under this bestowment and operation of divine grace, the committee appeal, therefore, with confidence, while urging on the friends of this society the continuance and augmentation of their kind support.

"Secondly, No work undertaken by Christians can justly demand of them more deliberation and constant zeal than that in which mercy granted to themselves and their brethren, and through both to the world, is to be acknowledged. This, if anything, should not only be done, but done well. The all-sufficient God can receive no augmentation of felicity from his redeemed creatures, except as he delights to see in them the operations of his own love, and to make them, by his fruits, helpers of each other's joy. The Author of salvation beholds the execution of his own design, and in this he chooses to accept, in the persons of his burdened and afflicted people, a return for his immeasurable benefits. 'Forasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Associated with this law of divine appropriation, the otherwise uninteresting details of debts and responsibilities of the churches assume an unspeakable interest and importance. In every church so burdened Jesus himself dwells, and, to see what is in our hearts, suffers the burden to influence his own work of mercy. He waits there to receive, as done to himself, the help which is rendered to his servants. Each minister, each deacon, and each member of these needy churches is a representative of the Lord whom they serve. They not only claim to be assisted for his sake, but their case requires that the efforts to relieve them be conducted with the utmost care to give it the greatest possible effect.

"The friends and subscribers of the society have long shown their firm and affectionate regard for its welfare, and at no former period could their kindness be more important than it is at the present time. The whole aspect of society, both at home and abroad, calls for the multiplication of Christian churches in their purest form, and in their greatest perfection. In order to secure the ends for which they have been planted, their discipline should be rendered perfect, their fellowship pure, and their operations in the cause of the Redeemer should be freed from all unnecessary worldly incumbrance. England, with all her interests and endearments, demands this perfection of the churches; the state of the world demands it; the Lord himself demands it; and it is hoped that, as far as he gives the power to effectuate it, to his own people at least, this demand will not be presented in vain."

List of cases relieved by gifts since the last annual meeting:—

Guernsey.....	£35
Southwell.....	60
Pontestyl.....	30
Blidford.....	60
Corntown.....	30
Colebaine.....	20
Cwmbryn.....	30
Bridport.....	30
Dunington.....	20
Finchampton.....	30
Addlestone.....	40
Buckingham.....	20
Netherton.....	25

INTELLIGENCE.

List of cases relieved by loan since the last annual meeting :—

Staines	£100
South Moulton	100
Hereford	100
Southampton	200
Shiffhall	100
Dorchester	100
Merthyr Tydvil	100
Aldrie	100
Cambridge	100
	£1000

The amount distributed during the past year in gifts and loans is £1480.

The following resolutions were then passed. Moved by Mr. Archer, and seconded by Mr. A. T. Bowser,—

"I. That the Report now read be adopted, printed, and circulated under the direction of the committee."

Moved by Mr. Easty, and seconded by Mr. Daft,—

"II. That the following gentlemen be the committee and officers for the ensuing year :—

Treasurer.

JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary.

REV. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East, London.

MR. G. BAYLEY.
MR. W. BOWSER.
MR. A. T. BOWSER.
MR. JOHN DANFORD.
MR. J. DAWSON.
MR. R. S. DIXON.
MR. EASTY.
MR. JOHN HADDON.
MR. T. HAWKINS.
MR. THOS. MERRITT.
MR. JAMES OLIVER.
MR. JOHN PENNY.

MR. SAMUEL RIDLEY.
MR. JOSEPH SANDERS.
MR. SPURDEN.
MR. JAS. STANDING.
MR. W. STILES.
MR. W. SWINSTEAD.
MR. JOHN WALKDEN.
MR. J. WARMINGTON.
MR. W. H. WATSON.
MR. B. C. WILMSHURST.
MR. R. C. WILLIAMS.
MR. J. C. WOOLLACOTT.

Auditors.

MESSRS. BOWSER and HADDON.

Collector.

REV. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

Solicitor.

W. H. WATSON, Esq., Bouverie Street, Fleet Street.

Moved by Mr. Watson, and seconded by Mr. Hawkins,—

"III. That the thanks of this meeting are due and hereby presented to the Rev. R. W. Overbury, and the church meeting in Eagle Street, for the use of their chapel, and to the Rev. F. Trestrail, for his excellent discourse delivered there on behalf of this society, on Lord's day morning, June 28th, 1846."

Moved by Mr. Wilmshurst, and seconded by Mr. Bowser,—

"IV. That the thanks of the meeting be presented to the Rev. C. Stovel, for his continued services as the gratuitous secretary of this society."

Moved by Mr. Hawkins, and seconded by Mr. Wilmshurst,—

"V. That the suggestions in the Report relative to the appropriation of the annual subscriptions in loans to the churches requiring aid, be adopted, except in extreme cases, in which it shall be optional to the committee to make a donation as formerly."

Moved by Mr. Danford, and seconded by the Rev. C. Stovel,—

"VI. That the thanks of this meeting be presented to Joseph Fletcher, Esq., the treasurer, for his unwearied services in promoting the interests of the fund, for his continued liberality, and for his kindness in presiding this evening."

It appears from the treasurer's account that the annual subscriptions to this society are £523 3s.; that there have been received from collections £12 10s. 6d.; and that there is a balance in hand of £29 4s. 3d. Dr. Newman's Loan Fund amounts now to £1022 12s., of which there is a balance in hand of £7 9s.

All ministers of the denomination in London and its vicinity are, by the first rule, desired to attend and vote at the meetings of the committee, which are held at the Mission House, Moorgate Street, on the second Tuesday in every month, at six o'clock in the evening.

ASSOCIATIONS.

LANCASHIRE AND CHESHIRE.

The following churches constitute this body:—

Accrington	J. Harbottle, G. Marshall.
Ashton-under-Lyne ...	
Bacup, Ebenezer	S. Todd.
Do. Irwell Terrace	T. Dawson.
Blackburn	R. Cameron.
Bolton	
Burnley	R. Evans.
Burslem	J. Puleford.
Bury (br. of Rochdale) ..	J. Harvey.
Chowbent	D. Thompson.
Cloughfold	W. R. Jackson.
Colne	
Conistone	J. Holding.
Goodshaw	A. Nichols.
Haalingden, Pleasant-st. ..	J. Blakey.
Do. Ebenezer	
Heywood	P. Proust.
Hill Cliffe	A. Kenworthy.
Inakip	B. Evans.
Little Moor End	J. Bamber.
Liverpool, Myrtle-st.	J. Lister.
Do. Soho-street	R. B. Lancaster.
Do. Pembroke-pl.	C. M. Birrell.
Lumb	J. Driver.
Manchester, York-st.	R. Morris.
Do. Oxford Road	F. Tucker.
Do. Grosvenor-st.	R. D. R. Stephen.
Do. Wilmot-st.	Hulme.
Northwich	T. Swinton.
Ogden	J. Garalde.
Oldham	J. Birt.
Pendle Hill	
Preston	
Rochdale	W. F. Burchell.
Salford	
Stalybridge	
Stockport	J. Russell.
Tottlebank	T. Taylor.
Wigan, Lord-street	W. Ellison.

The ministers and messengers assembled at Bradford, Yorkshire, on the first, second, and third of June, in united sessions with the ministers and messengers of the Yorkshire West Riding Association.

The ministers and messengers of the association met in Zion Chapel, to receive the

letters addressed to them by the churches. The Rev. W. F. Burchell was chosen moderator, and the Rev. D. R. Stephen of Manchester offered prayer. The letters reported numerous changes in the ministry, in the course of the year, viz., the decease of the Rev. W. Giles of Ashton, the retirement of the Rev. J. Edwards from Preston and the Rev. J. Voller from Salford, the removal of the Rev. W. E. Jackson from Heywood to Cloughfold, and the settlement of the Revs. R. Morris and D. R. Stephen at Manchester, P. Prout at Heywood, B. Evans at Inskip, and G. Marshall as co-pastor with the Rev. J. Harbottle at Accrington. Sixty persons have withdrawn from the church at Bolton, to form themselves into a separate church; and several have been dismissed from Pembroke Place, Liverpool, as the nucleus of a new church at Bootle. The Accrington friends have erected a new building at Church, in which the ministry of the word and the labours of a Sunday school are carried on; and those at Rochdale have erected another at Cut-gate for similar purposes. At Lumb a day school has been commenced under favourable circumstances, and a building reared for its accommodation.

A circular letter was read and adopted, written by Mr. Dawson, on "The Evils arising from Conformity to the World, and the necessity of greater Spirituality in the Officers and Members of the churches."

Statistics.

Number of churches	39
Baptized	224
Letter and profession	144
Restored	48
—	416
Removed by death	72
Dismissed	96
Excluded	82
Withdrawn	102
—	352
Clear increase	64
Number of members	4272
Sunday scholars	10097
Sunday school teachers	1198
Day and evening scholars	767
Preaching stations	69

The next meeting is to be held at Cloughfold, on the 26th and 27th of May, 1847.

YORKSHIRE WEST RIDING.

Statistics.

Number of churches	45
Baptized	286
Received by letter	79
Restored	27
—	392
Removed by death	99
Dismissed	98
Excluded	155
Withdrawn	65
—	417
Clear decrease	25
Number of members	5309
Scholars connected with 26 churches ..	7248

BERKS AND WEST MIDDLESEX.

This association comprises eighteen churches :—

Addlestone	W. C. Worley.
Ashampstead	H. J. Fuller.
Bagshot	
Beech Hill	J. Young.
Brimpton	C. Rixon.
Datchet	J. Tester.
Harlington	J. George.
Horshill	B. Davis.
Newbury	J. Drew.
Reading	J. Statham.
Staines	G. Hawson.
Sunninghill Dale	J. Chew.
Uxbridge	J. Y. Holloway.
Wallingford	J. Tyso.
Wantage	C. E. Birt.
West Drayton	J. Faulkner.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

Mr. Statham presided at the annual meeting, which was held at Reading on the 2nd and 3rd of June, and Mr. Harcourt was requested to fill the office of secretary; a resolution being at the same time passed expressive of the unanimous regret of the association at the prospect of losing the society of Mr. Statham, who had filled that office, and of its obligations to him for his zealous, affectionate, and generous discharge of its duties. A circular letter, on the Duties resulting from Church Membership, drawn up by Mr. Lillycrop, was read and adopted. A sermon was delivered by Mr. Birt, and addresses by several brethren.

Statistics.

Churches making returns this year	17
Baptized	86
Received by letter or profos.	40
Restored	3
—	129
Removed by death	21
Dismissed	23
Withdrawn	10
Excluded	8
—	62
Clear increase	67
Number of members	1492
Sabbath scholars	1341
Teachers	198
Village Stations	28

GLAMORGANSHIRE.

Fifty-five churches are included in this association :—

Hengoed	J. Jenkins.
Penyval	
Croesypark	T. Thomas.
Salem, Llan	
Caerphilly	
Aberavan	D. Thomas, E. Williams.
Ystrad	D. Naunton.
Bethesda	D. Davies.
Neath	H. W. Hughes.
Bridgend	J. James.
Zion, Merthyr	J. Jones.
Ebenezer, Merthyr	A. Jones.
Bethany, Cardiff	W. Jones.
High Street, Merthyr	T. Davies.
Aberdare	T. Price.
Hermon	J. Williams.

Carmel.....	J. Richards.
Cadoxton.....	T. Roberts.
Cowbridge.....	J. Evans.
Tabernacle, Carmar.....	D. Jones.
Lancarvan.....	
Lantwit.....	J. Lawrence.
Paran.....	
Llwyni.....	M. Edwards.
Wantrouddau.....	D. Davies.
Gorahm.....	D. Williams.
Dowlais.....	W. H. Davies.
Lysvane.....	W. Williams.
Hirwaun.....	B. Evans.
Dinas.....	W. Lewis.
Siloam.....	J. Pugh.
Cwmvelin.....	
Cwmwreh.....	T. Williams.
Tabernacle, Merthyr.....	B. Williams.
Zoar, Rumney.....	S. Edwards.
Tongwynlais.....	W. Lewis.
Betws.....	H. Jenkins.
Cornstown.....	E. Morse.
Pyle.....	W. Bowen, G. Lewis.
Tabernacle, Neath.....	T. Jones.
Caeraleem, New.....	T. Davies.
Trefforest.....	O. Williams.
Cwmgarw.....	T. Hopkins.
Pentryn.....	
Pontllwy.....	
Twynfredyn.....	
Foxhole.....	J. Hopkins.
Cwmaman.....	
Glydach.....	D. Davies.
Abernantygroes.....	
Abercarnald.....	
Morrison.....	
Cwmafan.....	
Dinas, Glandwr.....	
Hebron.....	

The annual meeting was held at Cwmwreh, on the 17th and 18th of June. Mr. T. Williams was chosen moderator, and Mr. J. James secretary. A circular letter on the Evil of Worldly Affections, written by the secretary, was adopted. The following summary of the letters from the churches is given:—1. They were all in peace and union. 2. Many of them, especially Bridgend and Dowlais, were lamenting the death of their deacons, and other useful members. 3. That the church at Lantwrit has been dissolved, and the place is considered a branch of Carmel, Newbridge. 4. That brother T. Price has been ordained a pastor over the church at Aberdare. 5. That the following removals have taken place among the ministers:—brethren W. Lewis to Tongwynlais, M. Lewis to Abernantygroes, O. Williams to Trefforest, and J. Evans to Cowbridge. 6. That ministerial gifts are multiplying in some of the churches. The greatest union and co-operation prevailed among the ministers and messengers that ever we have witnessed, and a unanimous determination to improve in our collections for public institutions, and to render our conferences more profitable in future. The additions this year were chiefly owing to the removal of members from other counties.

Statistics.

Increase by baptism, restoration, & letters	943
Decrease by excommunication, death, & dismission	836
Clear increase in the fifty-five churches....	87
Number of members.....	6642
Number of scholars.....	6631
Teachers.....	914
Branches and stations.....	20

The next meeting is to be held at the Tabernacle, Cardiff, on the third Thursday in June, 1847.

CARMARTHEN AND CARDIGAN.

The annual meeting was held at Aberystwyth, June the 2nd and 3rd. The number of churches is not stated. A short circular is published, on Duty towards the Rising Generation.

Statistics.

Baptized.....	369
Received by letter.....	86
Restored.....	85
Removed by death.....	140
Dismissed.....	65
Excluded.....	157
Clear increase.....	302

Clear increase..... 30

This association is to meet next year at Bethel, near Lampeter, Cardiganshire.

PENBROKESHIRE.

The annual meeting was held at Pymon, June the 9th and 10th.

Statistics.

Baptized.....	219
Received by letter.....	8
Restored.....	109
Removed by death.....	119
Dismissed.....	15
Excluded.....	116
Clear increase.....	236

Clear increase..... 86

This body is to meet next year at Tabor.

ORDINATIONS.

OXFORD.

Mr. Edward Bryan, lately a student at the baptist college, Bristol, has received and accepted a unanimous invitation to the pastoral, office from the church assembling in the New Road Chapel, lately under the care of the Rev. Benjamin Godwin, D.D.

BOW.

The Rev. G. W. Fishbourne of Bratton, Wilts, has accepted the invitation of the church at Bow to become their pastor, and will, D.V., commence his stated labours there on the first Lord's day in September.

BOLTON.

The Rev. B. Etheridge, late of Hay, Brecknockshire, has accepted a unanimous invitation to the pastorate of the baptist church, Bolton, and entered upon his charge on Lord's day, August 9, 1846.

RECENT DEATHS.

MRS. LAROM.

The late Mrs. Harriet Larom was born in January, 1803. She died, therefore, in her thirty-ninth year. God's general rule in the conversion of his people to himself obtained in her experience: she was converted while young. It is not surprising that the conversion of his people in their youth should be the general rule of God's procedure: he has much for his church to do on earth, and requires therefore its vigorous energies. Besides which, it is pleasing and honourable to him to take the first fruits; to see youthful spirits consecrating themselves to him as living sacrifices; to have the best, not the dregs merely, of life occupied in his service. Hence generally, though not always, his people are converted in their youth. Such was the happiness of the departed one whose brief memoir we now give. She was baptized on a profession of her faith in Christ, and was received to the fellowship of the church in her fifteenth year: that was in November, 1822. She ascribed her conversion to the divine blessing on a sermon preached by her minister, then in the beginning of his work, from the words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." He recollects to the present day that sermon, for it became a memorable one to him, as having been preached with considerable embarrassment to himself, yet made of God effectual to the conversion of one who subsequently was with him a helper to the truth, and who contributed materially to the happiness and usefulness of his life, for he afterwards became her husband. From her Christian profession, made thus in morning of her day, she never swerved; but, by the care and grace of the great Shepherd and Bishop of souls, she was preserved, and was enabled to give evidence of genuine piety to the close of life. At the time of her conversion to God, she relinquished her vain associates; gave herself, in the bloom of youthfulness, to the holy Saviour; and never afterwards, the writer is persuaded, looked back with longing upon any of the sinful gratifications of the world. Her religion was her solace and her joy; its value was apparent to her enlightened understanding; its beauty was pleasant to her spiritual taste; its holiness the object of her desire; her small attainments in it, the source of her frequently expressed regret. She wished to be an eminent Christian, and lamented her continual deficiencies. Yet divine grace endowed her with many excellencies, the brief mention of which is only with a view to the honour of that grace. In the conjugal relation, and particularly as the wife of a minister, she was invaluable. Wise in counsel, prudent in intercourse, and affectionate without weakness, she advised, encouraged, helped, accord-

ing as the circumstances of a Christian pastor's life required; and all with a cheerfulness of temper that was like the sunshine upon the summer scene. She never in her life disturbed the church's peace, or, as far as the writer knows, the peace of any member of the church, by any indiscretion; and she preserved herself from this, not by holding off from intercourse with the people; on the contrary, she loved the members of the church, and delighted to associate with them in their religious services, their book societies, their sewing meetings, their social circles; having piety and strength of mind that prevented her from thinking it condescension to have friendly intercourse with the poorest and feeblest of the flock. For the youthful members especially she cherished affectionate concern. She formerly united with them in the work of Sunday school instruction, and in the character of a collector for the mission. She latterly originated and presided over a juvenile Dorcas society, to help in clothing the necessitous Sunday scholars; and during a considerable time she managed a section or experience meeting, of young females in the church. One of those young friends, in a note written since her departure, says, "O when I have listened to her sweet still voice, ascending to the throne of grace, and heard the expressions of the deep depravity of the human heart come from the lips of one who led so blameless a life, and heard her express the feeling of coldness in the cause of Christ, who was herself so zealous, I have been struck with the humility of her mind, and at the same time with the beautifully simple child-like confidence which she ever expressed in the all-sufficiency of Christ."

It may seem a lengthened, and perhaps an exaggerated eulogy, if we speak of her excellence as a mother. Yet divine grace assisted her to act in that dear relation so as to make her loss at home particularly great. Clever in domestic management, and extraordinarily diligent in the occupation of her time, she was peculiarly fitted to make home happy, and to move through the many engagements of a large family with comparative ease. Yet, it may be, she overwrought herself. It was sometimes thought she did; but her motive in so doing was not otherwise than to be honoured: it was her concern to promote the comfort of her children without being thereby burdensome to any, or bringing dishonour on the religion which she loved by passing beyond her pecuniary means. Nor were the temporal interests of her children her only, or her chief, concern; she sought their spiritual good. She understood the responsibility of possessing a mother's influence; she felt, as a Christian, the yearnings of a mother's heart, and frequently gathered her children round her, particularly on Lord's day afternoons, to read and explain to them the word of God, and sow in their young minds those seeds of sacred truth

which she hoped might germinate within them unto life eternal. It was her happiness to see the two oldest become the disciples of the Saviour, one of whom, her first-born, was removed a few months before her to the world above. Her departure was at the time unexpected and sudden. Her health had previously failed so as to excite a fear that her approaching confinement might have an unfavourable issue; but the suspicion of that had been, in a great measure, dissipated by subsequent amendment. On the morning of the day she died, she took breakfast cheerfully with her family, and united afterwards in family prayer. From that engagement at the domestic altar she went almost immediately to her last conflict. The conflict was severe. She kissed the babe that was born first, and was informed that she would presently embrace another; but to do that was beyond her power. On the birth of that second child she sunk rapidly. She had no time to take leave of any. She felt that the waters of the river of death were about her; that she was then crossing the deep stream, and absorbed with the solemn thought of her own nearness to the unseen world, she prayed earnestly for mercy, help, salvation, and expired. But she was safe. The mercy, the assistance, the salvation which she sought in death she had sought before; the God of salvation was her God. The bereavement brought by this dispensation upon the church of which she was a member, upon her children, her husband, is very great. But he who must necessarily feel it most is persuaded that the whole of this very trying providence is right, and even kind; that "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." The sympathy excited by this event and variously expressed, has been of especial service in relieving the pressure of this afflictive event, and has been contemplated with delight as one of the beautiful attributes of Christianity. A minister at a distance hearing of it, says in a letter, "The kindness of your people in their concern for your babes, and the seasonable help they have given you, is fruit that will abound to their account, and will be regarded by you as an odour of a sweet smell." The following lines, sent to the bereaved by a friend who gives no name, may suitably conclude this account:—

Oh, waste not a sigh on earth's perishing joys,
 Regret not the scenes that are fading.
 For holier and purer the light that I see,
 A new world is opening its beauties to me,
 As this from my sight is receding.
 Yet these ties on earth, O so tender and true,
 And must not tears fall as they sever?
 Oh no, though the knot may be loosened awhile,
 Yet the tears that are falling may flow with a smile,
 For heaven will dry them for ever.
 Then waste not a sigh on this perishing world,
 It is heaven which is opening before me;
 And now that fair light grows more beautiful and clear,
 And now the celestial city is near,
 And now all around me is glory.

MRS. PRATT.

Died, July 22, 1846, in the fifty-fifth year of her age, after a painful and protracted affliction, endured with much patience and Christian resignation, Mrs. Elizabeth Pratt, the affectionate and beloved wife of Mr. William Pratt of Steventon, Beds. Mrs. Pratt was the eldest daughter of the late Mr. John Malden of Biggleswade. She was baptized in September, 1816, by the Rev. James Clarke, then pastor of the baptist church at Biggleswade. Having an honourable dismission from that church, she was, in Sept., 1833, received a member of the baptist church at Steventon, where her delight in the scriptures of truth, in the ordinances of Christ, in the people of God, was manifest and great. Her charity to the poor evinced and exercised itself in relieving their infirmities and supplying their wants. The grace of God taught her to imitate Christ in devotional duties, in amiable deportment, in benevolent actions. Ever placid, she never seemed to repine, and was often heard to say, "I hope I shall not be left to murmur." In health she had committed to memory many entire Psalms, and numbers of others in part, meditation upon which, in the season of sickness, yielded her pleasure and profit.

MRS. WALDING.

Mrs. Walding died at Aldwinkle, on Tuesday, August 11, aged seventy-five. The deceased was present at the morning service on the preceding sabbath in her usual health; in the afternoon she was seized with spasmodic pains in the stomach, which became more violent until she was mercifully relieved by the messenger—death. The deceased was a consistent member of the baptist church in this place, and the wife of its senior deacon, who lives to lament his loss, although not sorrowing even as others who have no hope. A sermon, intended to improve the event, was preached by her pastor to a very numerous audience from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season."

MRS. HORWOOD.

Died at Aston Clinton, August 13, 1846, aged seventy-two. Mrs. Elizabeth Horwood. From early life she was strictly moral, and sometimes the subject of serious impressions; but it was not till she was fifty-seven years old that she became a decided follower of the Saviour. It was at this period that she, with many others, under the ministry of the late Rev. T. Amsden, gave herself to the Lord and to his people; and in her connexion with the church of Christ for the last fifteen years of her life she was an epistle seen and read of all men, and many have glorified God in her. For some time before her last illness and death, she had been bending under the weight of years and infirmities; notwithstanding,

within three weeks of her decease she continued punctually to attend the means of grace both on the sabbath and in the week, and on the sabbath was likewise busily engaged in the midst of a class of little children. Her aged partner has been for some years past deprived of his eyesight; but as the Lord had blessed her endeavours to train her children, she had satisfaction in giving up the companion of her youth and of her old age to their attention. The last time her pastor called to see her she appeared to be in dying circumstances, but she distinctly recognized him, and with an expression of peace and joy on her countenance, she lisped, "The happy moment." Her strength failed, and she signified her wish for him to pray with her.

Her only expressions after this were, "I am so ill, but happy;" and in about twelve hours sweetly fell asleep in Jesus, without a sigh or groan.

MISCELLANEA.

RESIGNATIONS.

The Rev. H. J. Gamble has resigned the superintendence of the church meeting in Ebenezer Chapel, Margate, and the church has accepted his resignation. He will continue his ministrations there, we are informed, to the end of the present month.

The Rev. J. D. Casewell has resigned the pastoral charge of the baptist church in Mill Street, Evesham.

CORRESPONDENCE.

ON THE GENUINENESS OF ACTS viii. 37.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have been a subscriber to the Baptist Magazine from its commencement, and generally approved of its contents, and more especially since you conducted the editorship; but, in the number for this month, I confess I have been not a little staggered at a notice to a correspondent upon Acts viii. 37;—"The verse respecting which Mr. Barlow inquires is one of the very few in the New Testament the genuineness of which is doubtful. Internal evidence is, we think, in its favour; but external evidence, as at present ascertained, appears to be against it. Modern biblical critics generally reject it, and, for this reason, we have uniformly refrained from quoting it, either in public or in private, for many years."

You will much oblige one who has neither the ability nor time to search the writings of modern biblical critics, or the ponderous folios of the ancient fathers of the church, but is under the necessity of taking scripture as he finds it in our present authorized version, and comparing passages of like import with each other, and so endeavour to ascertain their harmony, if, in a short notice, you would inform me what is your meaning of "internal" and "external evidence?" and why you should reject both, and uniformly refrain from quoting the verse, either in public or private, for many years?

I am chiefly disposed thus to address you, from a piece of information you gave us in a former number, "That there were, at this time, learned men, both in America and Germany, who were endeavouring to subvert truths that we have been taught to hold as of vital importance."

I am, dear sir,

With great respect,

Yours sincerely,

AN ELDER.

August 15, 1846.

VOL. IX.—FOURTH SERIES.

As it is not improbable that others have participated with An Elder in the feelings he expresses, we have thought it right to insert his letter and annex some explanatory observations.

The general subject of various readings is one which it is necessary to approach cautiously, in a work designed for general perusal, as it is one that is peculiarly liable to excite misapprehension and unfounded alarm. To the initiated, it affords a delightful confirmation of the integrity of the scriptural text as we possess it; but, when casually referred to in the presence of others, it is apt to engender a suspicion of distressing uncertainty. If one verse be an interpolation, it is asked, why may not another be, and another? and why may not corrections go on, till every thing is surrendered which we have supposed to be important and unquestionable? The man who has examined the subject knows that all the various readings that can be detected after the most diligent examination, are of comparatively little moment; that a large proportion of them consists of change of accents, spelling, and variations so minute that the difference could not possibly be made perceptible in a translation; that others are of small import, such as God for Lord or Lord for God, Jesus Christ for Jesus or Jesus for Christ; and that very few seriously affect the sense. Dr. Adam Clarke, who gave great attention to the subject, justly asserts, that although a number of mistakes have been committed by careless copyists, as well as by careless printers, not one essential truth of God has been injured or suppressed. "All the omissions of the ancient manuscripts put together would not countenance the omission of one essential doctrine of the gospel, relative to faith or morals; and all the additions countenanced by the whole mass of manuscripts already collated do not introduce a single point essential either to faith or manners, beyond what may be found in the most

imperfect editions, from the Complutensian editors down to the Elzevira. And though, for the beauty, emphasis, and critical perfection of the letter of the New Testament, a new edition of the Greek Testament, formed on such a plan as that of professor Griesbach, is greatly to be desired, yet from such a one infidelity can expect no help, false doctrine no support, and even true religion no accession to its excellence: though a few beams may thus be added to its lustre."

With regard to the verse that is the subject of the present inquiry—"And Philip said, If thou believest with all thine heart, thou mayest; and he said, I believe that Jesus Christ is the Son of God,"—our correspondent will remember that what we said was that its genuineness was *doubtful*. That it is *spurious* we have not affirmed; nay, of this we are not convinced. There is evidence in its favour, as well as evidence against it; though the evidence against it preponderates in the opinion of the best judges. The argument against it is that the manuscripts which are believed to be the most ancient, and of the highest authority, do not contain it; and that the most ancient in which it is found are suspected of having been unduly influenced by the old Latin version, called the Italic, of which the Latin Vulgate version was a revision. Fragments, but unhappily only fragments, of this version are known to be extant. The Greek manuscript generally believed by learned men to be the best in existence is that called the Vatican, which belongs to the Vatican Library at Rome, and bears evidence of having been written in the middle of the fourth century, before the birth of Constantine. This does not contain the verse in question. That which ranks next is the Alexandrine, which is in the British Museum. Some ascribe this to the fourth century, and others to the fifth: it does not contain the verse. The third, called the Ephrem, supposed by Wetstein to have been written in the sixth century, is in the Royal Library at Paris: the verse is not in this. Then comes a manuscript, containing the Gospels and the Acts, which was presented to the University of Cambridge in 1581, by Beza, respecting whose age and other claims to regard critics differ very materially. The part that should contain the account of the eunuch's baptism is wanting, so that it gives no testimony on either side. The next manuscript, containing the Acts, is in the Bodleian Library. It was presented to the University of Oxford by archbishop Laud, and the end of the sixth or the former part of the seventh century is the date assigned to it. This manuscript contains the verse, as do many others that are ancient, though not of antiquity equal to those to which we have adverted.

In favour of the verse, we have also the internal evidence, by which we mean the evidence derivable from its correspondence

with the context. If the verse be omitted, there seems to be an abruptness in the narrative; while, if it be retained, we have a natural and complete view of the whole proceeding. How far our judgment on this point may be affected by old associations, having been familiar with the passage as it stands from our childhood, it is however difficult to say. The verse is found in all the ancient Latin manuscripts, we believe, and in the Arabic version, though not in the Syriac or the Coptic. The answer of Philip in the former half of the verse, is quoted by Cyprian, who died in 258, in his Testimonies against the Jews.

It is right to add that the responsibility of disturbing public confidence in this passage does not rest on the modern German or American theologians to whom our correspondent refers. It is indeed rejected, we believe, by all the editors of critical editions of the Greek text published of late years in Germany, but so it had been long before by others. Our own attention was first drawn to it, many years ago, by a note in a critical edition of the Greek Testament published at Amsterdam in the early part of last century. Dr. Gill, who published his Exposition when the science of biblical criticism was but in its infancy, and its principles had not been established, adverts to the question; though he assigns a reason for retaining it, which would not now be allowed to have the smallest weight. His language is, "This whole verse is wanting in the Alexandrine copy, and in five of Beza's copies, and in the Syriac and Ethiopic versions; but stands in the Vulgate Latin and Arabic versions, and in the Complutensian edition; and, as Ben observes, ought by no means to be expunged; since it contains so clear a confession of faith required of persons to be baptized which was used in the truly apostolic times." It will be seen, on a moment's consideration, that the apparent value of the passage has nothing to do with the question of its genuineness: if it were in our judgment unimportant, yet if it were a part of the original record it ought to be retained; and, on the other hand, if it were the produce of a subsequent century, it ought to be omitted, however congenial it might be with our views. Beza's language, to which Gill alludes, is open to the same remark, "God forbid," he says, "that I should think it ought to be expunged, since it contains such a confession of faith as was in the apostolic times required of the adult, in order to their being admitted to baptism." We can concur with these excellent and learned men in their desire to find it genuine; yet, we must admit in this, as in all similar cases, that neither the desires of those who wish to expunge it, nor the desires of those who wish to retain it, can be received as evidence. The current of opinion among those who in past times have been deemed worthy of deference, and who have adverted to the question, has been against it. Pool,

in his Synopsis, published nearly two hundred years ago, expresses an opinion unfavourable to its authenticity. Doddridge says, "It is surprising to see in how many ancient copies and versions this verse is omitted." Dr. Adam Clarke says, "Almost all the critics declare against it as spurious. . . . In those manuscripts where it is extant it exists in a variety of forms, though the sense is the same." Dr. Boothroyd says, "With Griesbach I omit this as a marginal gloss. It is wanting in the best manuscripts, and both Bengel and Wetstein omit it." All these opinions are, however, consistent with that expressed by Albert Barnes, who, after saying, "It is not easy to conceive why it has been omitted in almost all the Greek manuscripts unless it is spurious," adds, "It contains, however, an important truth, elsewhere abundantly taught in the scriptures, that faith is necessary to a proper profession of religion."

Our Correspondent inquires why, there being some evidence in its favour, we have been accustomed to refrain from quoting it. The answer is, that the balance of evidence being, in our opinion, against it, to adduce it as part of inspired scripture would not be consistent with fairness towards men or faithfulness towards God. We would never quote a passage that we believed would not bear the scrutiny of the first scholars in Europe, even in addressing a village congregation. We would never make use of an argument that we believed to be untenable, even in reasoning with a child. We probably adduce fallacious arguments sometimes—arguments which men of sounder judgment see to be fallacious; but our readers may trust us that we never use arguments that we believe to be unsound, or cite evidence which we know would not bear a rigid scrutiny. To argue for victory alone, we have long regarded as an immoral practice. To quote as the word of God what we do not believe to be the word of God, would be to do what we could not justify in his presence. If a passage is doubtful, it is better, in our view, to pass it by without notice than to make use of it in establishing truth. There is no part of our faith or practice that depends upon a single text. If questionable evidence is employed in the support of truth, when men learn that it is untenable their confidence in the truth itself is shaken, because one of the foundations of their faith has given way. It is a dictate of prudence, therefore, as well as of integrity, to avoid the use of any text the genuineness of which is doubtful.

Doubtful, we say still; for we do not regard the question as settled. We are not without hope that the character of the verse may be hereafter re-established. Manuscripts may possibly be discovered, equal in value to the best we now possess. Investigation may show that it was quoted by the Greek fathers,

at an age and under circumstances that preclude all suspicion of its being derived from Rome. Industry and erudition may restore it to the standing that it has lost in the opinion of European critics; and, should this be the case, there are many reasons why we should rejoice, for every grain of truth is valuable, and every line of the apostolic volume is precious. If any of our friends who are more competent to the task than ourselves can vindicate the genuineness of this verse, as part of the inspired text, and are disposed to give the subject the requisite amount of attention, we shall be glad to receive and publish the result of their labours.

FAREWELL.

In leaving this country for my native land, I cannot forbear writing a few lines, and sending them, through the medium of the press, to all the dear friends who with so much kindness have taken an interest in the cause I have pleaded. It will afford them much satisfaction to learn that my expectations and theirs have been surpassed by the ultimate result of my travelling. I am at this moment not able to say more in particular, and shall do so as soon as I have found a little more rest. It will then be also a sweet engagement for me to give, from time to time, more details of the progress of the gospel in our country, and of the particular work which has fallen to our lot. I can at present say thus much, that all the intelligence I have received up to this period proves that the Lord continues eminently to bless our labours, and that our prospects are very pleasing. Long, much longer than I thought, I have been absent from home, and with the most ardent desire I have longed to return. Now doing so, I know that I can confide in the sympathy of very many in this country and rely on their prayers. Though my thoughts are turned homewards, I feel an inward pain, as if leaving a home, while all the scenes and endearing friends pass before me, whom to have become acquainted with has been my great privilege. In vain I look out for words to express my feelings in a language not my own, when my native tongue would never suffice me. Surely the lines have fallen unto me in pleasant places; and how abundantly has the Lord compensated all that ever was sacrificed or endured for him! There is glory below in Christ's kingdom—in his people; and I thank God for the eye to behold—for the heart to feel it. Farewell, then, dear brethren, whose love I have enjoyed so overwhelmingly. O what a debtor I am! but a very happy one. It is quite impossible for me to acquit my obligations as to correspondence, and I must rely on the kindness of my friends to receive this general address to them as if directed par-

ticularly. With the sweetest remembrance I think especially on those numerous dear friends under whose hospitable roofs I have found tabernacles of God with men, on those circles and social meetings which form the brightest gems in my history. The impression of all this will strengthen me in evil days, and in struggles to which I further may be called. The people of God are a power, especially in this blessed country, where I have enjoyed sweet fellowship, not only with that tribe of Israel among which I am numbered, but with the whole people. The consciousness of that power will uphold me. Farewell, dear brethren in the Lord in England, Scotland, and Ireland, every one having a particular place in my heart. Farewell, dear people of Britain generally, whose beautiful country, glorious institutions, and noble character I cherish, and wish you, with all my heart, that unparalleled prosperity which, for the proportionate fear of God prevailing in thee, he who is faithful to his word has bestowed upon thee. Go on, and be a blessing to the nations.

"And since my glorious God
Makes thee his bless'd abode,
My soul shall ever love thee well."

G. W. LEHMANN, *Pastor of
the Bap. Ch., Berlin.*

71, Aldermanbury, London,
July 28, 1846.

P.S. All the editors of periodicals in this country who can believe that these lines would tell upon their readers, are kindly and respectfully requested to give them a place in their papers.

EDITORIAL POSTSCRIPT.

The London Association of baptist churches has recommended the setting apart of Monday the 14th of September, as a day of humiliation and prayer, on account of the low state of the churches within its limits, and throughout the country at large.

It is in the remembrance of most of our readers that, about two years ago, a public-spirited gentleman offered a prize of a thousand pounds for a painting of the immersion of our Lord in the river Jordan, allowing two years for its production. Another generous offer is now made of fifty guineas, for the best Essay illustrative of the subject, not exceeding one hundred and fifty pages octavo, to be furnished before the close of the first month in the coming year. Many of our brethren will probably deem this proposal worthy of their attention; and we mention it here that they may not overlook an advertisement on our wrapper, which will contain particulars necessary to be known by all who undertake the composition.

In the New York Recorder we find the following paragraph:—"The Tablet, a Roman Catholic paper in London, states that a

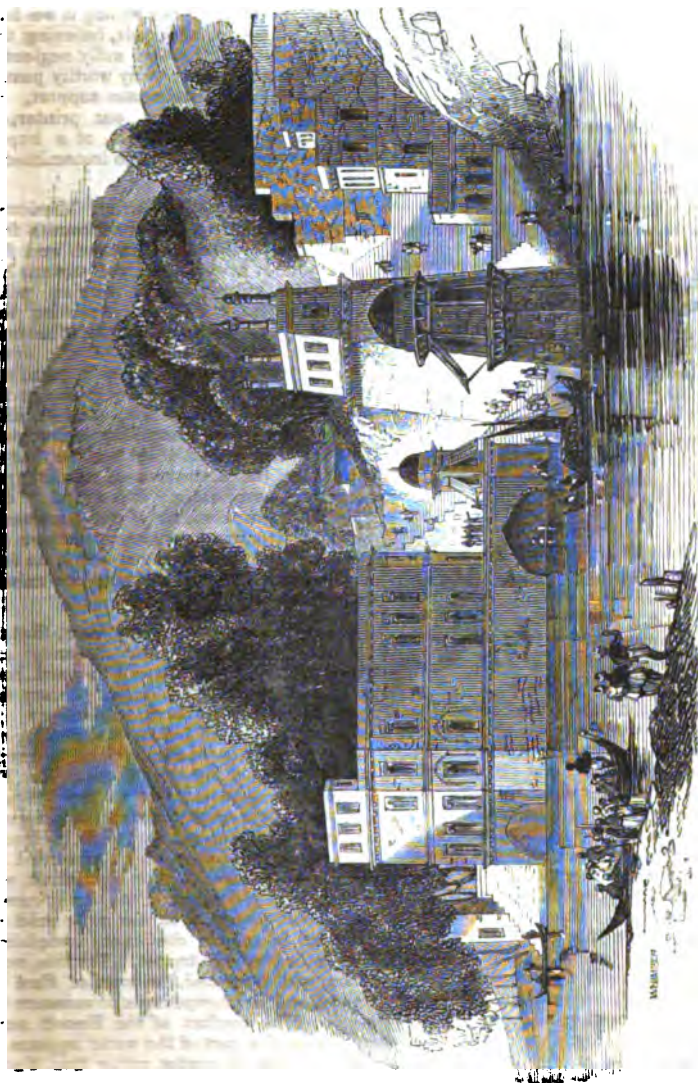
Baptist minister has been recently received into the Romish communion in Manchester. A long journey to Rome that minister's must have been."—Yes: and like other great men taking long journeys, we apprehend he has found it convenient to travel incognito. Can anybody tell us the name of this baptist minister?

Among our Brief Notices for the present month, there is one of a small work by Mr. Hinton, designed to enforce the obligation of believers to contribute to the support of the Christian ministry. Since writing it we have learned that one of his friends, believing that this duty is in many places sadly neglected, and that in consequence many worthy pastors are receiving very inadequate support, has commissioned Mr. Haddon, our printer, to forward a copy to any deacon of a baptist church whose address may be transmitted to him for this purpose.

The directors of the London Missionary Society have received afflictive accounts from South Africa. Hordes of irritated and barbarous Caffres have entered the eastern borders of the colony, and at various points along the frontier line, and, according to a statement in the last number of the *Missionary Magazine*, "the information of the devastating course of these invaders is painful in the extreme, and there is every reason to fear that the loss of human life, on both sides, will be great before tranquillity is restored." The missionaries and their families had escaped, but the destruction of mission property was considerable. It is added, "Caffreland is now destitute of the presence of Christian labourers belonging to our own and other societies; and it is impossible to form any opinion as to the period when the mission may be renewed."

From the same source we learn, that the French are extending their dastardly conquests in Polynesia. Captain Bonard, commander of the frigate *Uranie*, of sixty-four guns, landed at Borabora, in January last, and levied a fine of 300 dollars on the poor natives, for an alleged insult offered to a renegade chief in the French interest. Mr. Rogerson, the missionary, had to pay 100 dollars; he was placed under arrest, and a guard of French soldiers was posted in his house. The victorious heroes then proceeded to Huahine. A Frenchman on that island, who had uniformly disregarded the laws, having rendered it necessary to use some mild endeavours to enforce obedience, complained that he had been ill treated. For this, reparation was demanded, the town of Faré destroyed, and an attempt made to massacre the people. The conduct of the French naval officers in this part of the world appears to resemble that of pirates, rather than that of the agents of a power recognizing the law of nations.

THE MISSIONARY HERALD.



GHAUT AT HURDWAR, NORTHERN INDIA.

ASIA.

GHAUT AT HURDWAR.

On the banks of the Ganges, in the province of Delhi, very near the territory of the Seiks, is a town called Hurdwar, at which a fair is held annually in the month of April. Pilgrims flock thither to bathe in the Ganges, the time being deemed by the brahmins peculiarly auspicious; while myriads of buyers and sellers repair to the spot, to transact business in cattle, shawls, jewels, and many other kinds of merchandise. Prefixed is a view of one of the principal ghauts, at which visitors land and ablutions are performed. Missionaries are accustomed to avail themselves of the opportunity afforded by these scenes, to meet multitudes to whom they could not otherwise gain access, and proclaim to them the glad tidings. In a recent letter, Mr. Thompson says, "One of the hearers at Hurdwar, who followed and joined us at Gurumukteshwar, has now been united to the Christian church by baptism, making the second of my Hurdwar hearers, and the fifth of the pilgrims at both fairs, who have joined us from the ranks of the heathen. Two of these, Sukha Mirr and Budd Seu, are now, I humbly trust, before the throne, having washed their robes, and made them white in the blood of the Lamb, whilst the remaining three are in the vineyard of their Lord on earth."

The course adopted by our brethren on these occasions, and the reception with which they meet, are described in a letter written by Mr. Williamson of Sowry last May, a portion of which will be found on a subsequent page.

SERAMPORE.

Our brethren at this station are making arrangements for rendering the college buildings available to the interests of the community, and especially for training converted natives of India for missionary service. There is very much in the following letter from Mr. Denham, dated May 21st, that will afford the reader pleasure.

It must not be forgotten years have passed away since the duties of the college were suspended, that every thing is to be done, even to the obtaining of pupils. Our intention is to commence as soon as possible, and to prosecute our work noiselessly until such time shall elapse as will test its character and ensure general confidence. Workmen are now on the building to do what may be necessary, and we hope to be in a position to receive students in the course of a month or six weeks from the present date. Having proceeded so far in the work of the station, a place so dear yet so long overlooked, I begin to look forward with anxiety to this additional branch of labour, and to the reinforcement of the mission from the Anglo-Indian young men and the more promising native members of our churches. If God graciously spare my life and health, and bless

my efforts, at no very distant period I hope to see two or three young men, as the first fruits, speaking the languages and able to preach the glorious gospel of the blessed God to the people. After these may we not hope to furnish one or two young men successively to strengthen the hands of our brethren? By these means your cares as well as our own would be lightened, to say nothing of the saving of expense with regard to the funds of the society. To expect a succession of labourers from Europe to meet the growing emergencies of the Indian field, is to expect what is utterly hopeless and undesirable. The men we should be anxious to see multiplied in our churches in India, are such men as brethren Thompson, Smith, Page, and Robinson; while such men as Smythe (who is one of the humblest men in India) would be raised up amongst us from among the

middle class Europeans who visit the land. These men all speak the languages like the natives, and possess an intimate knowledge of the native character. With one exception, they were all from Serampore. Another and similar band is now required to aid in the work, and to supply the many desolate spots which otherwise will not hear the gospel for years to come. You have set an object before me, which I am ready and willing to follow, and I hope in a reasonable time to satisfy you we have not laboured in vain; in the meantime remember me in your prayers at the throne of heavenly grace, that health, and strength, and God's blessing may be upon me.

May I here introduce to your notice a memorandum I found among the papers of the late Mr. Mack? It is not in his handwriting, but I know the hand, and coming as it does from a man* who had been a half century in the work, may entitle it to some consideration. To suit the place I have slightly abridged it.

"May I be permitted to suggest a few plain thoughts which have occurred to me while thinking of the cause of Christ in India? Though they appear to my own mind practicable, and the plan they are intended to illustrate adapted to missionary operations in general, yet I fear they will expose me to the charge of exercising myself in things too high for me. If an apology be necessary, I will make one. The subject has long held my attention, and I have surveyed it again and again in the field of labour, and am prayerfully anxious to learn the way by which its millions may be effectually won to the Saviour. I have dwelt on this almost to despondency; for it is a fact known to all the churches, we are in numerical strength much less efficient than we were twenty years ago. We have been called to mourn the removal of many beloved brethren and devoted fellow-labourers by death; the strong men of the mission—men who had braved the storms which laid their contemporaries low. The time is now come for us to turn the facts before us to profit, and endeavour to make the best possible use of the men and the means we can command, for we have little reason to expect the European and American churches will send a strong re-inforcement to India. They have in hand already plans which render this next to impossible, it is therefore imperatively necessary for us to do something with the materials we have at our command. The Master may soon summon us to follow our fathers and brethren to our long home.

"We shall have little occasion to depart from the faith and practice of our ancestors; may the spirit, and piety, and prudence that characterized their measures, mark our own, while at the same time we are careful our

sentiments and mode of operations be based on scriptural warrant and apostolic example.

"God has visited the Gentiles, and taken out of them a people, 'and after our departure' we are anxious that as a people they may be established, and by them the boundaries of the church be extended. The duty we owe to God, to ourselves, and to our successors, as well as the heathen, urge us to make some effort to accomplish this, or at least to take some precautionary measures to facilitate it. Every reader of the New Testament must be aware of the similarity of our work with the early teachers of Christianity, and it would be well for us did we follow them more closely in preaching and teaching the gospel. They were not, generally speaking, pastors, but evangelists; some few may have been settled over particular churches, as perhaps James at Jerusalem, but the majority were left free for labour. Scripture, as well as the necessity of the case, urges this on our attention. With the exception of those of our number who may be engaged as translators, printers, tutors, and so on, the missionary should be left free from pastoral charge: for instance, let a pergunnah or several pergunnahs, be considered as a missionary sphere. In order to effective labour, the missionary should have the entire oversight, together with the East Indian and native preachers, as many as may be afforded him. Let these, as circumstances may require, be appointed 'pastors and teachers;' let the teachers be settled in the most promising central villages to raise new bands of Christians; let the missionary be at liberty to visit every part periodically, and let all meet occasionally as brethren for mutual consultation and prayer. Thus would the superintendent be in a position to instruct, encourage, reprove, or comfort, and be prepared to enter on new plans of usefulness, as circumstances might require, and an important step would be gained towards attaining that unity of purpose necessary to efficient labour, which is enjoined and sanctioned by the apostolic founders of our faith.

"Another important point would be likewise gained; our East Indian and native brethren would be raised from their present anomalous position, to one similar to that which the primitive converts attained, and which our friends at home expect. Many of our East Indian brethren may be included, these being fitted to become pastors; their local knowledge, key to the native mind, and their adaptation to the climate, point them out as better qualified, other things being equal, for this office; though some might be employed to greater advantage in particular spheres of labour. The plan appears to possess a third recommendation, it would give an aspect of stability to our operations, as well as greatly promote them. In case of death or removal by illness or other causes, stations

* The late Mr. Moore, of Monghyr.

need not be suspended nor their efficiency so sensibly weakened. The work might go on. The neighbouring missionary could visit the widowed station occasionally, and the loss be comparatively unfelt. Newly arrived men might engage in the work with much advantage to themselves and the mission in general."

These remarks may be left to make their own impression. The sensitively modest man who made them never dreamt they would meet your eye. I merely add, several important stations and branches of labour at this moment hang, humanly speaking, on single lives; Dacca, Delhi, Jessore, and other stations may be instanced.

As regards ourselves, we are through mercy well, proceeding slowly, but I trust good is being effected. Several have been added to the church during the last nine months, as you will see by the Association Circular. In addition to those mentioned, I baptized two artillery-men, a serjeant and a young man of some promise, and a son and daughter of brother Johannes, who were at that time residing at Serampore. We have two or three other young persons of European extraction, and some natives, of whom we entertain good hope that the word has been blessed to their conversion. Not a day passes but the gospel is preached in one or other of the languages spoken around us. Mr. Robinson, myself, and Bhugwan, have been enabled notwithstanding other duties, to go out regularly among the people of the villages both sides of the river. I think I mentioned in one of my letters that the soldier who had opened his house for us at Barrackpore, was removed to another station, so that we were obliged to discontinue our English services. On his removal we commenced what we deemed to be still more important and greatly needed, and more in accordance with our missionary work, namely, services in Urdu and Hindee. We have the aid of Bhugwan in this department. He was, as I believe you are aware, a brahman from the upper provinces. He is altogether with me, and is a great comfort to me. The station is far from discouraging, though, like all military stations, fluctuating. Several respectable men have held long and repeated conversations with us. Two native doctors have called several times; they thankfully received the New Testament scriptures. Tracts and such portions of the scriptures as we have in Urdu, Hindee, and Punjaubi, have been given; for we have men from all the distant provinces occasionally. Who knows how far these portions of the word of God shall be carried? Could we follow their wanderings, perhaps it might be written of them, "then were fulfilled the words of the prophet," Isaiah lv. 11, 12. These men, generally speaking, are much more noble than the people we have to do

with on this side the river. Brother Robinson and myself take the time from sunset till dark in these visits. The other evening we went to Tittighur, a notoriously wicked place. The first object that met our eye on landing was the body of a human being from which the vital spark had just fled.* A brahman was reading the Mantras, a cloth was loosely cast over the body, some bundles of wood lay at a short distance. Several brahmans were sitting in a dhingy just by, talking in an unfeeling way. We inquired of what had the person died? "Of cholera," was the reply. They were unwilling to talk, and we sickened at the sight, and passed on toward the bazar. In doing so, our way was by the heathen temple. Before one of the fane's lay a dying man, an emaciated being, but quite a youth. We spoke to him, and found him, as may be expected, dark and drear in soul. How could it be otherwise? the heathen have "no Comforter." Such scenes make a man in earnest when he can collect a people to hear the gospel. In the bazar we found many willing to listen, and to these we did not fail to tell of one who died to save. One old man to whom our attention was directed, and who seemingly listened with interest, all at once broke out in expressions which gave an awful insight into the depravity of the heathen. Brother Robinson stopped him, and spoke kindly but very solemnly to him, after which he became more silent, and finally slunk away. We gave some few tracts, principally to brahman youths, as the adults with one or two exceptions were unable to read. A Mussalman asked me if we had any suitable for him. I gave him one in Bengali on Acts xvi. 30. I mean to furnish myself with Shujah Ali's tracts for every future occasion.

The following week we went to Muairampore by boat. This is a neat village on the main road a little higher up the river. The appearance of the place was very pleasing. We found some Hindoos at work in a hat close by, and in order to converse with them, asked the name of the place, and who lived there. While speaking to them a brahman made his appearance, and observed us inquiringly. Mr. Robinson turned, and said to him, "We were asking the name of the village." "Mohashoy." "You are a resident here, I suppose?" The reply was in the affirmative. "What people live here, what castes?" These were enumerated. "Where is the temple?" "We have none." "What, no temple?" What then do you worship?" His replies soon opened our way, a crowd of people ventured round to listen, and a few brahmans joined the group. Not one ventured to defend their system or their gods, and the great God who made heaven

* On our return the body was about half assumed, a ghastly spectacle.

and earth was preached to them. Never have we witnessed so attentive an auditory. The brahman made some remarks, and when discomfited, it was with evident satisfaction to the people. On one occasion he smiled at the dilemma into which he himself had fallen. We were so much encouraged that we prayed with the people, which is not ordinarily the case, and in many instances utterly impossible. The brahman, and the people who could read, were supplied with gospels and tracts, and we left them with a promise we would, in a few weeks, visit them again.

Our other brethren, the native preachers, have also visited most of the adjacent villages, and we trust the word has not been spoken in vain. But I must draw to a close, again entreating an interest in your prayers, and assuring you your advice at all times shall be borne in mind. Our united love to the brethren. Amid much sickness no harm has happened to us. May we live to his glory! Brother Evans, who is by this time at home, will, I feel assured, give you particulars of Serampore. I delivered your message to Mr. Marahman, who begs to be remembered to you.

INTALLY.

The utility of the educational efforts at Intally, as exemplified both in those who are receiving instruction now and in others who have long since left the schools, is exhibited satisfactorily in a letter from Mr. Pearce, dated June the 1st:—

I send you a short account of our Native Christian Female Schools, the resuscitation of which I gave you an account of last year. The number of scholars is now twenty-two, and two day pupils. These are all the children of native Christians, most of whom reside at our village stations. We labour for them, therefore, with a degree of certainty that our efforts will not be in vain. They will hereafter go to their villages, and our villages, and carry with them the advantages which they may have received. As the children are young (the school not having been revived more than sixteen months), we can have little to say of their acquirements; still most of them are getting on well with their reading, so that fifteen out of the twenty-two are able to read with various degrees of facility. The first class, consisting of five, are at home with any book, and were they to leave to-morrow, the ability to read would continue as long as life may last. Miss Packer's services have continued without interruption, and she devotes her time and energies with much Christian concern for the welfare of her charge. She is now pretty well at home in the language, and feels therefore a growing interest in her work. Our niece, Sarah Eaton, gives also one hour a day in the school, with, I hope, mutual advantage to herself and the girls of her class. She also has made considerable progress in the language, and speaks and reads it with great ease.

As an instance of the success of our former efforts in female education, I may mention here, that on Fridays we have a bible class of young women of about twelve in number, all of whom, with the exception of two, were formerly pupils with Mrs. Pearce at Leibpore. They are now married, most of them members of the church, and live around us. On these occasions they may be seen

producing scripture proofs of the subject previously given out, with a readiness and correctness that is quite delightful, and even often surprising. How they find the text, having no concordance, is often matter of wonder. They literally search till they find, which must be to them great labour. The subject of the day is contained always in a text of scripture; this each one commits to memory, and repeats it when she brings the proof of the subject therein contained. How vastly different is the appearance and the general deportment of these young women from the heathen women who live around, and even from that of the Christian women who are illiterate. We have among them no brawls, nor violent ebullitions of passion, so common here. Seldom any quarrels at home, or estrangement from their husbands, nor a case of conjugal infidelity that has come to my knowledge, but an intelligence of appearance, a modesty of behaviour, a gentle, humble, yet cheerful demeanour and aspect which is peculiar to themselves, and for which they are indebted to scriptural instruction. The other girls who were their companions eight years ago at Leibpore not living in our villages, not possessing the same advantages as those who reside near us, will be of course somewhat inferior, still they are vastly ahead of the women around them. There are, indeed, none like them in all the villages. With one or two exceptions, they have all worn well, and are doing well, and consequently are much respected. But to return to the school. Six of the most advanced girls attend this bible class, and learn the texts containing the subject. Besides reading and writing, they all learn plain needlework. We have much reason to be thankful for the general health of the children. Death has, however, recently visited the school, and removed one dear child, who

was making good progress, and was much liked. The girl supported by a lady at Hitchin was removed by her father during the last vacation. His object was to give her in marriage. In this you may see the vexations which the Propagation Mission occasions us. To effect his purpose, which he could not have done had she remained with us, the girl being of too tender an age to marry according to our rules, the father first goes over to that party, and then takes away his child, and gives her in marriage, and we are helpless in the matter. It is somewhat consoling to know that the girl did not leave the school till she had acquired the ability to read well, which I hope she will not readily lose.

Mrs. Pearce I have scarcely mentioned hitherto, but upon her devolves the general management, as formerly; and it is chiefly to her discreet management and constant solicitude and vigilance that the school flourishes as it does. In her infirm health, and general weakness, she might find sufficient reason with many to relinquish her charge, but the love which she has towards it bears her up, and carries her on. I ought to have mentioned before, that one of the first class girls, an orphan named Julia, has been substituted in the room of the girl formerly supported by the lady at Hitchin, and we would express the hope that that support will be still rendered. Our dear friends will find it good to extend their interest to the whole school, rather than concentrate it upon an individual in particular. These are the chief particulars respecting the female school, and I would hope they will not be uninteresting. They are strictly true.

Lackyantipoor.

I have now another subject to bring to your attention, and through you to the attention of the Committee. It concerns the sta-

tion of Lackyantipoor. That station has now acquired, in my opinion, sufficient importance to receive and enjoy the undivided attention of a missionary brother. The church numbers eighty members, residing near together. The congregation is upwards of 200 persons more. The country around is very populous, and presents an ample field of labour, which would prove productive. Here a new brick chapel has been built at a cost of 3000 rupees, and it stands in the midst of heathenism as a beautiful monument of Christian superiority, and a token of the love which European Christians have towards their poor native brethren. A new bungalow has also been put up, so that all is prepared to receive such a labourer. In days that are past I have laboured much at this station, and since my return this time to India, I have exercised a general superintendence over it, visiting it three or four times a year, and more. But now more than this is required; a person upon whom might devolve the entire management of the people is wanted to reside at the station, or near it. At present a good many disorders have crept in, but they would yield to management. Much is yet to be done for the women at the station. The people are now many of them in tolerable circumstances, and will improve in this respect, and might be trained to do something for the mission. Last year they collected among themselves 100 rupees towards the new chapel; training would enable them to do more. I want the Committee to sanction the appointment of such a missionary as I have been asking for to the Lackyantipore station. At my time of life I question whether it be my duty to go to the station and live. Besides, I see no one who can come to Intally, where we have a church fast approaching fifty members, and a congregation on the Lord's day of 100 persons nearly. Mrs. Pearce's health too is very feeble, and would not stand the climate of Lackyantipore, which is marshy.

BIRBHUM.

Mr. Williamson gives an account of some recent exertions, and of the state of the public mind in that part of India, in a letter dated Sewry, May 29th:—

Since my last letter to you, dated December, 1845 (which was despatched by the January mail, and which I fear has been lost), I have been itinerating to some extent in this district. Accompanied by our native brethren, I visited Doobrajpoor and Celpoor, both large villages, about twelve miles distant from the station, in an opposite direction. We remained at each of these populous places some time, making known the gospel both by

preaching and distribution of scriptures and tracts in the large village or little towns themselves, and in the chief villages and markets around. We also attended the melas, or native fairs, held at Bandibon, Broomodotta, Seepoor, Kendoolu, Bokrisbar, and Deowela, situated about six, ten, and twenty miles distant. The two first are of short duration, not lasting more than one day; the two last are kept up nearly a week, and those of Seepoor

and Kendoolu about a fortnight. At Bokriahor and Deowcha we remained three days, at Soopoor about a week, and at Kendoolu about two weeks. These fairs exhibit a twofold character, being both of a religious and secular nature, the first appearing more conspicuous at the commencement, and the latter towards the close of the fair. It is during the first of these periods we obtain most hearers, and find most satisfaction in our work, the people afterwards not only diminishing in number, but generally too intent on the business they have come to transact, and too anxious to get home, to favour us with a patient hearing for more than a very brief period; so that in the course of a single address we have not unfrequently half-a-dozen distinct congregations or successive sets of hearers. In the villages we have, generally speaking, fewer, but more peaceable hearers than at markets and fairs, where the people seem more disposed to object, and sometimes, though now rarely, to abuse us pretty freely. Much of what we say, I fear, is by many but imperfectly understood, and not a little of what is understood is seldom, I apprehend, long retained in memory. Of the books we distribute, by far the greater number, we have reason to conclude, are only very partially read, a few only being diligently perused. In

the midst of these discouragements, however, it is gratifying to perceive everywhere a gradual decline of opposition to the gospel, and to those who preach it, together with a growing acquaintance with its all-important contents.

India will doubtless be converted to God in due time, but our faith and patience may yet be further tried, and we may yet be called upon for some time longer to labour more abundantly, and to pray more fervently, ere our great object be accomplished. Some of our stations have lately been unusually blessed, which may teach us not to despair respecting our own. Oh! may our long cherished hopes and fondest expectations be speedily realized.

I was sorry to hear of the embarrassed state of the Society's funds, and hope it will soon be released from the heavy debt under which it was labouring. I am using every effort to lessen the expenses of this station on the Society, by raising local funds, and have the pleasure to inform you that our contributions amount to about sixteen rupees per month, or £18 per annum; and this year the expenses to the Society will be twenty-five rupees per month, or £30 less than before, while the same number of efficient agents are employed.

BENARES.

The following is a specimen of the opportunities for publishing the tidings of mercy which Mr. Smylie met with in an itineracy in which he recently engaged. It occurred at Sydepore:—

This morning, as I was passing through the bazar, I saw a brahman reading the Ramayan in one of the shops. The brahman observing me, exclaimed, "Behold the wonderful works of Ram, he committed his wife Jankeesee to the flame, and Ravan took away an imaginary Jankeesee, and not the real one." I said, "If Ram's wife (Jankeesee) was not taken in reality by Ravan, where was the necessity of Ram's going about mourning and searching for his wife? If you secure your treasure in your box, and then accuse another of having stolen it, what will persons think of you?" A man from the crowd exclaimed, "Now answer this question; this is a new doubt put into our minds regarding Ram's sincerity." The brahman said to the man, "You appear favourable to the Sahib. You had better become a Christian." The man said, "There is no prejudice in this; I wish you to answer the question, that the doubts may remove from my mind."

The brahman said, "Who can know the mysteries of Ram?" I turned towards the crowd, and spoke to them respecting the absurdity of the statement mentioned above, and respecting the depraved and ruined state of man, and salvation through Jesus Christ. All appeared attentive, and on my closing, many applied for the scriptures, accordingly I supplied those who were able to read. From thence I proceeded on my journey and came to Doukully. Here I spoke to a few people and left them some Hindi tracts. From thence came to Elahi-ganj, where a number of people were assembled under the shade of a tree, to whom I read a Hindi tract, and gave them a few copies. From thence came to Nand-ganj and took my lodging; and being market day, I had a fine opportunity of declaring the message of God to a crowd of people. All appeared attentive, but very few were able to read, to these I gave eight copies of Hindi gospels, with a few tracts.

CEYLON.

Our brethren at this station, Messrs. Dawson, Davies, Lewis, and Allen, have addressed us in a joint letter, dated Colombo, June 1st.

Two of us having just returned from a visit to the Matura station, we think it a fit opportunity to consult you on a contemplated change in the mission here.

Previous to the commencement of the present year the necessity for two European missionaries in Kandy arose, from the circumstance that much of the time of one was occupied in the management of the press; but since the discontinuance of public printing and of "The Commentator," the superintendence of the station does not afford more than sufficient employment for one. Indeed, the result of past exertions in the Kandyan district, and the discouraging aspect of missionary labour there, lead us to the conviction that it is not desirable for us to have two European missionaries located there, other parts of the island presenting far more encouraging spheres of labour. The visit to Matura has produced an impression of its importance which we had not before received. It is a seaport town at the southern extremity of the island, with about 100 burgher and probably 3000 Singhalese inhabitants. The villages around are numerous, and a very

large population, chiefly Buddhists, is located within the reach of missionary exertion. The station was commenced five years ago, but owing to its distance from Colombo (100 miles) it had not before been visited by a European missionary since its formation. Some real good appears to have been done by the native preacher; a chapel has been erected on ground secured to the Society, and there are nineteen members in the district. In the schools and sub-stations brethren Davies and Dawson, who visited them, think there is much of a promising nature, and it appears desirable that the latter should reside there. The carrying out of this proposition, however, we wish to suspend until it has been submitted to you for the approval of the Committee. Arrangements will be made for printing off a supply of tracts and school books during the next few months in Kandy, enough to last for several years, and then the press can rest. The unoccupied mission house can be let to advantage, and we trust that after all things are properly arranged, the plan will be found to further the interests of the mission.

Additional information respecting Matura, and on other subjects, is contained in a letter written ten days later, by Mr. Davies:—

Respecting the girls' school which Mrs. Dawson has been so anxious to establish for the last eighteen months, our main difficulties have been suitable premises and efficient help. We proposed giving up the house we now rent to Mr. Lewis and the academy, and another we have not been able to find in Colombo. Now, however, as the academy is suspended for a time, this difficulty is partly removed. We proposed forming the school on the model of the Female School of the American missionaries at Jaffra, and making it as efficient as such an institution can be made; but we felt that one person was physically incompetent for the task, in connexion with her own household affairs, and therefore looked forward to the assistance of Mrs. Lewis with great hope, and were very thankful that she so heartily approved of the scheme. But, as you will probably hear from Mr. Lewis, she is now laid aside by severe affliction. Though she should soon recover, as we trust will be the case, it is uncertain whether she will be able to render much assistance, as we shall be obliged to live at a great distance from each other. So we are brought to the conclusion either to relinquish for the present the idea altogether, or for Mrs. Dawson to begin the school alone upon a more limited plan than was at first

proposed, hoping that Mrs. Lewis will be able hereafter to take a part in it. We have decided upon the latter alternative. Particulars you may expect soon. In the mean time we very gratefully acknowledge the very liberal assistance of the ladies of the "Education Society."

I have often written to you of the result of my visits to the stations of Colombo. Having many native assistants, stations, and schools, I thought it important to make myself as minutely acquainted as possible with them all. For this end I have repeatedly visited all the stations within a convenient distance of Colombo, but had no opportunity of seeing two or three at a distance till the close of the year 1845, owing partly to my numerous duties in Colombo, partly to my diminished strength for several months towards the close of the year, but chiefly to my engagement with the academy, which occupied about three-fourths of my whole time. In these visits I found a few pleasing instances of good being done, but generally things were in a most unsatisfactory and discouraging state. Many of the native assistants mentally and morally unfit for their work; a large proportion of the native converts unworthy of the Christian name; most of the schools most inefficient, and worse than useless; and the

system of native labour altogether scattered and desultory. After dwelling upon these topics in detail in my former communications, it is with pleasure that I now write a different account of one of our stations lately visited by Mr. Dawson and myself. It is Matura, a small town about 100 miles from Colombo, and nearly at the southern extremity of the island. We have no other station within about ninety miles of this place. It was first formed by Mr. Harris above five years ago, and although no one has ever visited it since that time, we were highly pleased with the manner in which the native pastor had laboured, and the great good which he seems to have done. We visited the place under the disadvantages of going without previous notice (our letter having been delayed), and while the rain was pouring down in torrents every day, yet all that we saw in the stations and schools was highly satisfactory. We preached three times in the small chapel in the town, and at eight sub-stations. We examined five schools, visited other villages, and spoke to the people we met in the way, of whom some heard approvingly, others disputed with us, while some fled from the sight of our white faces to conceal themselves behind the bushes. The people of this district are generally very poor, very ignorant, very superstitious, and awfully depraved. They worship Budhu, Vishnu, Patinee, and Aloo, or the new god, but their most disgusting and powerful superstition is devil-dancing, which is practised in every village and upon almost every occasion. Indeed, the advantages which the people have for

improvement in this district are far less than those enjoyed by the people of the western province. Yet our schools and converts, &c., there, are generally superior to those about Colombo, which I ascribe mainly to the superior character of the native pastor, J. Silva, who seems to be exceedingly efficient in every department of his work—a striking illustration of the advantages of a qualified native agency, and a reason for the desirableness or necessity of our making a thoroughly qualified native agency, both for preaching and schools, the main object, and itinerating jungle preaching the second.

I selected two schools for the friends at Park Street immediately after my return from the hill, about two months ago, and wrote them word accordingly.

All is uncertain about the proposed sanatorium at Neicre Ellia, as Sir Anthony and Lady Oliphant are leaving the colony by the next Overland in consequence of the Chief Justice's ill-health. This will be a heavy loss to the mission and to ourselves, for they have been remarkably kind to us in many ways.

I am more sorry, if possible, to lose another friend, Captain Maberly, who leaves for Canada by the present Overland. He has been a liberal supporter of the mission, and has now given us a parting donation of £10, and promised to continue, through a friend here, his annual subscription. He is a person of most humble piety and most extensive acquirements, and has been to me an intimate friend. While he is in town he will call upon you if he has the opportunity.

WEST INDIES.

JAMAICA.

Afflictive intelligence is communicated by Mr. Hewett of Jericho, in a letter dated July 7th:—

You will perhaps have seen by the paper,* the deep affliction through which I have been called to pass in the loss of my dear wife. Oh, how bitter the cup I have to drink, is better conceived than expressed! I have lost a loved companion, a fellow-labourer in the vineyard of the Lord, and one who was ever ready to devote herself body and soul to the glory of God. I dare not murmur at the dealings of providence, however severe the stroke of that providence may be. I know that all is well with the dear departed; she is gone to that rest which remaineth for the

people of God, and for which she so earnestly longed whilst here below. She is now drinking at the fountain of that love, the stream of which made her glad whilst here on earth. Well, our journey will soon be ended, our course will soon be run, and then we shall meet in heaven.

The trial, my dear sir, is heavy, more so than I can tell you by word: to be alone in Jamaica is to be solitary indeed. Surely the cloud is dark over me, but there is light and glory behind.

The sad event (sad to me, but joyful to

* The Baptist Herald, and Friend of Africa, to which we suppose our brother refers, seldom

reaches us: we have not seen a number for several months.

her) took place on the ninth of June, near midnight. Early on the Monday morning she was taken with severe pain, which proved to be the pains of labour. She gave premature birth to a child during the day, which only just lived, and breathed, and died. On Tuesday morning she was better, so as to raise our fondest hopes, but alas only to be dashed, for she soon relapsed. But still, until two hours before her death, we had no idea of immediate danger. At nine o'clock at night there was a change for the worse, and from that time she gradually sank, until she fell asleep in Jesus at a quarter before twelve o'clock.

On the following Thursday her remains

were interred just outside the chapel. Hundreds of sorrowing friends followed her to the grave, and there she rests until the resurrection day. Oh, pray for me, that I may have grace to bear the will of God. My position is a solitary one indeed, and I need your prayers and sympathy. What my future course may be I know not; my way is dark and hedged up, the Lord however will make the way clear in his own time.

Oh, why is our mission thus afflicted? One after another is taken away. What does all this mean? May these afflictions be sanctified to us. Knibb gone, Burchell gone, and now a third! Our poor, afflicted mission, what is to become of it?

TRINIDAD.

Of late, Mr. Cowen has spent his time principally at Savannah Grande, where, in his judgment, there are very promising openings for usefulness. The people meet, he says, in encouraging numbers, and are much pleased with the prospect of his residence among them. He solicits earnestly pecuniary assistance in the undertakings which he contemplates. Mr. Law writes also from Port of Spain, June 20th, in good spirits.

It affords me great pleasure to say, that I now feel entirely at home in my new sphere of labour. At first I felt confused and bewildered. Every thing was strange. Now, however, I see my work, see my difficulties, and feel my way, and I can in the strength of divine grace say "Through Christ Jesus I can do all things." My labours are occasions of unmingled delight. My brother Cowen having gone to labour at Savannah Grande, the whole work in Port of Spain and neighbour-

hood entirely devolves upon me. Though I have sometimes nine meetings in the week, my health and strength are good. Some of the stations promise to bear fruit not many days hence.

The other sabbath morning I baptized Mrs. Tutteleby, the daughter of our sister Mrs. Revell. This lady was one of our fellow passengers in coming here. This makes three individuals whom I have baptized and added to our little church.

BAHAMAS.

We learn, with great regret, that the health of our laborious missionary, Mr. Littlewood, is very seriously impaired. A letter dated Grand Cay, July 1st, 1846, contains the following passages:—

My disease is diabetes, which not unfrequently completely prostrates me. It is now of more than two years standing, and its effects are visible on my system. For a time it yielded to the excellent treatment of our best medical men, and I flattered myself that my health was perfectly restored, but during the last few months I have relapsed a good deal, and though I attend to my duties, it is often with great inability. Our dear brother and sister Capern feel much concern for me, and urge the necessity of an immediate removal to Nassau, or to some more northerly

climate. Dr. Chipman, an eminent medical practitioner, who attended me two years since for the same complaint, when I was at Nassau, and is well acquainted with Turk's Island, having been a resident here for some years, informed our friends that a removal is absolutely necessary. Dr. Bascome, who now attends me, thinks it more adapted to restore my health than any course of medicine that he can prescribe.

I saw him yesterday, and entreated him to do all that he can for me, as I could not entertain the thought of leaving. He promised

to think over my case again, but as so many things have been tried in vain, I have but little hope that he will change his opinion. I should be determine on my going to Nassau, I shall be necessitated to make arrangements with my brethren there. If they agree on brother Rycroft changing stations with me, I presume that the Committee will not object to it. Being devoted to our people, we shall

regret the change, but to avoid a removal to America or England, I shall be induced to yield. Brother Capern and myself, and also our families, are on the most affectionate terms. We could, I am sure, make amicable arrangements, and labour harmoniously. I should there obtain a more nourishing diet, which though indispensable in my case, cannot be obtained here.

HOME PROCEEDINGS.

CONDOLENCE.

A kind communication has been received from our General Baptist brethren, which our readers will peruse with pleasure. "At the last annual meeting of the General Baptist Association, held at Heptonstall Slack, Yorkshire, June 30, July 1 and 2, 1846, the following resolution was unanimously passed. Resolved, 'That a letter of condolence be addressed to the Committee of the Baptist Mission, on account of the lamented deaths of Dr. Yates and Messrs. Mack, Knibb, and Burchell, most distinguished ornaments of the Baptist denomination and mission, and that brother Butler be desired to write it.'"

DEAR BRETHREN IN CHRIST,—

The subject referred to in the above resolution is one that commends itself to the judgment of every feeling heart. The losses you have sustained during the past year, in the death of your beloved brethren Yates, Mack, Knibb, and Burchell, have been such as to call forth expressions of the deepest sympathy from all the friends of our common Christianity. Happily the removal, in so short a period, of so many excellent men, in the midst of their days and in the zenith of their usefulness, is an uncommon occurrence; and while this fact leads us to feel most acutely these distressing events, it should induce us to unite emotions of gratitude with feelings of unfeigned regret. We cannot be indifferent observers of the distressing events you deplore, and hence in the sentiments of our brethren expressed in their resolution, we most cordially concur.

You, dear brethren, were among the first to occupy most important posts in the missionary field, and, amidst many difficulties and dangers, have maintained your onward course, unwearied by distressing anxiety and toil, unsubdued by the opposition of the adversary, and undismayed by the sacrifices you have been called to make. You have, indeed, attempted great things, and your attempts have been crowned with signal success.

The grace of God has been strikingly manifested in the history of your Society; in the men by whom it was established, in the agents it was your honour to employ, in the spheres they so ably filled, and in the effects produced by their pious exertions. Carey, and Markman, and Ward, were men of whom the world was not worthy; their memory is still fragrant in the churches: they nobly lived and they died in peace; their works praise them, and they deserve to be had in everlasting remembrance.

In Yates and his cotemporaries we see much of the wisdom and goodness of God, in raising up and sending forth a band of men most admirably qualified for the important stations they were called to fill; and in their unremitting toil in translating the scriptures into the languages of the east, and their arduous and successful exertions on behalf of the negroes of the west, we recognize results adapted to fill the pious with unfeigned gratitude and heaven with unceasing praise. "Thanks be unto God, who has caused them to triumph in Christ, and maketh manifest the savour of his knowledge by them in every place." Nations yet unborn shall rise up to call them blessed, and their exemplary devotedness to the good of man of every caste and clime, shall be appreciated when earth and time shall be no more.

In the removal of these excellent men we see much to lament, and are led despondingly to inquire, "When shall we look on their like again?" The movements of divine Providence are inscrutable. "Clouds and darkness are round about him." But let us remember, dear brethren, that "the Lord liveth, and the government is on his shoulders." For instruments to carry on his cause as efficient as those who now rest from their labours, he is at no loss; his resources are infinite and his arm almighty. He speaks, and it is done; commands, and it stands fast.

We pray "the Lord of the harvest to send your more labourers" to occupy the places of those who have exchanged the field of labour for

the land of rest. May many be found imbued with a double portion of their spirit, exclaiming, "Here are we, send us." And for them may "the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the roe." Finally, dear brethren, our earnest prayer is, that wisdom may guide your counsels and prosperity attend your course; that amidst all the conflicts of time and the glories of eternity, you may be fully convinced that "the Lord hath done all things well."

Signed on behalf of the Association,

WILLIAM BOTTLES.

Heptonstall Slack, near Halifax,

Yorkshire, July 20th, 1846.

NEWCASTLE-ON-TYNE.

Minute of a resolution passed at the monthly meeting of the church assembling at Tuthill Stairs Chapel, Newcastle-on-Tyne, held on the 1st July, 1846:—

Information having reached this church of the lamented death of our dear brother, Thomas Thompson, at Fernando Po, on the 13th of March last, the following resolution was passed unanimously:—

That we desire, with humility and profound submission to the will of God, to bow to that very afflicting providence by which this church has been deprived of a member, the mission of an active and useful agent, and his wife and family of a husband and parent, by the death of our beloved brother Thomas Thompson at Fernando Po, on the 13th of March last. And

the church would take this opportunity of tendering to the Baptist Missionary Society their most affectionate sympathy with them under this and the other losses they have recently sustained by the decease of their brethren Yates, Knibb, and Burchell; and of assuring the Committee of the continued interest we take in all their movements, and that it is our earnest prayer that other labourers may be raised up who shall occupy the places of those who have thus been taken from their labours on earth to their rest in heaven.

BIRMINGHAM AUXILIARY.

The annual meetings of this Auxiliary Society have recently been held in Birmingham and the adjoining districts with very encouraging success.

On sabbath day, July 19th, sermons were preached in Cannon Street, Bond Street, Newhall Street, Henage Street, and Livery Street, by the Revs. F. A. Cox, D.D., LL.D., W. W. Evans of Calcutta, M. Daniel of Ramsgate, F. Tucker of Manchester, and Arthur O'Neil and C. Stewart of Birmingham; and notwithstanding the recent extraordinary effort of the Baptist denomination in Birmingham to raise £3000 for the securing of Mount Zion Chapel, and the perplexing difficulties in which some of the churches have been involved, the annual collections surpassed those of last year.

On Thursday evening, July 21, the public meeting was held in Carr's Lane Chapel (the

Rev. J. A. James's), which though but thinly attended at the commencement, was well filled as the meeting advanced. J. H. Hopkins, the treasurer of this auxiliary, presided, and the meeting was addressed by the Revs. Daniel Jones (of Birmingham, in Lady Huntingdon's connexion), Tucker, Evans, Cox, and Swan (of Cannon Street). The meeting was both interesting and spirited, and a liberal collection was made at the close.

On Wednesday morning at nine o'clock a public breakfast was held in Bond Street school-room, which was quite filled. After the breakfast Dr. Cox introduced and enforced his admirable plan of one shilling subscription from

each member of our churches and congregations through the country, towards the liquidation of the debt of £5000, which now encumbers the Society. The plan was taken up with great spirit, and arrangements made for the circulation of cards through our different congregations, for the collection of this subscription. Each card is intended, if possible, to realize £10; and it is hoped that there will be an extensive circulation of them in this town. Several gentlemen present liberally offered to give one shilling to every card that may be issued in connexion with their respective congregations. If all who can afford it will follow their example, and all who cannot do so will give their one shilling subscription, the end wished, and even much more, will speedily be realized. When will

men learn to treat the cause of missions, and of religion generally, as if it were the cause of humanity, of truth, and of God. The meeting was also addressed by the Revs. W. W. Evans and T. Swan. Samuel Edger, minister of Bond Street, presided.

Sermons have been preached, and meetings held, at Coventry, West Bromwich, Darkhouse, and Providence, attended with equal prosperity.

On the whole, the cause of missions was never more liberally supported in Birmingham and its vicinity, verifying two passages of holy writ, namely, "To the upright there ariseth light in the darkness," and "There is that scattereth and yet increaseth."

S. E.

Birmingham, July 23, 1846.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	April 9 and 22.
		Newbegin, W.	April 10, May 13.
CLARENCE		Clarke, J.	April 8, 13, 14, 20, and 27, May 2 and 4, June 9.
		Milbourn, T.	March 28.
		Sturgeon, T.	March 23 and 31, April 7, May 7.
AMERICA	HALIFAX	Belcher, J.	July 15.
		Nutting, J. W.	August 1.
		Cramp, J. M.	July 28.
		Colgate W.	June 10.
		Williams, W. R.	July 10.
ASIA	CALCUTTA	Thomas, J.	June 1 and 2.
		Wenger, J.	June 1.
	COLOMBO	Davies, J.	June 11.
		Dawson, C. C. & ora.	June 1.
	INTALLY	Pearce, G.	June 1.
	KANDY	Maxworth, W.	March 10.
	MADRAS	Russell, D.	June 7.
		Seymour, S. J.	June 10.
	MONGHIE	Lawrence, J.	June 5.
	SAMARANG	Brückner, G.	April 1.
SEMPHORE	SERAMPORE	Denham, W. H.	May 21.
		Williamson, J.	May 29.
		Littlewood, W.	July 1.
		Capern, H.	July 11.
		Mc Donald, F.	June 30.
FRANCE	CAEN	Lucas, P.	August 11.
		Busch, A.	July 24 and 31.
GERMANY	HAMBURG	Francies, E. J.	June 17 and 23, July 9.
HAYTI	JACMEL	Buttfield, J. P.	June 22.
HONDURAS	BELIZE	Kingdon, J.	May 27.
JAMAICA	CALABAR	Tinson, J.	June 20, July 6.
		Hewett, E.	July 7.
		Oughton, S.	June 23, July 7 and 9.
		Cornford, P. H.	June 20.
		Burchell, Mrs.	June 19.
TRINIDAD	PORT OF SPAIN	Dendy, W.	July 6.
		Cowen, G.	June 20.
		Law, J.	June 19.

	£	s.	d.		£	s.	d.		£	s.	d.
Helston—				NORTHAMPTONSHIRE.				SUFFOLK.			
Contributions	1	11	0	Blisworth	8	2	0	Bungay—			
Marazion—				Brighton	3	7	2	Farrow, Mr. Joseph...	1	0	0
Contributions	1	1	10	Bagbrook—				Debenham—			
Penzance—				Collection	6	10	3	Pock, Mr.	1	1	0
Contributions	2	15	0	Contributions	7	3	9	Ipewieh -			
Do., Sunday School	1	0	0	Hanslope—				Goodchild, Mr.	1	0	0
Padstow—				Collection	5	13	0	Sudbury—			
Contributions	2	2	0	Harlestone—				Holman, Miss	0	10	0
Redruth—				Collection	1	14	7	Holman, Miss Maria	0	10	0
Collection	6	17	0	Harpole—							
Do., St. Day	2	5	3	Collection	3	13	4				
Do., Chacewater ...	0	11	9	Contributions	3	19	0				
Contributions	22	5	0	Do., Sunday School,				SURREY.			
Treuro—				for Dove	0	14	6	Dorking—			
Collections	9	0	10	Kingsthorpe	2	1	3	Jackson, Mrs.	5	0	0
Contributions	13	7	10	Kislingbury—				Do., for Africa	5	0	0
Do., Sunday School	0	7	1	Collection	6	17	8				
Do., for Dove	1	0	0	Sunday School	0	2	6				
Do., for Schools	1	2	0	Milton	15	0	0	WARWICKSHIRE.			
	131	2	5	Moulton—				Birmingham, on account	150	0	0
Acknowledged before,				Collection, Pitsford...	3	13	9	Coventry—			
and expenses	124	6	6	Contributions	4	12	6	Collections	19	14	0
	6	15	11	Northampton, Mount				Contributions	28	2	6
				Zion	2	0	0	Do., Juvenile Asso-			
DERBYSHIRE.				Ravensthorpe—				ciation	36	18	0
Derby—				Collection	1	8	6	Stratford on Avon—			
Contributions, by W.				Contributions	1	10	0	Contributions, by R.			
J. Archer, for Dove	0	10	0	Roads	7	0	0	R., for Dove	0	7	3
				Sulgrave—							
DEVONSHIRE.				Collection	2	0	6	WILTSHIRE.			
Bradninch—				Towcester—				Bradford	18	6	2
Contributions	4	5	0	Collection	4	8	0	Bradley	2	1	0
Silmbridge—				Proceeds of Tea Meet-				Downton—			
Contributions, by W.				ings	5	5	1	Collections	8	5	2
Rose, for Dove	0	5	0	Contributions	14	13	4	Contributions	7	0	0
				West Haddon—				Do., Sunday School	0	4	9
DORSETSHIRE.				Collection	1	18	2	Salisbury—			
Dorchester—				Contributions	3	12	2	Collections	20	5	2
Collections	4	3	0	Weston by Weedon—				Contributions	12	10	3
Contributions, Sunday				Collection	6	2	6	Do., for Outfits	2	4	0
School	0	15	0					Shrewton—			
Biggs, Mr. S. A.S.	1	0	0	Acknowledged before				Collections	3	5	7
				and expenses	101	12	6	Contributions	1	10	7
					21	11	0	Do., Sunday School	1	1	6
GLOUCESTERSHIRE.								Trowbridge—			
Kingswood—				NOTTINGHAMSHIRE.				Collection, Public			
Perrin, W., Esq., A.S.	1	0	0	Nottingham—				Meeting	4	4	3
Uley—				Bigby, Miss M.	1	0	0	Back Street—			
Collection	2	13	10					Collection	3	8	4
Contributions	2	12	0	SOMERSETSHIRE.				Contributions	67	1	5
Do., for Dove	0	10	0	Blindmoor, near Taunton—				Bethesda—			
Wotton under Edge—				Hallett, Mr. S.	1	0	0	Collection	1	7	0
Rogers, Mr. A.S.	1	1	0	Burton	1	3	6				
				Chard—				SOUTH WALES.			
HUNTINGDONSHIRE.				Collections	2	14	3	MONMOUTHSHIRE.			
Roxton and Wilden—				Contributions	5	11	4	Monmouth	1	0	0
Contributions, for Na-				Do., for Dove	1	0	0				
tive Teacher in In-				Cheddar	15	10	0	PENBROKESHIRE.			
dia, John Barringer	10	0	0	Creech	0	6	9	Nayland—			
				Crewkerne—				Rolf, Abigail	0	10	0
KENT.				Hebditch, Mr. A.S.	0	10	0				
Canterbury—				Paulton—				IRELAND.			
Collections	19	11	2	Collections	17	2	0	Aberchirder—			
Chatham—				Contributions	5	6	0	Alexander, Mr. John	2	10	0
Medley, Mr. W.	5	0	0	Prescott—				Galashiels—			
				Sunday School, for				Contributions, for			
LANCASHIRE.				Dove	0	9	7	India	1	10	0
Sparks Bridge—				Winscombe, by Mr. R.				Stirling—			
Fell, John, Esq. A.S.	5	0	0	Hooppell	1	10	0	Contributions, for			
								Dove	0	10	0
NORFOLK.				STAFFORDSHIRE.				FOREIGN.			
NORFOLK, on account,				Coseley, Providence—				Sydney—			
by T. Geldart, Esq.	260	0	0	Collections	7	8	6	Sunday School, by Rev.			
				Contributions	3	5	6	J. Saunders	1	10	0
				Do., Sunday School	2	9	2				

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
August 14, 1846,—Continued from last Herald.*

£ s. d.			£ s. d.			£ s. d.						
LONDON AND MIDDLESEX.			LANCASHIRE.			YORKSHIRE.						
By Mr. E. Clarke.....	0	14	6	Liverpool, Pleasant St.	2	16	0	Batley, Parwell Hall...	1	6	3	
Alfred Place, Kent Road	0	10	0	Tottlebank.....	7	14	0	Lockwood.....	31	0	0	
Tottenham.....	14	10	6	Wigan, Second Church	2	1	0	Ripon.....	5	0	0	
BEDFORDSHIRE.			NORFOLK.			ROTHERHAM—						
Bedford, Rev. T. King's	10	13	0	East Dereham	3	14	0	Pulford, Rev. T., and family.....	1	2	0	
BUCKINGHAMSHIRE.			OXFORDSHIRE.			SOUTH WALES.						
Mursley.....	0	11	0	Banbury.....	2	10	0	GLAMORGANSHIRE.				
CORNWALL.			SHROPSHIRE.			Glyn Neath.....	3	10	0			
Redruth.....	2	12	0	Whitechurch	5	9	0	MONMOUTHSHIRE.				
DEVONSHIRE.			SOMERSETSHIRE.			Pontheor, Zion Chapel	4	10	0			
Devonport, Morice Sq...	13	9	0	Paulton.....	7	2	3	RADNORSHIRE.				
ESSEX.			STAFFORDSHIRE.			Wellington.....	13	4	0			
Old Salford.....	0	10	0	Ashton under Lyne.....	4	4	0	Newbridge.....	7	3	7	
GLOUCESTERSHIRE.			SUFFOLK.			SCOTLAND.						
Coleford.....	1	2	0	Aldborough.....	4	10	0	Blair Athol	2	15	6	
HAMPSHIRE.			SUSSEX.			Burray.....	2	0	0			
Lymington, additional..	0	10	0	Ipswich, Stoke.....	12	0	0	Edday.....	1	3	0	
Wellow, I. W.....	0	12	0	Burwash.....			0	12	6	Edinburgh—		
HEREFORDSHIRE.			WILTSHIRE.			Rye.....	2	0	0	Leith Walk.....	15	7
Kington.....	3	15	0	Crockerton.....	2	11	0	Elder Street.....	23	11	8	
HERTFORDSHIRE.			WORCESTERSHIRE.			Bristo Street.....	7	10	0	Bristol Street.....	7	10
Hertford.....	9	0	0	Astwood.....	8	1	0	Charlotte Chapel.....	7	0	0	
HUNTINGDONSHIRE.			Pershorc.....			Portrose.....	2	3	0	Stirling.....	1	8
Huntingdon.....	3	8	6	Pershorc.....	8	8	0	Westray.....	5	10	0	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in ENGLAND, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

THE TIME OF NEED.

The distress which prevailed in Ireland last year, owing to the failure of the potatoe crop, was considered by many as exaggerated. It was soon seen, however, that exaggeration was almost impossible. We sent out "AN EARNEST APPEAL" on behalf of our suffering agents, and the poor members of the churches there. It was very kindly responded to; in many quarters most liberally. The contributions have not yet been published, because it was feared the amount might awaken undue expectations in the minds of those for whose benefit it was given. It has been distributed with the utmost care; and next month the list shall be published, partly to serve as an example to those who have not sent any donation, and partly to exempt those individuals and churches who have already done what they could, from any fresh appeal.

It is quite clear, now, that whatever may have been the distress last year, it will be increased tenfold this winter. The potatoe crop is nearly all destroyed. It is likewise stated that the roots are so bad, as not even to be fit for the pigs. It is inevitable that the poor must either be helped or starve. We shall, therefore, now appeal to those who have not assisted in the former contribution.

This calamity will eventually be overruled for good. The people must have another diet. They will be weaned from potatoes, and acquire new tastes and better habits. When a nation almost is brought down to the lowest amount of food, consistent with actual existence, and that food can be got in abundance with little labour, indolence, want of forethought, recklessness, and many other vices, are the consequence. Moreover the mental energies are depressed as well as the physical. The moral sentiments are equally affected. Degradation, in every form ensues.

In the mean time, however, the starving multitudes must be provided for, until the measures adopted, and those about to be proposed by the government to find employment for the people, can take effect. Every penny sent across the water awakens gratitude in the recipient, binds him more closely to this country, and tends to remove the deep-rooted prejudice against the Saxon, whose injustice in former times, and spreading over so many ages, has created a feeling of bitter and intense hatred.

Justice to Ireland then, benevolence to suffering fellow Christians, a sense of duty, as well as the wisdom of embracing every opportunity of aiding the spread of truth in that land, and at a time, when the social condition of the people is undergoing a most salutary change, combine to render this appeal both seasonable and right. Dear brethren, think of these things. Assist the committee and the agents in their efforts to diffuse light through the darkness. You may effectually do it; not only by contributions to the general funds, but by your contributions to the "RELIEF FUND" in this distressing time of need.

THOMAS COOK of Mountain River, finds the disposition to hear the word rapidly spreading among the people. We quote from his letters in May and June the following

FACTS IN PROOF.

The young convert from popery who is about to be baptized, came to the bible-class in my house this morning, and afterwards went across the bog, four miles to the village

where I reside. He helped me to carry out our prayer meeting, by singing and prayer; and all were greatly surprised and delighted, when I told them of his conversion.

On the first of this month, Mr. Hamilton baptized in the river the young man I mentioned in my last; and we gave him the right hand of fellowship the following Lord's day, and received him into communion. His brother will soon follow his example.

I visited the new station up the mountains

again. The people seemed glad to see me. Some came from a considerable distance. One of these named B——, wished to hold a similar meeting in his cabin, and told me he would get the neighbours together. I gave the large testament to the persons who had asked for it. Afterwards they came to our meeting, saying, they wanted to speak to me about some things in the scriptures. I read and explained 1 Tim. iv. and then prayed with them. On going away, they said they would come to the meeting in B——'s cabin, if I had one there, and hoped I would hold one in theirs too.

PAT. MURRAY writes in a similar strain. Access to the people is every day becoming more easy, and when secured, is followed by most friendly intercourse. Among other things he speaks of his delight at witnessing

A REMARKABLE CHANGE.

It was very cheering to me to hear the statement of a priest, lately a convert from Rome, to the faith of the gospel. There are two other priests in the family. When I was a Romanist we went to the same village school; and when I was brought to the truth as it is in Jesus, he was my greatest persecutor. It is a cause of much joy to my heart, to see him now stand and fearlessly preach the truth he once destroyed.

During the past month I have visited some protestant districts where great ignorance prevails. While the truth has been made known to them, the message has been heard also by many Romanists. *If I could visit thirty families a day I could get access to them.*

I have paid 149 visits to poor families, in whose cabins I have read the scriptures and prayed. More than 250 persons, chiefly Romanists, have on these occasions heard the word. I have given a bible to one, who is now searching for the truth, as for hidden treasure.

RICHARD MOORE mentions the kindly feeling growing up among the Romanists. It is evident that where the scriptures are known and read, they diffuse the spirit of love among the people. If this spirit is becoming general, it proves the success of evangelic efforts, for it is but

THE EFFECT OF A CAUSE.

The people in general, are not only willing to hear, but lose no opportunity. In the fields, in the bog, or the sea shore, they are ready to hear God's holy word; and those who are reading are conversing with each other about the things of the gospel, and thus communicating to others the knowledge of it.

On my way from K—— many had assembled. Several Romanists came up and shook hands with me. I perceived they wanted me to say something. I commenced a scriptural conversation, and soon opened my testament and read Ephesians ii. They all listened with the greatest attention. A protestant came up and said, Don't hear that man. One replied, We shall hear him, he is instructing us in the truths of the gospel. *Where the scriptures have been read, this is the state of the catholics in general.*

THOS. DUFFY finds the distress which prevails in Dublin most extensive and alarming. It engrosses the mind of all; and as no man of any feeling can see it without deep emotion, its constant presence is most distressing.

I have paid 140 visits this month amidst general distress and discouragement. I have distributed *ten copies* of the New Testament with appropriate tracts. I want a supply of "the Novelties of Popery," for many are eagerly seeking for it. You may form some idea of the distress, when I tell you that thirteen families of those I visit, have been forced to go into the workhouse during the past month.

The station at Dunmose continues to prosper. MR. HARCASTE has been endeavouring to procure a plot of ground from the Board of Works, on which to erect a school-house; he has not succeeded. Still he hopes to secure a site, for the premises now occupied must soon be given up; and they are wholly inadequate to the wants of the place. MR. M'CLURE is

BEGINNING TO REAP.

The services continue to be well attended, and several profess to be much profited thereby. Indeed, a manifest change for the better has taken place. Some, who were in the habit of spending a principal part of the Lord's-day in the public-house, are now employed, during the interval of service, in reading the scriptures. Of this fact I have had personal knowledge, having occasionally visited them, unexpectedly, on that day. Very frequently, of late, as I have been returning through the village from seeing some families, I have heard the song of praise in several cottages, where, a short time ago, nothing but the profane song was to be heard. I am also now cordially received by several Romanists, who eagerly receive the tracts. Even the woman of whom I formerly spoke, as so assiduous in disseminating the tenets of popery among the ignorant Protestants, receives these tracts, and reads them carefully. Our con-

negations average about fifty; the Sunday-school thirty; the day-school forty-eight.

Sometimes our brethren in Ireland bear of instances of usefulness after years of labour, and when they are removed to other stations. Mr. BATES has forwarded a communication to him from one of the members of a church situated in the district he formerly superintended. The good seed is not lost.

A DYING TESTIMONY.

While attending the death-bed of our departed friend, John Allen, he left it as an injunction on me to inform you, that it was under your ministry, about six years ago, that he was brought to a knowledge of the truth. Thank God he died shouting victory through the blood of the Lamb. There are many more who believe; and though the numbers who attend our meetings are small, it is gratifying to find some of them living witnesses of the truth.

Every month brings fresh proofs of the desire of the peasantry for the scriptures. Mr. BENTLEY having given PAT. GUNNING, a reader in his district, a small supply, forwards another application for more. There is much encouragement now in

BIBLE DISTRIBUTION.

The testaments you sent me were received with great thankfulness by the applicants. And as soon as it was known by others, who had made no application, that I had them, they came running to my house requesting me to give them some. I promised to send for more. They thanked me, and hoped I would do so as soon as possible. Please to send me, as soon as you can, four testaments, and two bibles. I am sure they will be thankfully received.

Much of the anxiety for the possession of the Scriptures, at present existing in Ireland, must be attributed to school instruction, in which department our society has taken an honourable position. PATRICK BRENNAN adverts to this topic, and his testimony will be taken as evidence of the

GREAT VALUE OF THE SCHOOLS.

It would delight you to hear some of the little ones answering from the chapters which they have read, or committed to memory. Many parents have learned the way to heaven from hearing their children reading and hearing the word of God. I trust the society

will never give up the schools, for if they do, they will give up that agency which has been of most use among the Romanists. All, in this part of the country, who have left the church of Rome, have been brought out by their means. When I brought the papers and maps which you gave me to distribute in the schools, many of the little ones prayed God to bless the society; and I have no doubt that many more will attend.

The blind superstition which used to induce the Romanists to receive, without question, the commands of their clergy not to read the bible, is gradually disappearing. They begin to question the propriety of the prohibition, and to ask the reason for the prohibition of what they describe as

THE GOOD BOOK.

About a fortnight since, writes JOHN MONAGHAN, I entered a cabin in the neighbourhood of M——. After some conversation with the woman, she said, "Sir, I believe you are a good man, and I feel delighted with your conversation; but what is the reason, if the bible be such a good book as you say, that our clergy should be so much opposed to it?" I replied, "The bible is the best of books, that God was its author, and salvation its object. Those who condemned Jesus to die were the clergy of that day, and all clergymen who refused their flocks the bible were following in their steps." The woman appeared quite stunned! After a pause, she earnestly asked, "Can we be saved without the benefit of our clergy?" I read to her those words, "God so loved the world," &c. and several similar scriptures. At length she said, "The book is right. For nine years I have been performing penances, and still I could not find in my heart peace with God. I have been to Loughderg twice, at the stations of Ball, as often, and I meant to go again this year; but now I will not, for I see it is the Lord alone who can save me." After praying with her I left; and she expressed an earnest hope that I would never come that way without seeing her.

TRUTH PREVAILS.

On the same day, in another house, I met several Romanists, among whom was the schoolmaster of the neighbourhood, and who usually officiates as priest's clerk. After some conversation, he asked, "Why don't Protestants believe in purgatory?" I replied, "Because the word of God does not warrant them to do so." He then referred to 1 Cor. iii. 13; 1 Peter iv. 12, as scripture proofs of such a state. I endeavoured to show the plain meaning of the scriptures he

quoted, and set forth the all-atoning blood of Christ, and that such doctrine was repugnant to scripture. One of those present seeing my opponent was silenced, exclaimed, "God help us, we are all greatly astray. I thought Mr. Mc D—— could meet any man on the principles of our church. But I see we are all almost equally ignorant of what we ought to know." "But I wonder why our clergy should tell us of such a place, if it has no existence." "Ah," replied a second, "if the clergy had less gains by purgatory, they would have less talk of it." Having gained their attention, I read many portions of scripture showing the all-sufficiency of Jesus. During this month I have distributed nearly 250 tracts, and three copies of the scriptures, all to Romanists.

ANCIENT AND MODERN PRIESTS ALIKE.

I was telling you, writes Thomas Cooke, to Mr. Hamilton, that the priest took six copies of the scriptures from his people lately. I went to him to know why he did so, and to ask whether he would return them. I had about one hour's conversation with him. He was civil with me. He told me he should acquaint his bishop to know what he would say about these people who were receiving and reading the scriptures against his wish. I do not blame you at all said he, it is your calling to give the people the bible; *but it is my calling to prevent their having it, and I will do so to my utmost.* What a picture we have in Isaiah lvi. 10, 11, of these wicked and ungodly teachers.

POSTSCRIPT.

Some of our agents write to say, that they hope those friends who have so often sent various articles to distribute as rewards among the scholars in the various schools, will not forget them. Some time has elapsed since they have received any. We beg to add that such things are always acceptable, and have done good.

Thanks to our Lynnington friends, for another box of clothes for the school at Cork, of which Mrs. Drawbridge has kindly advised us.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
L. L. Donation	70	0	0	Harlington, Collection.....	5	0	0
Friend A. Z. ditto.....	5	0	0	Colnbrook, Collection and Subscriptions...	5	4	6
Dorchester, Friend by Rev. S. Sineox.....	0	10	0	West Drayton, Collection	1	14	4
Milton, Subscriptions by Miss Dent.....	1	10	0	Wallingford, Subscriptions by Mr. Tyso....	2	1	0
Portsea, Mr. Hinton	1	0	0	Bury St. Edmunds, Mrs. Compton.....	0	10	0
Cork, on account by Mr. Jones.....	33	4	1	York, Subscriptions by Mr. Pritchett	1	0	0
Dunstable, Collection and Subscriptions...	6	0	0	Ashby De la Zouch, Collection	1	2	6
Houghton Regis, ditto	3	4	6	Melbourne, Collection	2	2	0
Leicester, Subscriptions.....	25	12	6	Derby, Friends at Rev. J. G. Pike's.....	1	2	6
Arnsby, Collection and Subscriptions.....	4	0	0	Newport, Essex, Mrs. Hopkins	1	0	0
Nottingham, ditto	25	16	1	Friend to Ireland	1	0	0
Hackney, Mrs. Lowther	0	10	0	Lewes, per Mr. Button	6	10	6
Slimbridge, by Rev. W. Rose	0	2	6	Cambridge, W. Lilley, Esq.....	20	0	0

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

During the recent journey of the Secretary through the Northern Auxiliary, the claims of several important and promising places were urged, especially at the annual meeting, with great earnestness. Nothing but the inadequacy of their resources has prevented the Committee from acceding to the whole of these claims. Although the expenditure of the Society is so much greater than the income likely to be obtained from ordinary sources as to occasion much anxiety, the Committee felt that in some cases it would not be right to withhold assistance; in other instances they have been compelled, most reluctantly, to dismiss with a prospective promise, when it was in their hearts to have voted a substantial and liberal grant.

One of the places to which the Committee, in connexion with their generous friend Mr. Bell, of South Shields, have promised assistance is Hartlepool, a rapidly rising seaport, containing at present a population of about 7000 persons, in which the few brethren who constitute the infant church propose to erect immediately a commodious meeting-house, to seat a congregation of 600. The following extract from the letter to the auxiliary, will show the spirit of earnestness and hope by which the people are characterized.

"The first answer to their prayers, appeared by the Lord's inclining a few of his servants connected with the association to administer the word of life to us, in turn, for a short time. This gave us hope, and we got the assistance of some other ministers in the north as occasion required. Soon afterwards, it pleased God in his providence to bring some other members of baptist churches to Hartlepool, who at once cast in their lot with us. Thus encouraged we resolved to work while it was day, and, to use the language of the good and great Mr. Carey, to attempt great things for God, and expect great things from him. Accordingly, seeing our supplies were uncertain, we took a bold step and sent to Huxton College, though 100 miles from Hartlepool, for a regular supply of students.

The president, the Rev. J. Ackworth, granted us assistance in so kind and considerate a manner, as doth, and always will, command our gratitude. Although the step involved a great expense to a church numbering then not more than fourteen members, by acting systematically we have been able to provide the necessary funds. We have now to rejoice in a good attendance, and an efficient sabbath-school of about 60 children. There is before us a large field of usefulness. One of the students of Horton College has engaged to supply us on probation, and all we want now, with the blessing of God, is such temporary assistance from the Home Mission as will enable us to support a pastor."

In the following case the Committee have been compelled to decline assistance for the present. It is but a sample of many like applications in reference to which they are under the necessity of returning a similar unsatisfactory reply.

The Baptist Church at Bedlington, to the Baptist Home Missionary Society.

DEAR BRETHREN,—We are a very small church, and have struggled with many difficulties and discouragements for 13 years, with very little help; but we are now ready to faint, and must give up soon unless we get some assistance. Some little good has been done, but very little, for want of a prudent man to lead, and rule, and labour among us. There is a fine field for a missionary, and we have no doubt, that if you would take pity and try it for a year or two, with the blessing of God, a harvest would be gathered in.

The neighbourhood is very populous and will contain about as follows:—

	Inhabitants.
Bedlington	2,500
Bedlington Iron Works. 1 mile east	250
Cowper 2	500
Blyth 4	4000
Hartley and Pans . . . 6 South-east	2000
Seaton-delavel & Colliery	5 " 3000
Cramlington 6 South	4000
Seghill 6	1800
Plessey-checks, &c . . 1½	" 200
Stannington Bridge . . 3½ South-west	300
Stannington 3	" 300
Netherton , 2 West	200
Morpeth 5½ North-west	4500
Sheepwash 4 North	100

Blackburn and Colliary 1½	North	400
Cambois and North Blyth 4	North-east	150
Seatonburns &c. . . 6	South	800

25,000

We earnestly solicit your help, and must refer you to the Rev. Geo. Sample, who knows our circumstances, &c., for further information.

The following encouraging extract is from a recent communication from Mr. TEALE, of South Molton.

I am sure you are always delighted to hear of the progress and well-being of the Redeemer's kingdom, in any portion of the church, but especially so in those stations adopted and supported by the "Baptist Home Missionary Society." I cannot, therefore, refrain from sending you a line or two which I think will cheer your heart, and induce you to "thank God and take courage." During the three years which have elapsed, since at the request of the friends and our committee I first settled here, this infant cause has never worn a more pleasing aspect than at present. Our congregations both Sundays and week-days, in the town and at our village station are truly excellent. Last sabbath I had the pleasure of baptizing five who I have reason to hope will be useful members of our little society. I preached on the occasion from 1 Chron. xxix. 5, "Who then is willing;" and although the weather was very unfavourable, a heavy rain accompanied with thunder and lightning passing over us at the time, yet our attendance was good, and the presence of Jehovah was felt and enjoyed. I expect another "moving of the waters" shortly, and am quite encouraged. I am sorry to say our debt still presses heavily. I shall be obliged to leave home again next month, which I dread exceedingly for during my absence the cause suffers materially. Here every shoulder is to the wheel; we are doing nobly, having paid off between £200 and £300 since the year commenced. We cannot pay our interest and raise the ten pounds per annum, to return to Dr. Newman's loan fund among ourselves, so I suppose I must leave again. I am trying to establish a loan fund among my own people, so as to save our interest. Have you any private friend whom you could induce to lend us fifty or a hundred pounds for a year or eighteen months free of interest? I would guarantee good security, and assure you it would render us service. The brethren of the "Western Association" met here last month, and were quite pleased with the cause altogether. I think, could your committee see what God has accomplished, they would say the assistance rendered to South Molton, had been well bestowed; and may I add, this assistance must be continued.

The local Report of the Lancashire and Cheshire auxiliary, one of the most important and best managed in the kingdom, has just been received. A few of the stations are in a depressed condition; in the majority, however, especially in those of the greatest consequence, the good work is progressing steadily and satisfactorily. The following extracts include the most important particulars.

Blackburn.—Your interest at this station is steadily advancing. Your excellent agent continues to labour diligently: and, during the past year, considerable exertion has been made in the way of tract distribution and domiciliary visitation. Within the last six months, upwards of a thousand visits have been paid among the labouring poor who live in the neglect of the means of grace. Such labours, steadily and perseveringly pursued, cannot but be followed by the most desirable results, and though faith and patience may be tried, "yet as he that goeth forth beareth precious seed, he shall doubtless come again with rejoicing, bringing his sheaves with him." An effort has also been made to liquidate the remainder of the debt. A debt on loan, of £500, has been generously given, excepting £150; and an individual has promised to give £100 of this sum, if the mortgage of £400 can be paid off. Towards this latter sum, £158 have been obtained. The removal of this amount of debt will be a great relief.

Chowbent.—The cause of God at this station appears to be gradually assuming a more cheering aspect. The success is limited, but various influences are in operation, in the midst of a population violently opposed to "the truth as it is in Jesus," which, under the divine blessing, must be followed by the happiest results. Nearly 300 children are under a course of religious training; and your agent devotes the sabbath afternoon, excepting on the day the church commensurates the dying love of the Saviour, to catechetical instruction.—A Bible Association has also been formed. The public meeting was held in your chapel. The opposition to such an association was so marked that it is probable without your station it could not have existed. "It has sold hundreds of copies of the sacred scriptures within the last seven months; and that too in a village said to have burned at the market-place, in open day, the holy book of God."

Inskip.—The church has at length obtained a minister. Mr. B. Evans, from Acoorington, has entered upon the duties of the pastorate: the church is united, but feeble as it respects pecuniary resources. The congregation has improved. Many of the additions to its numbers are young people. As this is a rural district, it has several out-stations at which larger numbers convene, and things are generally assuming a brighter aspect. May

These proofs of sympathy have cheered the hearts of your agents, and they must strengthen the confidence of the supporters of the institution, as evincing every possible care not to expend the funds on unproductive places, or permit even the feeblest church to depend exclusively on the liberality of those that are more influential.

Huntingdon and Godmanchester—			
Bates, Mr.	1	0	0
Barnard, Mr.....	0	2	0

	£	s.	d.		£	s.	d.		£	s.	d.
Cooke, Mr.....	0	10	0	Friend.....	0	2	6	Walters, D. Esq.	1	0	0
Dear, Mr.....	0	10	0	Ditto.....	0	2	6	Walters, Mr. J.....	0	10	0
Friend.....	1	0	0	Young, Mr.....	0	5	0	Walters, Mr. S. jun...	0	5	0
Lancaster, Mr.	0	10	0	<i>Maidstone</i> —				Wilks, Mrs.	0	5	0
Martin, Mr. E.	0	5	0	Allnut, Mrs.....	0	5	0	<i>Monsieurshires</i> .			
Millard, Rev. J.....	0	5	0	Bentley, Mr.....	0	5	0	<i>Aberpenny</i> —			
Randall, Mr.	0	10	0	Brown, Mr.....	0	5	0	Coll. Frogmore Street	1	17	4
Ray, Mr.	0	5	0	Day & Stanger, Messrs.	0	5	0	Collection, Lion Street	1	4	6
<i>Barnsey</i> —				Edmett, Mr.	0	5	0	Coll. by Mrs. Daniel—			
Collection	3	13	0	Laker, Mr.....	0	10	0	Conway, Mr.	0	12	8
<i>St. Asa</i> —				Watts, Miss	0	2	6	Daniel, Mr. J.	0	12	6
Collection	2	12	3	<i>Kenex</i> .				Daniel, Mr. C.	0	12	6
Friend	0	5	0	<i>Brantree</i> —				Havard, Mr.	0	5	5
Goodman, Mrs.....	0	10	0	Card, Miss Leigh	0	10	0	Parry, Mr.....	0	5	0
Ulph, Mr. J. B.....	1	0	0	<i>Gloucestershire</i> .				Thomas, Mrs.....	0	5	5
Watts, Mr.....	0	10	0	<i>Uley</i> —				Wyke, Mrs.....	0	12	6
<i>Warboys</i> —				Crate, Rev. Mr.....	0	10	6	Collected by Miss			
Eklin, Mr. T.....	0	5	0	<i>Wales</i> .				Ann Conway	1	6	0
Eklin, Mr. T. jun....	0	10	0	<i>Blackrockshire</i> .				Coll. by Miss Evans	1	9	0
Eklin, Mr. G.	0	10	0	<i>Brecon</i> —				Ditto, by Miss Michael	1	2	3
<i>Woodhurst</i> —				Bright, Mrs.	0	3	0	<i>Carlton</i> —			
Coll. by Miss Eklin...	0	10	0	Jones, Mr.....	0	5	0	Collection	0	15	2
Eklin, Mr. Longland	1	0	0	Jones, Mr. J.....	0	5	0	Hiley, Mrs.....	0	10	0
<i>Herefordshire</i> .				Smaller sums	0	5	0	Jenkins, Mr. J. D. ...	0	5	0
<i>Colford</i> —				<i>Carmarthenshire</i> .				Jenkins, Mr. W.	0	5	0
Collection	1	5	6	<i>Carmarthen</i> —				Price, Miss	0	5	0
Herbert, Mr. James...	1	0	0	Collection	3	16	9	<i>Monmouth</i> —			
Nicholson, Mr.	0	5	0	<i>Cardiganshire</i> .				Collection	1	3	6
Penny, Rev. Mr.	0	10	0	<i>Aberystwith</i> —				<i>Newport</i> —			
Teague, Mr.	0	10	0	Collection	1	13	11	Coll. English Chapel...	2	17	4
Thomas, Mr.	1	0	0	<i>Glamorganshire</i> .				Crossfield, A. Esq. ...	2	2	0
Thomas, Mr. J. T.	0	5	0	<i>Cardiff</i> —				Evans, Mr.....	1	0	0
Trotter, Mr. T. B. ...	1	0	0	Collection (1845)	4	18	4	Gething, G. Esq.	1	1	0
Trotter, Mr. Isiah....	0	10	0	Barry, Mr.....	0	5	0	Phillips, Mr.....	1	0	9
Trotter, Miss Esther ..	0	5	0	Coleman, Mr.....	0	1	6	Williams, Mrs.....	0	5	0
Trotter, the Misses ...	0	5	0	Davies, Mr.....	0	10	0	<i>Ponther</i> —			
Trotter, Mr. George....	20	0	0	Edy, Mr.....	0	10	0	Jenkins, J. Esq.	1	0	0
Ditto, second don.....	20	0	0	Edwards, Mr.....	0	5	0	Jenkins, W. Esq.....	1	0	0
Turner, Mrs.	1	0	0	Hiley, Mrs.	0	2	6	Jenkins, Miss	1	0	0
<i>Hereford</i> —				Hiley, Mrs. coll. by...	0	5	0	Coll. by Miss Jenkins	0	13	8
Collection	8	2	8	Hopkins, T. Esq.	1	0	0	<i>Pontrhydryn</i> —			
<i>Ryegod</i> —				Hopkins, Mr. J. B. ...	0	10	0	Conway, C. Esq.....	1	0	0
Collection	2	13	4	Hopkins, Miss	0	5	0	Conway, Mrs. B.	0	5	0
<i>Ross</i> —				James, Mr. J.....	0	10	0	Davies, Mrs.....	0	2	6
Collection	4	10	0	Rees, Mr.....	0	5	0	Evans, Rev. D. D.....	0	5	0
Barnett, Mr. Thomas	1	0	0	Sully, Mr. (3 years)...	0	10	0	James, Mr.....	0	5	0
Hill, Mr. John	1	0	0	Vachell, Dr.....	0	10	0	<i>Pontypool</i> —			
Smith, Mr. James	1	0	0	Lewis, William, Esq. ...	1	10	0	Conway, Mr.	0	2	6
Barnett, Mrs. Thomas	0	6	0	<i>Merthyr Tydfil</i> —				Davies, Mr.....	0	10	0
Rowles, Miss.....	0	5	0	Aston, Mrs.	0	2	0	Fletcher, Miss	0	3	6
Lewis, Mrs.....	0	4	4	Charles, Mr.	0	5	0	Jones, Mr.	0	2	6
Smith, Miss M.	0	4	4	Okey, Mrs.....	0	5	0	Phillips, W. Esq.....	2	2	0
Weaver, Mr.....	0	4	4	Protheroe, Mr.	0	5	0	Phillips, Mrs.....	0	5	0
C. R. Consecrated				Smith, Mr.....	0	10	0	Phillips, Miss.....	0	5	0
Earnings.....	10	0	0	Williams, Rev. Knoch	0	10	0	Phillips, Miss E.	0	5	0
<i>Kent</i> .				<i>Neath</i> —				Thomas, Rev. T.	0	5	0
<i>Chatham</i> —				Buckland, Mrs. sen...	1	0	0	Thomas, Rev. G.	0	5	0
Ackworth, W. Esq. ...	1	0	0	Coll. Rev. W. Stone's	0	6	6	Williams, Mr. J.	0	10	8
Ackworth, J. Esq. ...	1	0	0	<i>Swansea</i> —				Williams, Mr.....	0	5	0
Brook, J. Esq.....	1	0	0	Rees, Miss, coll. by...	0	5	0	Small sums	0	2	6
Beisey, Mr.....	1	0	0	Stroud, W. Esq.....	0	10	0	<i>Tregoler</i> —			
French, Mr. J.	1	0	0	Thomas, Mrs.....	0	5	0	Friends	0	3	0
French, Mr. D.....	0	10	0	Walters, T. Esq.....	1	0	0				

Donations and Subscriptions will be gratefully received on behalf of the Society by the

Treasurer, J. R. BOUSFIELD, Esq., 128, Houndsditch; or by the Secretary.

THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.

Collector for London.—MR. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.

THE
BAPTIST MAGAZINE.

OCTOBER, 1846.

TEMPTATION.

A SERMON DELIVERED BY THE LATE REV. JAMES SMITH OF SHOREDITCH, AT
CAMBERWELL, 13TH OF NOVEMBER, 1836.

"And when he was at the place he said unto them, Pray that ye enter not into temptation."
LUKE xxii. 4.

THE text is in the form of advice, counsel, and instruction. It is peculiarly weighty: it sounds like the counsel of a master to his servants, of a father to his children, of a Saviour to his disciples. It was necessary to those to whom it was addressed, and it is no less necessary to us.

There are four considerations that serve to render this counsel most weighty and impressive.

First, our Lord knew the force of temptations: he had experienced their power for forty days in the desert. The three temptations which are narrated were only the concluding part of that combat which had been maintained for forty days and nights. He suffered, being tempted. He knew the strength of temptation, and, therefore, feeling interested in his disciples, he said to them, "Pray that ye enter not into temptation."

The second consideration that recommends the advice is, that he knew the dangers of the place. Judas, it is said, knew the place, because he had frequently been there with his Lord, who resorted thither for secret prayer. If Judas knew the place, much more reason had our Lord for knowing it; and when he was at the place, knowing the dangers of the place, which his disciples did not, he warned them. 'He said unto them, Pray that ye enter not into temptation.' He was aware that Judas, with a rabble band, was just at hand; that the cup was about to be put into his hand and he must drink it in order to effect the purpose for which he came into the world; and that the temptation to forsake him in the hour of his suffering would soon be presented. They probably apprehended no danger, but he foresaw it all. And does not he still know the place where we are so

much exposed to temptation? Does not he know the danger of the place, though we may little suspect it, and may, in consequence, be little on our guard.

The third consideration I would suggest is, that he knew the efficacy of prayer—he was a man of prayer. And is that man a Christian who does not pray, or who prays only occasionally, or merely says his prayers? He is not like Christ:

“He in the days of feeble flesh,
Poured out his cries and tears.

He had tried the efficacy of prayer, and he recommends to his disciples to take the weapon he had found successful, the only weapon which the Christian can successfully employ.

A fourth consideration which recommends the advice in the text is, that he knew the weakness of his disciples. He had foretold that they should all be offended because of him that night; they had heard him say to one of them, “Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not;” they had heard Peter say, “Though all men should forsake thee, yet will not I;” they had heard him admonish them again, but they did not think themselves so weak. Perhaps they were ready to say, “We have had a delightful opportunity in the upper chamber, where our master has poured forth such a delightful prayer as never was uttered before; we are now going to the scene of his intercourse with God; we are only going from pleasure to pleasure; here we shall be secluded from temptation; or if it comes after such a season as we have just enjoyed, we shall be proof against it.” But though they did not know their own weakness the Saviour did, and “He said unto them, Pray that ye enter not into temptation.”

Observe the bearing of these remarks on ourselves. He knows the power of

temptation still; he knows the danger of the place; he knows our personal weakness; he knows the efficacy of prayer; and he says to each of us, “Pray that ye enter not into temptation.”

Let us remark, first, on the common evil against which they were warned—temptation. Secondly, on the place where they were exposed to temptation, and which required that they should exercise a guard. And thirdly, on the great Christian duty connected with this subject. And it is a proof how well he knew his disciples, and how necessary this advice, that only a few verses on we find that the Saviour, having retired for prayer, came and found them asleep; instead of watching and praying they fell into a slumber, and he said unto them, “Rise and pray that ye enter not into temptation.”

The common evil to which Christians are exposed is temptation. Anything without us that has an influence to withdraw us from God may be called temptation; however it may be presented, it has still that character; and whatever the particular character of the follower of Christ, he is exposed to particular temptations. Not one is free, but the temptation is varied according to our circumstances and situations, and the state of our hearts.

Notice first the temptations we are exposed to from the world. The lust of the flesh, the lust of the eye, and the pride of life, have a tempting power over the Christian's heart. The three great temptations of the world are, as Dr. Watts has expressed it, “honour, and gold, and sensual joy.” Perhaps some one may say, “These do not affect me; no honours adorn my brow; I have no riches, I am poor; I am not running the round of carnal pleasure, I am afflicted: I am not in danger from these temptations, which destroy so many thousands.” But, my friends, it is not necessary that we should wear the

wreath of honour to be under the influence of this temptation ; it is not necessary to be rich to feel the tempting power of riches ; it is not necessary that we should run the round of the theatre and the ball-room to feel their power to tempt : we live in a world where we witness these things, and Satan is busy to suggest all these things to our wicked hearts, and we feel more or less of their temptation.

Secondly, there are temptations arising from our peculiar circumstances and situations in life ; every age and every station has its appropriate temptation. Children at home have the temptations of their state and their station. Apprentices who have just gone out have temptations suited to their young minds. The apprentice just out of his time has temptations suited to his circumstances. The man who is just married and settled in life, or who has just entered into business, has his peculiar temptations. The rich and the great, who move in an orbit above their fellow-creatures, have temptations which others do not feel ; and those in the lowest ranks have temptations peculiar to themselves. Hence Agar said, "Give me neither poverty nor riches ; feed me with food convenient for me ;" and perhaps the middle station in society, in which the majority of the Lord's people are, may be most free from temptations of any : still each class has its appropriate temptations, and that being so, let each be concerned to learn what are the temptations to which he is peculiarly exposed.

I ought not, perhaps, to pass over the temptations arising from office. I refer not to the highest stations in society ; but this will apply from the chief magistrate to the upper servants in the household, and even to the monitor in the school ; temptations to that which is dishonourable to God, hurtful to the mind of the individual, and injurious to others.

Thirdly, the devices of Satan. "He walketh about as a roaring lion, seeking whom he may devour." Of all his devices the greatest is the persuasion which he creates in the mind of many that he does not exist. Surely it would be sufficient to inspire caution to say that his existence is possible. We are not acquainted with all the orders of being that exist, and we know little of the spiritual world. The argument would be stronger if we say that the existence of an evil spirit is probable ; that many circumstances around us, and many which have occurred, seem to bespeak the existence of such a spirit : but we reason not on possibility or probability ; his existence is certain—it is revealed—and his works are manifest. It is he who tempted our first parents in Paradise, and thus brought sin into our world ; it is he that tempted Cain to embrace his hands in his brother's blood, because his brother's works were good and his were evil ; it is he that tempted Job to curse God ; it is he who tempted David to number the people, and thus brought pestilence upon the land ; it is he that stood by Joshua the high-priest when he stood before the Lord and resisted him, and whenever we stand before the Lord he is not far from us ; it is he who tempted our Lord for forty days and nights ; it is he to whom the Saviour refers when he says, "Satan hath desired to have thee that he may sift thee as wheat ;" it is he who seduced Judas from his allegiance, and induced him to sell his Lord ; it is he who filled the hearts of Ananias and Sapphira, when they lied to the Holy Ghost : he is the spirit who now worketh in the children of disobedience. How many thousands are under his power ! He is spoken of under the characters he bears—he has many names applied to him to designate those,—Satan or a destroyer, the angel of the bottomless pit, the prince of

of this world, the prince of darkness, a roaring lion, our adversary Beelzebub, the deceiver, the murderer, the old serpent, and in other places he is compared to an angel of light. All these descriptions are intended to set forth his qualities to deceive and to destroy. He employs many agents. A legion of his agents first of all possessed one man, and afterwards ten thousand swine. But he employs many agents besides. Sometimes our fellow-creatures become his agents. All false teachers are especially his agents; all ringleaders among the workers of iniquity, all who endeavour to draw men into sin are acting the part of agents of Satan. Our dearest friends perhaps may become our tempters. Job's wife was an agent of Satan, and was acting as such when she said, "Curse God and die." He works in a variety of ways, but he is the old serpent still, though he may assume the dove.

The general aims of Satan are twofold,—first, to keep the ungodly secure, and in order to this he tempts them to indulge the flesh, to magnify the faults of others and to diminish their own, to put off the thoughts of religion. To the young he suggests that it is too soon to think about religion; that it is gloomy, and they may yet enjoy themselves in sin. To the old he suggests that it is too late; that their sins have been too long persisted in, and are too aggravated, to be forgiven: anything to keep them secure in their sins, and thus they are led captive by him at his will.

His object with respect to the godly is to worry, to torment where he cannot destroy. The godly are tempted to be exalted above measure. Have you never thought how fair you stand? how holy your garments—not spotted by the flesh? how great your talent? how much spirituality and unction there is in your prayers? how clever your measures? and how devoted you have become? Thus your pride and self-

importance have been gratified, and Satan would elevate you higher yet; he knows that the higher you are elevated in your own opinion the more you are placed within his power, and the greater hereafter will be your fall.

Another aim he constantly has in view is to divide the disciples. He sows the seed of discord among brethren. If God has made a hedge round his church, Satan is constantly looking for some gap at which he may step in. He knows that to divide and scatter is that which will be most injurious to the church, and will most serve his own ends.

Another object he has in view is to cool down the warm-hearted professor. I have often thought that I have seen, as it were, Satan looking askance at some young Christian full of holy love, and saying, "I will soon cool your zeal; I will bring you into connexion or company with some cold-hearted Christian who has long lost his first love; he will teach you, by his example, that there is no necessity for all this zeal in religion; you will take him for your standard instead of the Saviour, and thus you will soon be brought down to the common level of professors."

It will be the constant aim of Satan to draw you into sin. He knows that sin is the only thing that can do the believer any harm. By indulging in sin he brings dishonour on religion and distress on his own soul, and grieves the Holy Spirit of God.

There are some established advantages the devil has over all Christians in his temptations: he has the advantage of age and experience; he has been practising these temptations six thousand years; he has tried them all with persons like ourselves over and over again, and knows where he has succeeded.

Again, he has power,—blessed be God, not Almighty power, but still it is mighty.

Again, he has subtlety. Who can describe the subtlety of the old serpent? How have we found him selecting his times and his places with consummate skill, and applying his temptations to peculiar states of mind?

But there are some established advantages which Christians have against Satan. His devices are not new and they are exposed in the sacred scriptures, and it behoves us not to be ignorant of his devices in order that we may be guarded against them. He cannot resist the weapons of the Christian if they are properly used; they are, in that case, sure to be successful. He cannot force us to sin; he may allure us, and is constantly alluring us, but it is no sin to be tempted, the sin consists in the yielding to temptation.

The Christian has another advantage. He does not contend in his own strength. He has the arm of God, and he fights under an all-conquering Captain: he has conquered for his people, and he enables them to conquer all their spiritual foes; if they fight under his banner and keep close to him they are more than conquerors through him that loveth them.

But I would allude to the peculiar place of temptation. Young people, when they first leave the parental roof, may be thinking, "Oh, it would be delightful to have all our fetters broken, to go where we like, to associate with whom we please." Ah, take care; that very liberty may prove your ruin. You may be tempted to seek your pleasure in the lust of the flesh, the lust of the eye, and the pride of life, and Satan may give you companions such as you prefer who may bring you to everlasting destruction. Let such be concerned to pray, "My Father, be thou the guide of my youth." Sensible of their danger, may they be earnest in prayer that they may be kept from their peculiar temptations!

The period of making a Christian profession is a time of peculiar temptation. The Saviour's temptation in the desert was just after he had been baptized, and this is common with young professors. Though convinced of their sinfulness, they are but imperfectly acquainted with the depth of iniquity in their hearts; they cannot believe it possible that their love to the Saviour should ever decline, and thus they are not sufficiently on their guard. Sometimes the enemy sows tares with the wheat, and thus they are led to entertain light thoughts of sin and become negligent in their walk, and it is an act of sovereign mercy if they are brought back to God without reaping the consequences of their backsliding in the most bitter distress of mind.

Again, when forming connexions for life—that is an important turning point. When at that place you have indeed reason to pray that you enter not into temptation. It is a circumstance which will either add to your comfort or your distress; it will either tend to confirm and strengthen your religious character, or to impair it for life. Pray that you may not enter into temptation—that you may not be rash in your judgment, and postpone the asking the advice of your friends until you have made up your own mind.

Entering into business is a time of peculiar temptation. We rejoice at seeing young persons entering into life with a business hand and a business heart; we feel a respect for those who are good men of business, and who are thus fulfilling the duties of life; but even this is attended with danger lest the attention should be too much engrossed, lest religious duties should be neglected and the heart become cold and dead by the mind and the time being altogether absorbed by the world; and there is danger also of men being induced to

adopt principles and habits in business inconsistent with the morality of Christian profession.

Again, in seasons of prosperity are you saying, "I have succeeded in my business, my health is good, my family is comfortable, and every thing is agreeable." Take care; these smooth paths have their peculiar temptations, and many who have stood well in seasons of trial have fallen awfully in seasons of prosperity. When persons are in affliction they frequently send to beg an interest in our prayers; but this is not often done by those in prosperity, though they are, most probably, in circumstances of much greater danger.

Circumstances of adversity have their peculiar trials. Persons cannot submit with proper feelings to what the world calls "a reverse of fortune." There is a fine idea in Bunyan. Christian had to go down the hill of humiliation, and he was told that if he slipped he should meet with difficulty at the bottom, and so it was; he had a slip or two by the way and the battle with Apollyon was the consequence, and Bunyan says, "It was the dreadfulest fight that ever I saw."

The place of social company is often a place of peculiar temptation. I have often found it necessary to pray that the social party might not become a source of evil; but that, under the guidance of heavenly wisdom, it might be a source of spiritual good.

The closet and the house of God have their temptations. We may not only lose the benefit, but bring darkness on our minds, in consequence of not resisting the temptations of our spiritual adversary; he will, if possible, hinder us in our duties and deprive us of our blessing, and we have need in entering on religious duties to pray that we enter not into temptation.

In short, there is no station in which we can be placed, whether of masters or

servants, parents or children, or whatever it may be, in which we are not exposed to temptation, and in which this exhortation is not important, "Pray that ye enter not into temptation."

This leads us to the great duty enjoined in connexion with these circumstances. Prayer is important, first, as a preventive to temptation. God has prevented many temptations in answer to prayer; he has directed us in another course. We shall never know while we are here the full extent of the preventing mercy of God, but it may be said of us, "The God of thy mercies shall prevent thee."

Secondly, where prayer is not a preventive it is a preparative. If we are led to God in the exercise of prayer, if we abound in prayer, we are prepared to meet the foe, and through his grace shall come off victors.

Thirdly, it is the weapon, and the only weapon, with which we can successfully fight. "I love the Lord because he hath heard my voice and my supplications: because he hath inclined his ear unto me, therefore will I call upon him as long as I live." "When the pains of hell gat hold upon me, then cried I unto the Lord." Bunyan says that Christian found all the rest of his armour useless until he resorted to this: he cried unto the Lord, and he heard him and delivered him from all his foes. It is a remedy. Have you fallen by temptation? Apply yourself to prayer and look up to the throne of mercy, and you shall again rise.

I would urge this by the consideration of the power of God, the stability of the divine promises, and the efficacy of almighty grace.

Permit me, before I close, to give one word of advice. Are there any here who are ready to say, "I know nothing of temptation?" It is very probable that you are under its power while you say this, and yet unconscious of its

power; deceived by your subtle adversary. If you are not now, you soon may be. Watch and pray.

If you know any one who has fallen under temptation, do not triumph over him. You do not know the strength of the temptation under which he fell, nor the resistance he had previously made to it. You do not know how largely you may have to draw on the tenderness and affection of your surviving friends,—I say, of your surviving friends; for it may be, that a man who has stood honourably thirty or forty years in his religious connexions may, in an evil hour, fall so as to blast his reputation and

make his dearest friends ashamed of him.

I will just mention two or three passages of scripture by way of encouragement. "God is faithful; he will with the temptation make a way for your escape, that you may be able to bear it." "When the enemy comes in as a flood, the Lord will lift up a standard against him." "The God of peace will shortly bruise Satan under your feet." Oh, how delightful the thought that we are looking forward to a state where we shall be no longer subjected to temptation!

"Our inward foes shall all be slain,
Nor Satan break our peace again."

GERMAN SUPERNATURALISM, NATURALISM, AND RATIONALISM.

Abridged from Professor C. Ullmann of Heidelberg.

SUPERNATURALISM receives, along with the other declarations of scripture, all that is there asserted respecting the person of the Redeemer; but it receives this rather as one doctrine among other doctrines, than as the vital principle of Christianity. The naturalists, on the other hand, rejecting all that is personal and historical in religion, do not hesitate to express the wish "that the founder of that beneficent religion which bears his name, had remained for ever unknown to the Christian world, so that they might have benefited by the truths which he taught, and have escaped all abuses with reference to his person." According to the latter theory, which aims at effacing every distinguishing peculiarity of Christianity, any investigation of its essence becomes, of course, impossible. But the former habit of thought, though retaining more of the substance of Christianity, is little better adapted for the comprehension of its spirit. There is a falsity at the very outset, in the assump-

tion that Christianity is exclusively, or even principally, to be regarded as a doctrine. Belief certainly forms an element of religion; but he who studies religion only intellectually, loses sight of its vital principle. Its essentials are love and veneration, a deep pervading sense of dependence on God, of communion with and submission to him. For popular communication, and analytical examination, Christianity must indeed be reduced to doctrine; but it remains always, in essence, Life and Action. Only as *life* is Christianity the light of the world; and Christ himself clearly intimates this, since he does not say, My doctrine is the truth, but, "I am the truth," adding immediately that he also is the life.

Supernaturalism derives religion from special scriptural revelation, and confines belief exclusively to what is thus revealed; while the exercise of reason becomes almost nominal. Naturalism refers religion entirely to man's own consciousness, to reason, reflection,

moral necessity, the contemplation of nature; and either wholly deprecates any dependence on revelation, or allows it a merely nominal influence; employing scripture in the way of illustration, confirmation, or elucidation, but not considering it as the primal fount and sufficient authority. To the one party, religion is something wholly divine, without any admixture of the human or historical element; to the other, something entirely human, without any immediate divine aid or agency; for when they use the term Revelation, and even add to this the epithet *immediate*, they only mean, what is often intended by the common use of the word, those capacities which God has implanted in man, and those lessons derivable from the course of nature and events, for the knowledge of himself. From *neither* point of view can religion, still less Christianity, be fitly estimated; for both systems embrace only a portion of that which living religion offers as a whole. All true religion has both a divine and a human character, and with Christianity this is especially the case. God manifests himself here in a form wholly corresponding with his character and imbued with his spirit, and this type of his perfections is a *man*, thinking, feeling, acting, and suffering; *as* a man, exemplifying every human quality in its entire simplicity and truth, condescending lovingly to the smallest human interests, and thus investing them with a divine glory. Viewed in this light, Christianity appears divine in its essence, human in its form; divine in its origin, human in its development. It possesses the full originality and independence of a new religious creation, such as could proceed only from an immediate divine impulse; and is yet in the fullest sense historical, bearing the most intimate relation to the whole previous training and progress of the human race. It appeared, when the ful-

ness of time was accomplished; it is entwined by a thousand threads with reality. Superior both to reason and nature, it is at the same time the highest Reason and the truest Nature. For no reason could have invented, no reflection discovered, that which forms the central point of Christianity,—the self-sacrifice made by divine love on the cross for the sake of sinful humanity; and yet both recognize therein the only effectual means for the redemption and regeneration of humanity. Both systems, as has been before remarked, share the same fundamental error of regarding it as doctrine, not as life; while only in the latter character does it present to us Christ in his full glory as the Prince of Life, by whom life and immortality were brought to light; only thus can we comprehend the influence which not merely cultivates the understanding and corrects errors of opinion, but alters the whole constitution of life and society.

Again, since Christianity has an essentially ethical character, since it proposes for its ultimate object the sanctification of the human race individually and collectively, and appears in history as the greatest *moral power*, it has been thought best defined as such. This is the leading principle of Kant, and of the rationalism to which he gave rise. Rationalism agrees with naturalism in rejecting positive revelation, and deducing religion exclusively from human consciousness; but differs from it in making *practical*, not *theoretical*, reason the foundation, and thus drawing its arguments chiefly from considerations of moral interests and necessities; in manifesting less polemical antipathy to the historical element, and in preserving, at least among its best representatives, a more earnest and rational spirit. But Christianity is not, like the moral law, essentially a command, but a fulfilment, a satisfaction; not a demand in

the name of God, but a divine power and gift, which, when once received into the heart, works, voluntarily and unbidden, the highest morality. Didactic commands are merged in the great words, Let us love Him, for He hath first loved us. Duty, which in morality as conceived by Kant is every thing, becomes *indination*; the arbitrary command is changed into an involuntary operation of that love which is in itself the fulfilling of the law. As mere doctrine, Christianity would not, though more correct, differ *specifically* from the systems of the heathen world; nor as mere law, though higher and purer in

its demands, from Judaism, or from Islamism, which agrees with Judaism in this characteristic, being also a law-giving religion. It might be higher and better, but would still remain of the same species—a purified Judaism, so to speak; not something wholly new—different in principle. In both cases there would be a difficulty of explaining how it could contain within itself a *new birth*, both of the individual and the race; how it could have produced characters like Paul or John, or originated the entire Christian church, with all therein comprehended, not of *ideas*, or *commands* alone, but of power and efficacy.

THE CLOUDY PILLAR.

BY THE REV. JOHN DOWLING.

“Though dark be my way, since He is my guide,
 ’Tis mine to obey, ’tis His to provide.”—NEWTON.

“Thou shalt remember,” said the God of Israel to his chosen people, when their wanderings in the desert were almost ended, “thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart; whether thou wouldst keep his commandments or not.” It was the design and the promise of Jehovah to bring them to the land of Canaan; yet how strange, how entangled, how circuitous, the path through the wilderness, by which they passed from the land of their bondage to the land promised to their fathers! Now we see them stand by the shores of that sea which has destroyed their enemies, and listen to their songs of exultation and of joy, “I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” Again, we behold them travelling southward, in a direc-

tion away from the promised land, tasting the bitter waters of Marah, gathering manna in the wilderness of Sin, fighting with Amalek at Rephidim, and trembling at the voice of the trumpet, waxing louder and louder, amidst the awful summits of Sinai. We follow them as they direct their course northward, to the very borders of the promised land, to Kadesh Barnea, where, after a journey of two years, which might have been accomplished in as many months, they send spies to view the land, which they expect so soon to enter. Again, we see them travelling southward, with their backs to the land of Canaan, sentenced, for their ingratitude and rebellion, to wander for forty years in the wilderness, till at length, their weary pilgrimage nearly ended, and the promised land in view, they are addressed in the touching language we have cited, “Thou shalt remember all the way the Lord thy God hath led

thee, these forty years in the wilderness."

And how did Israel know when to journey and when to rest? How did they know what direction to pursue in their intricate wanderings through the "waste howling wilderness?" The answer is furnished in the words of inspiration, "The Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light. . . . And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. . . . Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up they journeyed."

What a beautiful emblem is this of the leadings of divine providence, guiding and directing the Christian pilgrim, in his wanderings through the wilderness of this world; leading him, as the "blind, by a way that he knows not," and making "darkness light before him, and crooked things straight." And what a striking analogy between the *cloudy pillar*, which guided Israel through all their wanderings, backward and forward, to the land which the Lord designed to give them for a possession, and that guiding hand which conducted the beloved Judsons, by a strange and intricate way to Burmah, the land of which he designed they should be the apostles, and to which one of them should live to present the inestimable boon of his own precious word!

It was necessary that they should be disciplined for the work by trial and sorrow; and we have already seen that they had been tried in the furnace of affliction. It was necessary that they should be taught to live by simple faith

in God; and this lesson they had now to learn in a way they little anticipated, when leaving their native shores. This band of pioneers had come out to Asia, depending for support upon an organization, then in its infancy, but which has since grown to that noble and gigantic institution of missionary benevolence—the American Board of Commissioners of Foreign Missions. Mr. and Mrs. Judson, together with Mr. Rice, had adopted from the most conscientious convictions, as all will readily admit, who consider the painful sacrifices involved in that change, the sentiments of the baptist denomination; and had been baptized at Calcutta by the venerable Dr. Carey. They had thus virtually given up their connexion with the society that sent them forth, which had liberally supplied them with funds, and which was pledged for their future support, while no baptist society existed in America to which they could look for the necessary supply of their bodily wants.

Thus these beloved missionaries found themselves sojourners in a heathen land, with the supply they had brought with them, though generously liberal, now nearly exhausted; driven from place to place, with no spot to rest the sole of their feet, and ignorant of the earthly source from which their necessary wants were in future to be supplied. Yet they thought of Elijah's God, who sent ravens in the desert to feed his servant, the prophet; and they resolved to trust in the same God, and to go forward. Nor did that God in whom they trusted disappoint their expectations. Luther Rice returned from the Isle of France to his native land, and succeeded, by his faithful appeal to the baptists of America, in organizing the Baptist Board of Foreign Missions, under whose patronage and support the Judsons, and other devoted missionaries to Burmah, have laboured from that time till the present.

Mr. and Mrs. Judson were now alone on the Isle of France. Rice had returned to America, and the widowed Newell, soon discovering that the island was unpropitious as a missionary field, anxious to be about his Master's work, had torn himself away from the grave of his lovely wife, and embarked on the 24th of February for Bombay. We can hardly wonder at the vein of chastened sadness pervading the following entry in the journal of Mrs. Judson, when they were forced to the conviction that they must again commit themselves to the deep in search of another spot to labour for the perishing heathen; and yet in all these wanderings, God was leading them about by a *right* way; and they were but to follow the *cloudy pillar* that went before them to point to their future field of labour and of success:—"No prospect of remaining long on this island. It seems as if there was no resting-place for me on earth. O, when will my wanderings terminate? When shall I find some little spot, that I can call my home, while in this world? Yet I rejoice in all thy dealings, O my heavenly Father; for thou dost support me under every trial, and enable me to lean on thee. Thou dost make me feel the sweetness of deriving comfort from thee, when worldly comforts fail. Thou dost not suffer me to sink down in despondency, but enablest me to look forward with joy to a state of heavenly rest and happiness. There I shall have to wander no more, suffer no more; the face of Jesus will be unveiled, and I shall rest in the arms of love through all eternity."

It has already been remarked that Burmah was the special field of labour to which the attention of the missionaries had been, in the first place, directed by the managers of the society which sent them forth. This, however, upon consultation with the Serampore missionaries, had been given up as im-

practicable; and yet was God leading his servants, by a circuitous route, it is true, like that of the Israelites, and yet by a right way, to the very spot to which their attention had first been called. In sailing from Calcutta, south-westward to the Isle of France, their backs had been turned on Burmah, and the distance between them and that land had been increased some two or three thousand miles; and yet, as God, by the cloudy pillar, directed Israel to travel southward from the passage of the Red Sea, and again in the same direction from Kadesh Barnea, though Canaan was at the north, so did he point his servants to the Isle of France, on their way to Burmah, though it lay in a precisely opposite direction.

And now it became a question of great anxiety, to the solitary couple at the Isle of France, in what direction their steps should next be turned.

"The world was all before them, where to choose
Their place of rest, and Providence their guide."

They looked to God for guidance, and finally decided upon an island inhabited by Malays, called Penang, or Prince of Wales' Island, situated upon the coast of Malacca. And now, how blind must be that eye which does not see the hand of God in directing them to Burmah, contrary to their own plans and intentions, while seeking to carry into effect their design of a settlement at Penang. As it was impossible to obtain a passage to that place from the Isle of France, they ventured, though with fear and trembling, to take passage in a vessel bound for Madras, a city in British India, several hundred miles south-west of Calcutta, but where they would still be subject to the power of the hostile government which had already driven them from its shores, with the hope that at Madras they might find a vessel to convey them to Penang. They arrived at Madras in the

month of June, but again they were disappointed. The cloudy pillar pointed not to Penang; and after a fruitless search of several days, they failed of finding a vessel bound to that island.

What course next to pursue it seemed impossible to tell. Their way appeared hedged up with thorns. They were fearful of continuing longer in Madras, lest the government should again molest them, and send them on board a vessel bound for England; and they could discover no way by which they could reach the missionary field upon which they had resolved. The *pillar of a cloud* was lifted up, and it pointed in another direction. God had work for them to do in Burmah, and he hedged up their way that they could enter no other field. A vessel was found at Madras which was to sail in a few days to Rangoon, one of the principal ports in the Burman empire. There appeared no other way of escape; and they resolved to cast themselves upon the protection of Jehovah and sail for Burmah.

There seemed to be a foreboding of the trials that awaited them, if not of the triumphs they were to achieve, as they contemplated the prospect of entering upon this rugged and forbidding field. "We have at last concluded in our distress," says Mrs. Judson, "to go to Rangoon, as there is no vessel about to sail for any other place, ere it will be too late to escape a second arrest. O, our heavenly Father, direct us aright! Where wilt thou have us go? What wilt thou have us do? Our only hope is in thee; and to thee alone we look for protection. O, let this mission yet live before thee, notwithstanding all opposition; and be instrumental of winning souls to Jesus in some heathen land! . . . Though our trials may be great, and our privations many and severe, yet the presence of Jesus can make us happy; and the consciousness that we have sacrificed all for his dear cause,

and are endeavouring to labour for the salvation of immortal souls, will enable us to bear our privations and trials with some degree of satisfaction and delight. The poor Burmans are entirely destitute of those consolations and joys which constitute our happiness; and why should we be unwilling to part with a few fleeting, inconsiderable comforts, for the sake of making them sharers with us in joys exalted as heaven, durable as eternity? We cannot expect to do much in such a rough, uncultivated field; yet if we may be instrumental in removing some of the rubbish, and preparing the way for others, it will be a sufficient reward. I have been accustomed to view this field of labour with dread and terror; but I now feel perfectly willing to make it my home the rest of my life. . . . Adieu to polished, refined Christian society. Our lot is not cast among you, but among pagans, among barbarians, whose tender mercies are cruel. Indeed, we voluntarily forsake you, and for Jesus' sake, choose the latter for our associates. O may we be prepared for the pure and polished society of heaven, composed of the followers of the Lamb, whose robes have been washed in his blood."

At length, on the 15th of July, 1813, about seventeen months from the time of their sailing from America, the missionaries landed at Rangoon, the very spot to which their attention had first been called, after having been tossed about from place to place, for more than a year, since their arrival in India. Thus far the *cloudy pillar* had gone before them in the way, and here it rested. "And they will tell it to the inhabitants of this land . . . that thy cloud standeth over them, and thou goest before them; by day in a pillar of cloud, and in a pillar of fire by night." . . . "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

A small volume has been recently published in New York, containing sketches of missionary life, chiefly relating to the Burman mission. The

preceding article having been extracted into the New York Recorder, is transferred thence to our pages.

FAMILY BIBLE READING FOR OCTOBER.

Day of the Month	Day of the Week	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon .....4th day.....	10h 6m afternoon.		
		Last quarter.....12th day.....	4h 8m morning.		
		New moon.....20th day.....	7h 44m morning.		
		First quarter.....27th day.....	3h 10m afternoon.		
1	Th	2 Kings viii., ix. 1—7.....	Mark xvi.	h m	h m
2	F	ix. 11—37, x. 1—11.....	1 Peter i. 1—21.	6 3	5 35
3	S	x. 12—36.....	i. 22—25, ii. 1—12.	6 5	5 33
4	Ld	Psalms.		6 7	5 30
5	M	2 Chron. xxii., xxiii.	1 Peter ii. 13—25, iii. 1—7.	6 8	5 28
6	Tu	xxiv.	iii. 8—22.	6 10	5 26
7	W	xxv.	iv.	6 12	5 23
8	Th	2 Kings xiv. 23—29 & Jonah i.	v.	6 13	5 21
9	F	Jonah ii., iii., iv.	2 Peter i.	6 15	5 19
10	S	2 Chron. xxvi. & Isaiah vi.	ii.	6 17	5 17
11	Ld	Psalms.		6 18	5 15
12	M	2 Chron. xxviii.	2 Peter iii.	6 20	5 12
13	Tu	Isaiah vii.	Matthew ii.	6 22	5 10
14	W	xi., xii.	iii.	6 23	5 8
15	Th	2 Kings xvii.	iv.	6 25	5 6
16	F	2 Chron. xxix.	v.	6 27	5 4
17	S	xxx.	vi.	6 29	5 2
18	Ld	Psalms.		6 30	4 59
19	M	2 Chron. xxxi.	Matthew vii.	6 32	4 57
20	Tu	xxxii.	viii.	6 34	4 55
21	W	Isaiah xxv., xxvi. 1—14.	ix.	6 36	4 53
22	Th	xxxii., xxxv.	x.	6 37	4 51
23	F	xi.	xi.	6 39	4 49
24	S	xli., xlii. 1—12.	xii.	6 41	4 47
25	Ld	Psalms.		6 43	4 45
26	M	Isaiah xlv.	Matthew xiii.	6 44	4 43
27	Tu	xlv.	xiv.	6 46	4 41
28	W	xlix.	xv.	6 48	4 39
29	Th	li.	xvi.	6 50	4 37
30	F	lii., liii.	xvii.	6 51	4 36
31	S	liv., lv.	xviii.	6 53	4 34

A LIST of the Prophetical Books arranged in chronological order, as nearly as it can be ascertained, may be introduced here advantageously.

JONAH. Of this prophet we read in

the reign of Jeroboam II. (2 Kings xiv. 25). He lived, therefore, according to the common computation, about 800 years before Christ. The date of his mission to Nineveh, to which alone the

book bearing his name refers, is uncertain.

AMOS also prophesied in the reign of Jeroboam II. of Israel, and, as he tells us, in the days of Uzziah king of Judah, in the thirty-eighth year of whose reign Jeroboam died. The limits of this period are, B.C. 825—784.

HOSHA, in his first verse, mentions the same reigns as Amos, and adds those of Jotham, Ahaz, and Hezekiah. Supposing the beginning of the reign of Hezekiah to be intended, the term will be, B.C. 810—725.

JOEL gives no date, but is generally believed to have been contemporary with Hosea.

ISAIAH prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, but apparently not till near the close Uzziah's reign, B.C. 759—698.

MICAH prophesied in the days of Jotham, Ahaz, and Hezekiah, B.C. 758—698.

NAHUM has no marks of time, but his subject indicates that he wrote between 721, B.C., and 612.

ZEPHANIAH prophesied in the days of Josiah, king of Judah, who reigned B.C. 641—610.

HABAKKUK saw his burden, it is supposed, in the reign of one of Josiah's sons, B.C. 610—588.

JEREMIAH prophesied from the thirteenth year of Josiah till after the destruction of Jerusalem, B.C. 629—588.

EZEKIEL, who was among the captives taken from Jerusalem in the reign of Jehoiakim, and located near the Chebar, B.C. 606, began to prophesy about twelve years afterwards, and continued to do so till the destruction of the Jewish metropolis in 588, B.C.

OBADIAH, looking back upon the captivity of Judah, and predicting that of Idumea, which took place shortly afterwards, may be assigned to about B.C. 588.

DANIEL, having been taken as a

captive to Babylon about 606, B.C., continued to prophesy till the third year of Cyrus, B.C. 534.

HAGGAI was commissioned to encourage the Jews to rebuild the temple about the year B.C. 520.

ZACHARIAH co-operated with Haggai, and continued to prophesy at least to B.C. 518.

MALACHI, the last of the Jewish prophets before the father of John the Baptist, is supposed by Kennicott, Hales, and other eminent chronologers, to have written about 420 years before the Christian era.

It will conduce very much to a perception of the purport of these prophecies if they are read in this order. During the present month, those of our friends who follow our plan of Family Bible Reading, will find it beneficial in their private reading to go through the books of Amos, Hosea, and Joel, and those parts of Isaiah which are not selected for family perusal.

PROPHETS.

*From the Dedication of Solomon's Temple,
In the year of the World 3001; Before Christ 1033.*

Ahijah.....	12—47
Shemalah.....	28—33
Asariah.....	63—...
Hananl.....	63—...
Jehu, son of Hanani.....	73—107
Eljah.....	83—97
Elaha.....	97—163
Micah.....	108—...
Jahaziel.....	107—...
Jonah.....	173—219
Amos.....	178—219
Hosea.....	193—273
Joel.....	193—273
Isaiah.....	244—305
Micah.....	245—305
Nahum.....	273—391
Zephaniah.....	303—393
Jeremiah.....	374—415
Habakkuk.....	393—415
Ezekiel.....	397—415
Obadiah.....	414—417
Daniel.....	405—469
Haggai.....	483—...
Zachariah.....	483—485
Ezra.....	546—548
Malachi.....	583—...

ABRAHAM BOOTH'S PRAYERS.

It was not merely by the superiority of his preaching that this eminent man excited the reverence of those who attended his ministrations; they were equally, or even more impressed with the fervour, the solemnity, and the comprehensiveness of his public addresses to the throne of grace. An anecdote illustrative of this is recorded by Dr. Rippon. "A physician belonging to the American States, who had often visited my family while he was in this country, one evening said me, 'I have heard your famous Mr. Booth to-day; I assure you I was highly gratified—not

peculiarly with his sermon, though I was pleased with that; but I was charmed with his prayer. I have frequently thought that our ministers sometimes pray with wisdom without warmth, and some of them with warmth without wisdom; but I do not recollect to have been struck, at any time, with such a union of both, as I observed in him to-day. When I return, it will be a pleasure to me to assure our president and the students, that in England I have heard several ministers preach, but that I have heard one minister pray.'"

AN UNSUCCESSFUL SEARCH.

A CLERGYMAN who had been invited to christen a child, being deficient in punctuality, the company who were expecting his appearance began, as persons waiting impatiently are wont to do, to give expression to their sentiments freely. One of them said, that supposing the child were not baptized at all, he did not see how it could affect its happiness. A young man who was present, struck with this observation, determined to read the New Testament with the express purpose of examining what it said on the baptism of infants. He began with the gospel of Matthew, but, to his surprise, found nothing on the subject. He went on, however, perusing with care and perseverance all the historical books, and, having gone through these, all the epistolary books, in expectation that he should find in every following part what he had not met with in any preceding portion, namely, passages recommending and enforcing this rite. At length, having reached the conclusion of the volume, perceiving

that it said nothing respecting the baptism of infants, he thought it his duty to relinquish the practice, as without foundation in the rule of our faith, which appeared to him to speak only of the baptism of believers.

This young man had been discarded by an uncle, in good circumstances, in consequence of the connexion he had recently formed with Mr. Whitefield, under whose auspices he had begun to preach. Soon after this occurrence, however, he was invited by a small baptist congregation who at the time worshipped in a barn, and who thought they could raise the sum of three pounds six shillings per quarter. He accepted the invitation, and though he had to struggle with pecuniary difficulties as his family increased, divine providence brought him unlooked-for supplies; in the course of a few years his people built a large place of worship, and he became extensively known as Robert Robinson, pastor of the baptist church at Cambridge.

REVIEWS.

On the History and Mystery of (those called) The Sacraments, Showing them to be Jewish Institutions and not Ordinances appointed by Christ to be observed in his Church. By JACOB POST. London: Gilpin. 16mo. pp. 88.

A Concise View of the Ordinance of Baptism. By WILLIAM URWICK, D.D. Dublin: Robertson. 12mo. pp. 79.

Christian Baptism. An Inquiry into the Scripture Evidence of its Nature, the Mode, Subjects, and Design of the Rite, and the Meaning of the Term. By JOHN H. GODWIN. London: Snow. 16mo. pp. 410.

A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism. By RALPH WARDLAW, D.D. Third Edition. With an Appendix, containing Strictures on the Views advocated by the Rev. Dr. Halley, in his volume entitled "The Sacraments," on John's Baptism, and on the Scriptural Requisites to Christian Baptism. Glasgow: Macklehoose. 16mo. pp. 347.

The Lord's Supper. By the Rev. DAVID KING, LL.D., Glasgow, Author of "The Ruling Eldership of the Christian Church." Edinburgh: Johnstone. 16mo. pp. 300.

Lectures on Baptism. By the late WILLIAM SHIRREFF, Minister of the Gospel, Glasgow. London: Houlston and Stoneman. 12mo. pp. 240.

Infant Baptism weighed in the Balances and found Wanting; being an Examination and Refutation of the Rev. Dr. Brownlee, on the Mode and Subjects of Baptism. By C. H. HOSKEN, Pastor of the Baptist Church, West Troy, New York. Troy, New York: Bradwell and Kneeland. 24mo. pp. 196.

Truth Defended, in a supposed Trial between Infant Affusion and Believers' Baptism. Second Edition, Remodelled, Condensed, and Revised. To which is appended, A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, Revised and Corrected. By SEACOME ELLISON. London: Houlston and Stoneman. 8vo. pp. 587 and 121.

Among the publications enumerated in this list, that of Mr. Post has pre-eminent claims to our regard. This gentleman is a well-known and respected member of the society of Friends, and if

his hypothesis could be substantiated, the necessity for examining the other works would be superseded. His opinion is, that the institutions of which they treat are not incumbent or beneficial. He does not believe the authority and perpetuity of the ordinances of baptism and the Lord's supper. His convictions exclude him from a society of comprehensive character, which has been formed for the express purpose of showing "that a living and everlasting union binds all true believers together in the fellowship of the church of Christ which is his body, the fulness of Him that filleth all in all." He naturally wishes, therefore, to offer an apology for sentiments, on account of which he is repelled by the most prominent advocates for Christian union; and, though we cannot on that account allow to his arguments any more than their inherent value, we do feel that we are bound to hearken to them with candour, and treat him with special courtesy. The sufferer for conscience' sake may be in the wrong, but it is always proper to hear him patiently. Mr. Post complains that it has been matter of reproach with some, and of wonder with others, that any who deviate so far from the general practice as himself should lay claim even to the name of Christians; and he adds,—

"One instance (among others) may be sufficient to notice here:—a large association of influential and leading men of various religious denominations, throughout the Three Kingdoms, has recently been formed, with the avowed purpose of embracing every believer, of every class, in one bond of 'Christian Union.'

"The professed object of this 'Evangelical Alliance' seems to be plausible and praiseworthy, but its creed is sectarian and exclusive. Alas, alas, for creeds! what mischief they have wrought among fellow-believers the annals of the church do abundantly testify! How has the unity of the Spirit and the bond of peace been broken by these contrivances of men! The oft repeated terms of salvation, as held forth in the scriptures of truth, are comprised in this, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' But this so called 'United Brotherhood of ALL Christians,' by their eight

articles of confession of faith, has covertly shut out and excluded the conscientious non-ritualists, although believers in, and sincere followers of, the Lord Jesus according to knowledge, as though they denied the Lord that bought them, and were not worthy of being called by his holy name; and thus they who, for conscience' sake, cannot accept 'the sacraments' as ordinances of Christ's appointing in his church, are, for that reason (by plain inference, easily understood), accounted as without the Christian pale. Whether this exclusion be, or be not, matter of regret to the rejected, is no part of the present question; but it serves to show how an uncharitable feeling may sometimes, perhaps unconsciously, insinuate itself into the minds of even good men, and, it may be, raise the secret language of exultation in the breast, 'God, I thank thee that I am not as other men, or even as this publican.' 'Stand by thyself; I am more righteous than thou.'"—*Pp. 29, 30.*

It is a relief to us, in entering on the consideration of his views, to be able to assure Mr. Post, not only that we have ourselves no sympathy with the proceeding to which he refers, but that we believe that our baptist brethren who thought it right to take part in the business exerted themselves strenuously to prevent the enactment. Whether, after the erection of this party-wall, any of them will deem it a greater honour to remain within, than to be without the enclosure, we cannot tell; this is a question for their own personal consideration: but we are anxious that all the world should know that it was not "baptist bigotry" that made belief in the perpetuity of baptism a term of fellowship with the Evangelical Alliance.

To deny the perpetuity of baptism and of the Lord's supper is, in our view, a great error—baneful to those who hold it, and detrimental to their usefulness, but the responsibility of this error does not rest exclusively upon them. It must be shared by them with those who have excited prejudices against these ordinances, by perverting them from their original design, exaggerating their effects, and administering them to persons for whom they were not originally intended. The improprieties connected with the customary rites, the indecent manner in which they are often observed, and the delusions to which they have given rise, are urged by Mr. Post as reasons why he cannot regard them as pleasing to God. He quotes the declaration of the Christian Observer

that forty publications had recently been received on the subject of regeneration in baptism, every writer having an hypothesis of his own. Considering the great diversity of opinion and practice respecting them, he thinks it the safest conclusion, as God is a God of order and not of discord, "that these so-called ordinances of water baptism, and the bread and wine, are not of Christ's own appointing, and therefore not obligatory on his followers." Now, we cannot admit the soundness of his reasoning. Mr. Post does not abstain from food, we suppose, because some people injure themselves by overloading their stomachs, or because writers on dietetics differ in their estimate of the nutritive qualities of certain animal and vegetable substances in common use, though the representations of some of them might alarm people of very sensitive nerves. It is matter of notoriety that he does not abstain from contributing to charitable institutions because some political economists condemn them, and there is a diversity of opinion respecting their excellence. Differences of sentiment and practice among Christians respecting any duty should lead, not to its abandonment, but to careful examination of the authoritative directory by which all our conduct should be governed. Of this Mr. Post appears to be partially aware; hence he says, that he brings them forward "as collateral evidence only," and that "they may serve also, at the same time, to stimulate those who take them on trust from their teachers, or observe them on the recommendation of others, and not on conviction, to search and judge for themselves upon what foundation these mystic symbols of contending schools have become part and parcel of the Christian's faith, seeing that so great a number of professors, so widely differ in their judgment as to their necessity or utility, and as to the mode and manner of their administration." But the effect of these diversities on the minds of such men as Mr. Post is worthy of the serious consideration of all who are accustomed to talk of the things to which they relate as "mint, anise, and cummin," to blame us for zeal for return to primitive usage, and to accuse us of undue tenacity in reference to mere ritual observances. These persons especially are bound to show sympathy to Mr. Post and his fellow outlaws.

But when Mr. Post proceeds from "collateral evidence" to what he accounts "proof that the use of these things is without the authority of Christ in his church," we find that his arguments are founded almost entirely on premises with which he has been furnished by pædobaptist writers. They have taught him fallacies from which he has derived his conclusions. With great respect for the three intelligent and honoured independent ministers whose publications now lie before us—a respect which happens to be mingled with personal esteem—we charge them with being accessories to Mr. Post's mistake,—accessories after the fact, it may be, but yet accessories. It is not from their books, perhaps, that he has derived the information upon which he relies; but it is from books to which they appeal, from authors who teach sentiments that they promulgate, from elder writers whose principles they are using their most strenuous efforts to establish. Mr. Post begins with a reference to Jewish proselyte baptism: where did he learn anything about Jewish proselyte baptism but from the advocates of infant baptism? Mr. Post tells us that "water baptism was not a new institution of Christ's appointing, but a national custom continued (at least for a season) by the apostles as they found it practised by their own countrymen, the Jews," page 37. Dr. Urwick tells us, that "baptizing with water, as a religious ceremony, did not originate with our Saviour, or with John his forerunner," page 4. Mr. Post tells us, that "whenever proselytism took place, or a public profession of the Jewish faith, baptism always followed, and this particular form was called 'the baptism of the proselytes,' to distinguish it from the others," page 34. Dr. Urwick tells us, that "ancient writers inform us that baptism was practised, together with circumcision, in the admission of proselytes from among the Gentiles to the church of Israel," page 5. Mr. Post appeals to Lightfoot. Well, let us hear Lightfoot on the subject.

"Baptism had been in long and common use among them many generations before John Baptist came, they using this for admission of proselytes into the church, and baptizing men, women, and children, for that end.

"Talm. in Jobamoth, cap. 4, and Maym. in

Issurebiah, cap. 13. *A person is not a proselyte till he be both circumcised and baptized.*

"Id. in Chittubeth, cap. 1. *A little one they baptized, by the appointment of the consistory.* And Maym. in Avadim. cap. 8. *An Israelite that takes a little heathen child, or that finds an heathen infant, and baptizeth him for a proselyte, behold he is a proselyte.*

"Hence a ready reason may be given, why there is so little mention of baptizing infants in the New Testament, that there is neither plain precept nor example for it, as some ordinarily plead. The reason is, because there needed no such mention, baptizing of infants having been as ordinarily used in the church of the Jews as ever it hath been in the Christian church. It was enough to mention that Christ established baptism for an ordinance under the gospel; and then, who should be baptized, was well enough known, by the use of this ordinance of old. Therefore it is a good plea, *Because there is no clear forbidding of the baptizing of infants in the gospel, ergo they are to be baptized*; for that having been in common use among the Jews, that infants should be baptized as well as men and women, our Saviour would have given some special prohibition if he intended that they should have been excluded: so that silence in this case doth necessarily conclude approbation to have the practice continued which had been used of old before."—*Lightfoot's Harmony, Chronicle, and Order of the New Test.* 1655. Section IX.

In appealing to Lightfoot, therefore, Mr. Post appeals to a pædobaptist minister delighted to find "a ready reason" for baptizing infants, and show why there needed no mention of in the New Testament. Dr. Urwick quotes Lightfoot too; and it is wonderful how frequently our pædobaptist brethren quote Lightfoot, and how seldom, when they refer to Jewish proselyte baptism, their researches rise any nearer to the fountain-head than Lightfoot. But Lightfoot quotes Maimonides as his authority. Who, then, was Maimonides? If Mr. Post does not know, it is no discredit to him: he has spent his life principally in commercial pursuits, and he modestly apologizes for deficiencies, "the consequence of a plain eleemosynary education;" but learned doctors who do know, often write as though they had forgotten. Maimonides was a Spanish rabbi of the twelfth century. If he had been a Spanish bishop of the twelfth century, would either Mr. Post or Dr. Urwick

rely upon traditions respecting the primitive church that he had collected and arranged? Why should the representations of Maimonides respecting Jewish customs, a thousand years before he was born, go for more than the representations of his Christian contemporaries respecting apostolic practices? Would Dr. Urwick, in discussion with a Romanist, admit of the citation of these? But Maimonides quotes the Talmuds, and Lightfoot quotes the Talmuds. And what were the Talmuds but collections of tales, made long after monkish tales of a similar character which are justly regarded by all protestant writers as worthless? We believe that Jewish proselyte baptism, as existing before the birth of John the Baptist, is altogether a fiction; and men of learning equal to that of Lightfoot have believed the same. Why do our learned pædobaptist friends go on echoing Lightfoot in the presence of the unlearned, when they know what has since been written in refutation of his views? If they cannot answer Gill's masterly "Dissertation concerning the Baptism of Jewish Proselytes," appended to his Body of Divinity, why do they not at least cease to quote the statements he has exploded? Are they using such men as Mr. Post fairly? Are they dealing fairly with members of their own congregations, who read their books, and suppose that the historical representations assumed so tranquilly by their pastors must at least have some foundation in fact? Are they dealing justly by our Lord Jesus Christ himself, in representing him as adopting a tradition of the elders, and that on the authority of his most malignant enemies, the scribes and pharisees who survived the destruction of the Jewish state, and were maddened with the ascendancy of his reputed followers? Is the testimony of these men testimony that in any case in which the honour of Jesus Christ is concerned ought to be received? They need not despise Gill, as beneath their notice; if they engage in a contest they will find that he has rabbinical learning enough to be a worthy antagonist to the best armed knight among them. In the dissertation to which we refer, he says, "The inquiry to be made is, whether there are writings or records before the times of John, Christ, and his apostles, or at or near those times, or in

the third or fourth century from the birth of Christ, or before the Talmuds were written, which make any mention of, or refer to any such rite and custom in use among the Jews, as to admit proselytes to their religion by baptism, or dipping, along with other things? Now, upon search, it will be found, First, that nothing of this kind appears in the writings of the Old Testament, which chiefly concern the Jewish nation. . . . Secondly, whereas there are several books called Apocrypha, supposed to be written between the writing of the books of the Old Testament and those of the New, and are generally thought to be written by Jews, and to contain things which chiefly have respect to them; and though there is sometimes mention made in them of proselytes to the Jewish religion, yet not a syllable of any such rite or custom as of baptism or dipping at the admission of them. . . . Thirdly, mention is made of proselytes in the New Testament, but nothing is said concerning their admission, or the manner of it. . . . Fourthly, as there are no traces of this custom in the writings before, at, or about the times of John, Christ, and his apostles, so neither are there any in those which were written in any short time after; as, not in Philo the Jew, who lived in the first century. . . . Nor is there the least trace or hint of this custom in any rabbinical books, said by the Jews to be written a little before or after; such as the books of Bahir, Zohar, the Targums of Onkelos on the Pentateuch, and of Jonathan Ben Uzziel on the prophets. . . . Fifthly, Josephus the Jewish historian, lived in the same age, a little after Philo, was well versed in the affairs of the Jews, even in their religious rites and ceremonies, having been a priest among them. He not only observes that many of the Gentiles came over to their religion, but even speaks of whole nations who became Jews, and that they were made so by circumcision, . . . but not a word is said of their baptism, or dipping; which, according to this custom, as it is said, must have been of men, women, and children, which, had it been practised, could not have been well omitted by the historian. . . . Sixthly, it may be inquired, whether or no any mention is made of this custom of receiving proselytes among the Jews by baptism, or dipping, in the Targums or Chaldaean

paraphrases. The most ancient ones extant are those of Jonathan Ben Uzziel of the prophets, and of Onkelos of the Pentateuch, the one at the beginning, the other toward the end of the first century, in which nothing is met with concerning the admission of Jewish proselytes by dipping. The other paraphrases are by uncertain authors, and of an uncertain age. . . . Seventhly, nor is there any mention of such a custom in the Jews' Misnah, or Book of Traditions, which is a collection of all the traditions among the Jews, which had been handed down from age to age, and were collected together from all parts, and written in a book of this name in order to be preserved. This was written by R. Judah Hakkadoah, in the middle of the second century, A.D. 150, or as others, in the beginning of the third century, reckoning the date of it one hundred and fifty years from the destruction of the temple, which brings it to the year 220, and here, if any where, one might expect to meet this rite or custom; but no mention is made of it. . . . Eighthly, nor is this rite or custom of receiving Jewish proselytes by baptism, or dipping, once spoken of by any of the Christian fathers of the first three or four centuries; which they could not be ignorant of, if from hence Christian baptism was taken, and especially such who were Jews, or had any connexion with them, or were acquainted with them and their affairs as some of them were."

Having gone through this investigation, illustrating the particulars *seriatim*, and examining every case that could be regarded as an exception, Dr. Gill adduces some few references to the practice in the Jerusalem Talmud, which was written not earlier, he says, than the beginning of the fifth century, and those from the Babylonian Talmud, which, according to the account of the Jews, was finished eighty-three years after the Jerusalem Talmud. "As for the quotations usually made from Maimonides, who lived in the twelfth century, in proof of this custom, whatever may be said for him as an industrious and judicious compiler of things, out of the Talmud, which he has expressed in purer language and digested in better order, he cannot be thought to be of greater and higher authority than those writings from whence he has derived them; for his

work is only a stream from the Talmudic fountain. . . . Since then this rite or custom of admitting into covenant, whether Israelites or proselytes, by baptism, or dipping, has no foundation but in the Talmuds, and the proof of it there so miserably supported from scripture, surely it can never be thought that Christian baptism was borrowed from thence; or that it is no other which is continued in the Christian church, being taken up as it was found, by John the Baptist, Christ, and his apostles, the folly and falsehood of which will be evinced in the following chapter." After arguing the subject at considerable length, Dr. Gill cites the testimony of an eminent theologian, whose name our independent brethren, at least, will not be inclined to treat with disrespect. "It does not appear," says Dr. Gill, "that any such custom was ever practised before the times of John, Christ, and his apostles, as to admit into the Jewish church by baptism, proselytes, whether adults or minors. No testimony has been, and I believe none can be, given of it. And, as some very learned men have truly observed, and as Dr. Owen affirms, there are not the least footsteps of any such usage among the Jews until after the days of John the Baptist, in imitation of whom, he thinks, it was taken up by some Ante-Mishnical rabbins; and, as he elsewhere says, 'The institution of the rite of baptism is nowhere mentioned in the Old Testament; no example is extant; nor during the Jewish church, was it ever used in the admission of proselytes; no mention of it is to be met with in Philo, Josephus, nor in Jesus the son of Sirach, nor in the evangelic history.'" . . . "After all," adds Dr. Gill, "it is amazing that Christian baptism should be founded on a tradition, of which there is no evidence but from the rabbins, and that very intricate, perplexed, and contradictory, and not as in being in the times referred to; upon a tradition of a set of men blinded and besotted, and enemies to Christianity, its doctrines and ordinances; and who, at other times, are reckoned by these very men, who so warmly urged this custom of theirs, the most stupid, and sottish, and despicable, of all men upon the face of the earth! If this is the basis of infant baptism, it is built upon the sand, and will, ere long, fall to rise no more."

We call the attention of our learned paedobaptist contemporaries to this statement, and beseech them for the truth's sake, and for the sake of their own reputation, not to pass over the declarations of our Gill and their own Owen, to say nothing of inferior men, and continue to reiterate representations which have sustained enlightened examination so poorly. If, however, they wish for anything more modern to stimulate their inquiries, they may turn to Germany. On such questions as this, the patient research of German scholarship is valuable. When Dr. Kitto was compiling his *Cyclopaedia of Biblical Literature*, he requested Neander to write the article on Baptism. The engagements of the historian prevented his undertaking the work, but he recommended to Dr. Kitto a friend who, by his knowledge and critical talents was fully qualified for the task, and whose theological principles were entirely in unison with his own. That friend, J. Jacobi, joins his testimony to those of Dr. Gill and Dr. Owen. The opinion that New Testament baptism was derived from the Jewish ceremonial of baptising proselytes, he represents as "not at all tenable." "It is true," he says, "that mention is made in the Talmud of that regulation as already existing in the first century, A.D.; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority. This Jewish rite was probably originally only a purifying ceremony; and it was raised to the character of an initiating and

indispensable rite, co-ordinate with that of sacrifice and circumcision, only after the destruction of the Temple, when sacrifices had ceased, and the circumcision of proselytes had, by reason of public edicts, become more and more impracticable (comp. Schneckenberger, *Ueber das Alter der Jüdischen Proselytentaufe*, § 41, sq.). E. G. Bengel (*Ueber d. Alter der Jüd. Pros. Tauf*. 1814) sees, in its original establishment only an act of initiation, which, though before the destruction of the Temple merely of an accidental character, had, through John and Christ, received a peculiar and solid basis."

That the Jews practised baptism under the Mosaic law, both for the removal of natural and of ceremonial defilement, we readily admit; but that there is any evidence that they baptized proselytes, before the days of John, we do not believe. If traces of a custom of this kind were found, we should yet deny that the writings of the rabbies of the middle ages could afford any satisfactory evidence of the manner in which it was performed. We repudiate at once, therefore, the inferences drawn from their legends by our paedobaptist brethren as illustrative of either the mode or the subjects of Christian baptism, and the inference drawn by Mr. Post, under their tuition, that baptism was a mere Jewish ceremony adopted by John, our Lord, and his apostles.

It is with regret that we find ourselves under the necessity of deferring the remainder of this article to our next number.

BRIEF NOTICES.

An Exposition of all the Books of the Old and New Testaments, wherein the Chapters are summed up in Contents; the Sacred Text inserted at Large in Paragraphs, or Verses; and each Paragraph or Verse reduced to its proper Heads; the Sense given, and largely Illustrated, with Practical Remarks and Observations, by MATTHEW HENRY, Minister of the Gospel. Carefully printed from the original Folio Edition, with Engravings representing Scenes, Customs, and Religious Rites. London: Partridge and Oakley. 4to. Parts I. and II. Pp. 64.

and he is of opinion now, that among the modern works written expressly for the young, there are very many that are not only less instructive than this, but also less interesting. He is glad to see it in a form far more convenient for the use of either young or old, than the huge volumes which he formerly handled, and cheaper beyond all comparison. Penny weekly numbers, and monthly parts in a wrapper at a proportionate price, are forms of publication that suit the convenience of many persons; and if any who commence the purchase should happen to wish to discontinue it hereafter, their money will not have been expended badly, for it is on the historical parts of the Old Testament that Henry particularly

Henry's Exposition was a favourite book with the editor when he was ten years of age;

excels. His views of some parts of divine truth did not accord with our own, and his ability to bring out the true meaning of difficult passages was less than that of some who have succeeded him, but in interesting practical observations on narratives he is unrivalled.

Notes, Explanatory and Practical, on the Epistles of Paul to the Ephesians, Philip- pians, and Colossians. By the Rev. ALBERT BARNES. London: Routledge. Pp. 300.

The chief characteristic of Mr. Barnes as an expositor is good sense. He has an extensive acquaintance with the expository writings of others; his sentiments generally harmonize with what is called moderate Calvinism, but he is not a mere compiler, or partisan; he thinks for himself, aims at truth, and gives reasons for his opinions. His writings cannot be spread too extensively, and the British public are under great and increasing obligations to Mr. Routledge for issuing so many of them in very low-priced volumes, "printed verbatim from the last American editions, revised and corrected by the author."

Notes, Explanatory and Practical, on the Epistles of Paul to the Thessalonians, to Timothy, to Titus, and to Philemon. By the Rev. ALBERT BARNES. London: Routledge. Pp. 326.

Another edition of this work was noticed in our number for May last. Between the two there is little to choose; both are good and cheap, and containing the epistles which were addressed by Paul to his fellow labourers, are peculiarly, though by no means exclusively, deserving of the study of those who are engaged in the ministry.

The Worship of Genius, and the Distinctive Character, or Essence of Christianity. By Professor C. ULLMANN. Translated from the German, by Lucy Sanford. London: Chapman. Post 8vo. pp. 116.

These two pieces, though the production of the same mind, are dissimilar in character, and, to an English reader at least, unequal in value. The former is a letter addressed to a friend who had delivered an oration at the inauguration of the statue of Schiller at Stuttgart, in which the writer thought he saw some culpable approximation to the sentiment of Strauss,— "The only worship—we may lament or rejoice, but we cannot deny it—the only worship left to the cultivated of this age from the religious disorganisation of the last, is the worship of genius." The author takes occasion, therefore, to show that worship is incapable of supplying the place of adoration, that human genius cannot fill the place of God, that the scheme which assigns to Jesus Christ only the first place among men of genius is not in accordance with true Christianity, and that it is inconsistent with itself, as he claimed to be the Son of God, the Redeemer of the world, and, as such, to rank above all men of genius. Such argument is unhappily needed in Germany, but we hope that it is not needed very extensively in this country. The second piece, which was written only last year, is one of more general interest,

though peculiarly adapted to readers who are acquainted with the modern theological literature of the continent. There is in it much important and original thought; at least it is thought presented to us under aspects which are new and interesting. Its design is, if expressed in the language current among us, to illustrate the importance of vital and experimental Christianity, in distinction from lifeless orthodoxy, heartless morality, and doubtful speculation. In the language of the author, "The essence of Christianity is certainly union (or oneness) with God, as exemplified in its Founder, and rendered possible to his followers; but this truth is rightly understood, only when based on that *Theism* which is a constituent element of Christianity; and when giving their full, undiminished authority to the doctrines of Redemption and Reconciliation, of Faith, Repentance, and Sanctification." Intelligent British Christians, who are inclined to take philosophical views of the Christian faith, will find much to delight and instruct them. Some of the author's observations on theories that have acquired notoriety among his own countrymen have been given in preceding pages.

Memoir of the Rev. Richard Ingham, Pastor of the General Baptist Church, Belper, Derbyshire. To which is appended, a Brief Memorial of Miss Ingham. London: pp. 305. Price 3s. 6d.

In 1807, Mr. Ingham matriculated at Queen's College, Oxford, but during the three years that he remained there he became a Christian, a dissenter, and a baptist. Feeling it to be his duty to retire from the university, he entered on a course of study with a special view to the ministry, in the General Baptist Academy, then under the care of Mr. Dan Taylor of London. He afterwards became pastor of several general baptist churches; and though his doctrinal sentiments were in some respects decidedly opposed to our own, we gladly recognize the evidence this volume affords that he was a conscientious, diligent, and successful minister of Christ. He died in 1842, in the fifty-sixth year of his age. In his attention to pastoral duties, it appears that Mr. Ingham was exemplary; and the skeletons of his sermons evince sobriety of judgment as well as piety and earnest desire to do good. His eldest daughter, of whom an account is appended, an amiable and intelligent young woman, died two years after him.

Memoir of the Rev. Samuel Dyer, Sixteen Years Missionary to the Chinese. By EVAN DAVIES, Author of "China and her Spiritual Claims."

The subject of this memoir was a son of John Dyer, Esq., a benevolent and pious man, long known as secretary of Greenwich Hospital, and subsequently as chief clerk of the admiralty. This good man, like too many other affluent dissenters, exposed the future welfare and usefulness of his son to the temptations which surround a student in the university of Cambridge. The young man, however, instead of acting as others have done in similar circumstances, after remaining five terms, determined to surrender the honours that were apparently

within his reach, rather than conform to the state church, and offered his services to the London Missionary Society. Having been appointed to the Chinese mission, he spent several years at Malacca and Singapore; but, having attended a conference of missionaries at Hong Kong soon after the conclusion of the late war, was attacked with a fever that prevailed there, and died in October, 1843, aged thirty-nine. He was a devoted, energetic, and judicious missionary; and the volume contains much information respecting the language of China and the means which should be adopted to promote the spiritual interests of that country, which cannot fail to be appreciated by Christian philanthropists.

Pithy Papers on Singular Subjects. By Old Humphrey. London: R. T. S. Pp. 350. Price 2s. cloth.

This writer is, we presume, a lineal descendant of the gentleman of whom Addison says, "In all these, Goodman Fact was very short but *pithy*; for he was a plain home-spun man." No man who was ever a boy, and who being a boy made a pop-gun out of a piece of elder, needs to be told that pith is to plants what marrow is to animals. In *Pithy Papers* he will expect condensation and energy—just what editors appreciate and readers long for; and these he will find, with the addition of a little pleasant oddity, in the *Pithy Papers* before us. If any one of our young friends doubt it, let him try to write a *pithy* paper on *Mysterious Advertisements*, or on *Cedar Pencils*, and then referring to this work, as to the key to an exercise book, let him read what Mr. MacGoodman Fact, alias Old Humphrey, has written, and he will learn, if he has ability to learn, a valuable lesson in humility.

Doctrinal Puritans. The Lord's Prayer; and the Doctrine of the Two Covenants. By EZEKIEL HOPKINS, D.D. London: R. T. S. Pp. 376. Cloth. Price 1s. 4d.

The author was born in 1633, and died in 1690: he was successively bishop of Raphoe and Londonderry. His works, which were republished by the late Josiah Pratt, about forty years ago, in four octavo volumes, have always been highly esteemed by pious episcopalians. The pieces in this volume are, "A Practical Exposition of the Lord's Prayer," and "The Doctrine of the Two Covenants; wherein the Nature of Original Sin is explained, and St. Paul and St. James reconciled in the Great Article of Justification."

Articular Confession and Popish Nunneries. By WILLIAM HOGAN, formerly Roman Catholic Priest, and Author of "Popery as it Was and as it Is." London: Dyer and Co. 12mo. pp. 213.

Having been educated at Maynooth, and lived the life of a priest first in Europe and then for many years in the United States, the writer, according to the account given in this pamphlet, withdrew from the church of Rome in disgust, arising from what he had seen, and heard, and felt. His denunciations of his former associates

are unsparing; and his ostensible object is to impress the American people with the immense danger of the confessional, in relation both to morals and to civil liberty, and to guard them against the stratagems practised to induce them to furnish prey for ecclesiastical harems, under the name of nunneries. What the present character or condition of the author is, we know not. The work, originally published at Boston, has been reprinted in a cheap form at Liverpool, but the typography is very inaccurate.

A Manual of the Baptist Denomination for the year 1846. By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Thirty-fourth Annual Session of that Body, &c. &c. in Continuation of the Annual Reports. London: Houlston and Stoneman. 8vo. pp. 108.

In addition to matters of routine, this publication contains a list of 1873 baptist churches, with the names of their pastors, the number of their members, the increase or decrease of the last year, and other particulars relating to their state; short biographical notices of sixteen ministers who had been removed by death; a tabular view of the statistics of associations for twelve years; foreign correspondence of the Union for the year; an account of the proceedings of this year's annual meeting; and the Rules and Tables of the Midland Counties Provident Institution. Much time must have been expended in its compilation, and the information that it gives will be valuable to all who desire to know the state and progress of our body.

The Christian Philosopher; or, The Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Philosophy of Religion," "The Philosophy of a Future State," "Diffusion of Knowledge," "Moral Improvement of Mankind," &c. Vol. I. A New Edition, Revised and greatly Enlarged. London: Collins. 12mo. pp. 314.

This is a book of established reputation. It has gone through many editions, but this is materially cheaper than any of its predecessors. Rather more than half the work will be found in this first volume.

The Scriptural Claims of Teetotalism. Addressed to British Christians, by NEWMAN HALL, B.A. London: Snow. 12mo pp. 36.

Mr. Hall lays down, and enforces in a discreet and candid spirit, the following propositions:—That drunkenness is at the present day, and in this country, a vice so destructive and so prevalent, as to demand the special efforts of Christians to repress it;—that the drunkard is only secure from the dagger of renewed intemperance, by totally abstaining from all indulgence in those beverages which have been the occasion of his sin:—and that those who would successfully persuade others to the practice of total abstinence, must themselves abstain.

The Christian Penny Record, and Evangelical Intelligencer. Jersey: No. XII.—XXII. Published weekly.

As this paper continues to be conducted with great propriety, and deserves that patronage from dissenters to which it aspires, we embrace this opportunity to reiterate the notice of its existence which we gave in July. It will suit many persons who wish to know what is going on in the political world, but for whom the Patriot or the Nonconformist would be too expensive. Applications for it may be addressed, we understand, to Vickers, Holywell Street, Strand, London.

The Patriot. No. 1333. Vol. XV. Price 5d.
The Nonconformist. Vol. VI. New Series. No. 39. Price 6d.

Having quoted pretty largely from these journals in our present number, we trust we shall be excused if we take occasion to express our high admiration of the talent with which they are both conducted. Articles have occasionally appeared in them of which we have not approved, but having seen them from the beginning, and having been accustomed also to read papers advocating different principles, we think that the dissenters may justly congratulate themselves that the ability displayed by their advocates is fully equal to that displayed in any other section of the weekly or daily press. The demand upon mind made by publications of this nature is far greater than readers generally can be prepared to estimate; and when they observe a faulty column, or a comparative flatness, they will do well to think of the amount of continuous exertion that is required to enable the latter to produce weekly, and the former twice a week, so much valuable and well-written matter for their instruction.

RECENT PUBLICATIONS Approved.

The Doctrines and Practices of the Church of Rome Truly Represented; in Answer to a Book entitled, "A Papist Misrepresented and Represented." By EDWARD STILLINGFLEET, D.D., Bishop of Worcester. With a Preface and Notes, by William Cunningham, D.D., Professor of Divinity and Church History, New College, Edinburgh. A New Edition, Revised. *Edinburgh: John Johnston.* 16mo. pp. 381.

The Evangelical Alliance. A Letter to the Rev. Thomas Binney. By an Unsectarian Christian. *London: Chapman, Brothers.* 8vo. pp. 24.

Domestic Worship. By Dr. MEALE D'AUMONTE, Author of the "History of the Reformation." Translated from the French, by Beata E. Macaulay. *London: Partridge and Oakley.* 24mo. pp. 32.

The Italian Swiss Protestants of the Grisons. By Dr. MANNORT. Reprinted from the "Continental Echo." With two Introductory Prefaces, by the Hon. and Rev. Baptist W. Noel, M.A., and the Rev. James Currie, Rusholm, Manchester. *London: Partridge and Oakley.* 24mo. pp. 40.

The Extent and the Moral Statistics of the British Empire. A Lecture, delivered before the Young Men's Christian Association, in the Literary Institution, Leicester Square. By the Rev. WILLIAM ABRAHAM. *London: Aylott and Jones.* 24mo. pp. 76.

Luther and the Reformation. A Lecture, delivered before the Young Men's Christian Association. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden. *London: 24mo. pp. 74. Price 6d.*

Doctrinal Puritans. A Divine Cordial; the Saint's Spiritual Delight; the Holy Eucharist; and other Treatises. By THOMAS WATSON. A.D. 1657. *London: (Religious Tract Society) 24mo. pp. 358. Price 1s. 4d.*

Letters to Young Men. Founded on the History of Joseph. By WILLIAM B. SRAAGUS, D.D., of Albany, America. *London: (Tract Society) pp. 163. Price 1s.*

Tract Society's Monthly Series. The Life of Luther. *London: pp. 192. Price 6d.*

Memoir of Miss Esther Clover, Buxhall, Suffolk. By W. ABBOTT. *London: 32mo. pp. 16. Price 1d.*

The Annual Report of the Baptist Missionary Society, for the year ending March 31st, 1846. Being a continuation of the Periodical Accounts Relative to the Society. With Lists of Contributions, &c. &c. *London: Houlston and Stenman.* 8vo. pp. 108.

The Annual Report of the Committee of the Baptist Home Missionary Society, for the Encouragement and Support of Preaching the Gospel in the Villages and Towns of Great Britain, for the year ending April, 1846. With a List of Subscribers and Benefactors. *London: Haddon.* 8vo. pp. 48.

The Twenty-first Report of the Committee of the Baptist Building Fund; Read at the General Meeting, held in the Baptist Mission House, Moor-gate Street, on Tuesday, July 14, 1846. With an Appendix, and a List of Contributors. *London: Haddon.* 8vo. pp. 32.

Thirteenth Annual Report of the British and Foreign Sailors' Society, including the Port of London and Bethel Union Society. 1846. Presented at the Annual Meeting in May. *London: Haider.* 8vo. pp. 84.

The Hundred and Thirteenth Report of, and List of Subscribers to, the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, generally denominated the "Widows Fund." *London: Unwin.* pp. 24.

The Report of the Directors of the Protestant Union, for the Benefit of the Widows and Children of Protestant Ministers of all Denominations. With a Statement of the Receipts and Disbursements. From April 30, 1845, to April 30, 1846. *London: Blackburn.* pp. 20.

The Orphan Working School, in the City Road (Removing to Haverstock Hill, Hampstead Road) for the Maintenance, Instruction, and Employment of Orphans and other Necessitous Children, instituted in the year 1758. *London: Tyler and Eml.* 12mo. pp. 80.

The Eclectic Review. September, 1846. *London: 8vo. pp. 130. Price 2s. 6d.*

The Fish Vender; or, Recollections of G——. *Bristol: Wright.* 32mo. pp. 16.

A Few Words to my Young Friends, with a Bible. *Bristol: Wright.* 32mo. pp. 12.

Temper, or Recollections of Mary and Elizabeth. *Bristol: Wright.* pp. 4.

INTELLIGENCE.

ASIA.

THE KARENS.

Though the American baptist missionaries who have laboured among the Karens in the vicinity of Burmah have been disabled by disease, one after another, and compelled to suspend their useful exertions, much good appears to be going forward by native agency. The sister of one of them, writing to a friend in Massachusetts, April, 1846, in a letter which we find in the Christian Watchman, declares that converts are multiplying daily, but laments that there is a want of shepherds to look after the numerous sheep.

"In this region we have three large churches, widely distant from each other, and from forty-six to sixty miles from Maulmain; and three times that number of branch churches, which are also all widely separated, and under the supervision of one missionary. Who would not tremble, and almost sink, under such a weight of responsibility! Besides this, there are hundreds of Christians in Rangoon who have no one else to look to for instruction but my brother, and are sending repeated requests for him to go and visit them. Who will come and feed these lambs of Christ, and watch over them, that they fall not into the jaws of the devourer? Will not the churches in our loved America awake, and send us more help? I am at times distressed because I can do no more for them. That we may more widely diffuse instruction among them, we often separate, and go one in a place, and not unfrequently have I been two or three months without speaking an English word, or seeing a white face. But in saying this I do not repine, for I have ever been happy—very happy—in my work; nor would I, for worlds, exchange places with those who are sitting in the lap of ease and luxury.

"We cannot behold the precious grain, white for the harvest, fall to the ground without putting forth all our energies to save it. But, alas! what can we do? My brother has written, time and again, for more aid, and has become discouraged, and I often feel that he is sinking under his weight of care. May the Lord spare us and the American churches the pain of seeing the work, thus far successfully carried on, now fail for want of labourers to complete it? I rejoice to hear that the great debt of 40,000 dollars is paid, and pray that the churches may not sink back again into their former slumbers.—May their motto be, Onward to victory!

"Could you, my dear friend, have gone with me in all my travels this season, I am sure your sympathies would have been deeply excited, in view of the degradation of our sex. In going to our Christian villages, where the gospel has long been preached, you would be delighted to see what it has done for them. But to go to a new place, as I have been, a few weeks past, you would involuntarily turn back, and nought but the hope of raising them from their degradation would induce you to go forward in the work of mercy.

"At this place (Beloo Island) the light of the gospel has just begun to dawn, and during the past season an assistant has been placed there, and eight have already been baptized. We have a school of eight boys, children of the Christians, who have learned to read, and say they wish to become Christians. May the light of the blessed gospel dispel the dense cloud of darkness which has so long rested on the minds of this people! I have visited four villages this season, and spent about a month at each place. To-day my dear brother and sister Binney have left us for Bootah, to be gone a week. When they return, I hope to visit one or two out-stations, and then we must come in before the rains. Pray for us, that we may be wise to win souls.

"I must tell one more item of good news. A large party of Karens have to-day arrived from Rangoon, saying that one of the ordained assistants from Sandoway has been over, and baptized 372 Karens at one time, who have for years been waiting to receive the ordinance. Truly may we say, a nation is born in a day. Who will look after these converts, and teach them the way of God more perfectly? Pray for them, that they may be taught by the Spirit of God, and shielded from temptation."

AMERICA.

AMERICAN BAPTIST PUBLICATION SOCIETY.

This society held a special meeting in the first baptist church, Brooklyn, on Monday May 18, commencing at three o'clock, P.M. The president, the Rev. J. H. Kennard, in the chair. The corresponding secretary recently elected, the Rev. Thomas S. Malcom, alluded to his inexperience in the business of the society, and the embarrassment which it occasioned in the presence of some who were more familiar than himself with its details. He had voluntarily planted himself in the west—he loved the west, and he had

relinquished his position there for love of the west, being well convinced that for the present, he could best serve the religious interests of that section of the country, in the line of his duties which he had now assumed. If, said Mr. Malcom, Christianity is the world's only hope, then certainly should the power of the press be used for disseminating the gospel of Christ,—then certainly should this society be cherished by baptists. If the gospel is preached on printed pages as well as orally, then should such an instrumentality be highly esteemed. It is an object of this society to carry books to the doors of those who need them. Here you have book-stores—in vast sections of the west and south-west they have none. Population is sparse—it is large indeed in numbers, but thinly spread over a wide territory. Unless books are taken to the doors, they are not obtained—not read. In the work of distributing books, this society has been particularly favoured. It furnishes as a compensation to colporteurs, 100 dollars salary, with 25 per cent. on the avails of books sold. It procures the services of ministers as colporteurs, who as they go can preach, and whose labours thus extend through all the week. And in the present state of the western and south-western churches, this is a consideration of great weight. A very large proportion of these churches have preaching one Saturday and one Sunday in a month. On the first of these days books can be sold at the close of the service; on the second the colporteur is not idle, for he preaches. Surely, then, the Publication Society demands the co-operation of ministers and brethren in more favoured sections of the country.

Another object of this society is to supply destitute ministers with libraries. With these, you, my brethren, are supplied; but in the west, there are many ministers who have not half-a-dozen books upon their shelves. We cannot, however, dispense with their services. We must endeavour to render their services more useful. Can it fail to improve their minds and hearts, if we furnish them with such works as those of Fuller?

Another object of this society is to carry forward the good work begun by the American Sunday School Union, and the American Tract Society, from the point where they are obliged to leave it. They are noble institutions, performing their work well; but embracing, as they do, several denominations, they can go no further than the common faith allows. We need to go beyond, and beyond must do our own work. The denomination must furnish its own denominational literature.

Another object of this society's labours relates to the foreign field. Nobly, impartially, has the American Tract Society dispensed its bounties; but we cannot expect the American Tract Society to aid in diffusion of views peculiar to our denomination. Calls

for help are coming from abroad even now. Oncken is calling from Germany, our missionaries in France are calling, and so is Macgowan from China. These objects commend this society sufficiently to the esteem and support of the American baptists. Mr. Malcom's remarks were listened to with much gratification by a large number of brethren who cordially welcome him to his new and important post.

An abstract of the seventh annual report was read by the secretary. The board had issued the "complete Works of Andrew Fuller," in three octavo volumes, including 2420 pages. They have also stereotyped a revised edition of "Howell on Sacramental Communion," and an original work on the "Deaconship," by the same author. New editions of "Carson on Baptism," the "Baptist Manual," &c., had been issued. Numerous smaller works have been stereotyped, and 19,000 copies of tracts printed. Fifty thousand volumes have been put in circulation during the year. The colporteur department was rapidly gaining favour. The calls from the foreign field were pressing. The receipts amounted to 22,727 dollars. The following resolutions were unanimously adopted:—

"Resolved,—That the calls for aid from the foreign field upon the treasury of the American Baptist Publication Society, should be responded to by our brethren in liberal contributions for that specific object."

"Resolved,—That the plan of making donations of libraries to destitute ministers, and gratuitously circulating our books and tracts in destitute portions of our country, commends itself to our sympathies, and calls for our hearty co-operation."

"Resolved,—That an effort be made to raise a special fund of 10,000 dollars, for the use of this society, the interest of which shall be appropriated exclusively to the gratuitous distribution of books and tracts, of our publications, to the destitute throughout the country, at the discretion of the board of managers, and that the subscriptions be made payable in four quarterly instalments, commencing when the whole amount is subscribed."

"Resolved,—That in the publication of the valuable works of standard baptist literature, the board of this society are performing a work of vast importance to the prosperity and growth of our denomination, and one which deserves the sincere gratitude, and should claim the liberal co-operation, of every American baptist."

"Resolved,—That the American Baptist Publication Society, is of equal importance in its place, with the Foreign, the Home Mission, and the Bible societies, in the renovation of our land, and that it is eminently deserving of a better support than it has hitherto received."

"Resolved,—That the colporteur system of this society commends itself to our churches for its economy, adaptation to the circumstances of many baptist ministers, its facilities for providing valuable instruction to destitute churches, and its effects on the ministers who engage in it."

The Rev. E. L. Magoon of Richmond, Va., spoke with much affection of the itinerant portion of our ministry, exposed to many hardships, and labouring among the destitute.

Said he, "If there is any man whom I love, and rejoice to take by the hand, it is one of that class." He then showed the importance of supplying them with the works of Andrew Fuller, who has, "in the simplest language, struggled to express the sublimest thoughts." He narrated with much feeling the effect upon himself of the gift of three books many years ago.

The Rev. Mr. Booth of Michigan, was the oldest resident pastor in Michigan. When he went there, seventeen years ago, there were only five baptist churches, containing 200 members. Now there were nine associations, 170 churches, 120 ministers, and 9000 communicants. He spoke of the numerous cases where the distribution of our books would accomplish great good.

AFRICAN BAPTIST CHURCH AT RICHMOND.

A correspondent of the Boston Christian Watchman, writing on the 8th of August, says, "I notice, with pleasure, that the Rev. R. Ryland, pastor of the African baptist church at Richmond, baptized, last sabbath, eighty-eight candidates. This is really a refreshing oasis in our desert."

ORLEANS BAPTIST ASSOCIATION, NEW YORK.

This association comprises eleven churches. The annual meeting was held June the 3rd and 4th last.

Increase.	
Baptized	8
By letter.....	46
Restored	3
	— 57
Decrease.	
Dismissed.....	87
Excluded.....	38
Dropped.....	15
Died	11
	—151
Decrease.....	94

This is a melancholy result.—*Montreal Register.*

NEW ORLEANS.

The Rev. Isaac Taylor Hinton, the youngest son of the late Rev. James Hinton of Oxford, is now at New Orleans, engaged in an attempt to raise a baptist church there, under the auspices of the American Home Missionary Society. In a letter, dated the 10th of March, he gives the following account of the circumstances of his congregation:—"When I came here, fifteen months ago, I found the church to consist nominally of twenty-four members, several of whom, however, were residents in other states. Since then the number has been just doubled, the present number being forty-eight. In June last, a lot of ground, 80 by 130 feet, most admirably situated, was purchased for 11,150 dollars,

of which 3150 dollars have been paid, and the remainder can be paid in eight annual instalments. During the winter, a lecture room, 33 by 63 feet, capable of accommodating upwards of 300 persons, has been erected on the rear of the lot, leaving an ample area in front for the erection of the main building. The lecture room, with its furniture, cost 4000 dollars, and is paid for. I hope, through the liberality of the congregation, the citizens of New Orleans, and the denomination, north and south, that we shall be able to rear the meeting-house next autumn. It is to be 60 by 80 feet. Our congregations are good and our prospects encouraging, both temporally and spiritually. We have just formed a Bible Society, auxiliary to the American and Foreign Bible Society, and I feel assured, that so soon as the church has become a little more strengthened and established, it will vigorously co-operate in every wisely directed effort for establishing the kingdom of the Redeemer at home and abroad."

MISSIONARIES FOR TEXAS.

"A Paris paper says, that Monsieur Odin, bishop of Texas, is about to embark from Havre for that country with twenty-seven priests."

CANADA.

The ninth annual meeting of the Western Baptist Association was held with the second church in Colchester, June 5, 6, and 7, last. The association comprises 27 churches. The report for the past year is as follows:—

Increase.	
Baptized.....	279
By letter	66
Restored.....	12
	—357
Decrease.	
Dismissed.....	127
Excluded.....	49
Died	6
	—182

Clear increase.....	175
Total number of members	1845

The following resolutions were passed:—

"Resolved,—That this association record their devout gratitude to Almighty God for his goodness in pouring out his Spirit on some of the churches, and in the salvation of souls during the past year.

"Resolved,—That the first Wednesday in December be set apart for humiliation, fasting, and prayer to God, that he may be pleased to vouchsafe his blessing, and revive his work among us, so that at our next meeting we may report a more glorious progress of the work of God in the salvation of immortal souls.

"Resolved,—That the following resolution on Home Missions, prepared by Elder Savage, be adopted:—"Whereas, the American Baptist Home Mission Society have been diligently employed, during the last year and a half, examining the state of the churches and the ministry in that part of Western Canada which lies between the Niagara and Detroit rivers, Lake Ontario, and Lake Huron; and whereas, it has been ascertained that there is only about half

as many ordained ministers as churches, and two-thirds of these depend chiefly upon farming or other labour for their support, they thus being greatly limited in their improvement and usefulness, and the churches left extensively destitute of preaching, and almost altogether destitute of pastoral labour. Therefore,

"Resolved,—That this association does earnestly recommend to all the churches on this wide field of destitution, that they do all in their power to wholly employ and wholly support all God's ministers, that they may give themselves wholly to their proper work as they are required to do; and that they also liberally aid the Home Mission Society in the same work, and especially that they 'pray the Lord of the harvest' that he would send labourers into his harvest," for 'the harvest truly is great, but the labourers are few.'"

JAMAICA.

A meeting of the Brown's Town, Sturge Town, and Salem Sunday School Union, was held on Friday the 3rd inst. The Rev. John Clark in the chair. The reports for the quarter being read, showed a falling off in the attendance of the teachers and children, and also in the amount of money raised by the Union for missionary purposes. These deficiencies, however, we hope, will rather stimulate the teachers than discourage them. Several of the teachers spoke on the subject of juvenile prayer-meetings, and were listened to with interest. About forty of the teachers then sat down to a dinner, prepared for them in the school-room. At the dinner table, a little missionary piece was sung, called, 'God Speed the Dove.' Prayer being then offered, the teachers separated, we hope, with an increased sympathy for one another, and love for the work in which they are engaged.—*Jamaica Baptist Herald.*

Sixteen persons were baptized at Hastings, Trelawney, on sabbath morning, the 19th of July, by the Rev. Thomas B. Pickton.

On sabbath morning, the 26th ult., thirty-four persons were baptized in the river running through Windsor Pen, by the Rev. J. E. Henderson. A large number of spectators were present, most of whom afterwards attended the services held at Jubilee Chapel, where a sermon was preached and the ordinance of the Lord's supper administered.—*Jamaica Baptist Herald.*

EUROPE.

DENMARK.

In the Montreal Register we find an extract of a letter from Dr. Baird to the New York Evangelist, dated June 8th last, relating to our brethren in Denmark. He says, "Although no change in the laws has taken place, you will be pleased to learn that a little band of baptists in this city are not molested, nor have they been for some months, if not a year. You are, perhaps, aware that some

years ago two brothers here of the name of Münster, one an engraver, the other a student of philosophy in the university, became pious, and adopted baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlour. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Münster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the 'word of the Lord is not bound.' The little congregation exceeds three hundred, and there are five others in the provinces. 'Blessed are they who are persecuted for righteousness' sake.' I have visited these dear brethren often.

"I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for them. Let us hope that there will soon be an end of such conduct on the part of the government. I was gratified to hear these brethren speak so kindly of the king and queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you? I am ashamed to do so; but it is the hierarchy. Oh, this accursed union of church and state! How it generates formalism, pride, intolerance, and every thing which is contrary to the true spirit of Christianity! The religion of the Saviour, though it is uncompromising with error, teaches men to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

"But I must not include all the clergy of the Danish national church in this condemnation. No; there are those who as much condemn these things as we can; and they have not held their peace."

ANNUAL MEETINGS.

BAPTIST UNION OF SCOTLAND.

The annual meetings of this society were held at Perth, on the 5th and 6th of August. On the first day the pastors and delegates from the churches met for preliminary consultation; and in the evening Mr. Johnston of Edinburgh preached an impressive sermon from Isaiah xxxii. 13—20.

On the second day of the meetings, the brethren from a distance, with many of the friends in Perth, met for prayer at seven o'clock in the morning. This was a delightful and refreshing season. At ten the general committee, consisting of the pastors and delegates from the churches, met for the transaction of business. Mr. Thomson of Perth, presiding. After prayer by Mr. Blair, the

minutes of the last annual meeting were read ; also, the minutes of the executive committee. Three new churches were admitted into the Union, viz. the second church in Galashiels; the church assembling in Roxburgh Terrace Chapel, Edinburgh; and the church assembling in the New City Hall, Glasgow. The third annual report of the Union was read by Mr. Johnston, one of the secretaries; it was highly interesting, and unanimously approved of. The two evangelists, Messrs. Blair and Henderson, were re-appointed for another year—the former to labour for a time in Dundee and neighbouring towns, and the latter in Galashiels and surrounding district. It was agreed that the station at Leith should be supplied, under the direction of Mr. Johnston of Edinburgh, in the meantime, for three months. It was also resolved to engage more evangelists as soon as suitable brethren can be found—many fields of labour opening up to the Union, which they are unable at present to occupy for want of agents. Mr. Taylor of Glasgow, gave a report regarding the Magazine, which was approved of.

At four o'clock the committee again assembled, when the letters from the churches were read; the intelligence was interesting.

In the evening a soiree was held in the chapel, Mr. Thomson presiding. After tea, interesting addresses were delivered by the chairman, Messrs. Taylor of Glasgow, Watson of Montrose, and William Landells, Cupar. Messrs. Blair and Henderson, evangelists of the Union, also gave a delightful account of their labours during the year.

The following are the principal resolutions passed at the meeting :

1. " That the evangelists, Messrs. Blair and Henderson, be re-appointed for the following fifteen months, on the understanding that their stay at any place be regulated, as hitherto, by circumstances, under the direction of the committee."

" That the committee tender a vote of thanks to brother Taylor of Glasgow, for the zeal, patience, and perseverance with which he has conducted the preliminary business of the Magazine, and the skill with which the two first numbers have been got up; and, in proof of their confidence, they hereby give him the official appointment of editor.

" That, as the 2000 copies of the July number are already sold, and as a larger supply is evidently needed, in order to meet future increasing demands, as it gets better known, 3000 copies of each number be printed."

" That while to the minds of this committee, and of the friends of the Union generally, nothing would be more pleasing or desirable than the conjunction proposed between the Highland Mission and the Union; and while none would be more eager for such a conjunction than the committee, were they assured it would be for the furtherance of the truth, and for the advancement of the great objects we have at heart—yet being persuaded that by going forward in our work as we have hitherto done, with brethren who are all of one mind upon this subject, we shall be able more freely and fully to carry forward the objects we have in view; and being also assured that our operations, so far from injuring the Highland Mission, will rather tend to strengthen and increase it, and benefit its funds—these being better this year than ever—and that the

members of this committee are willing, as they ever have been, to advance the interests of that institution, we are decidedly of opinion, that by going on meanwhile with our various objects as formerly, we shall more effectually and rapidly advance the cause of God in the land."

" That the secretaries of the Union be requested to correspond with the secretaries of the Baptist Union of England, and of Ireland, requesting a delegate from each of these societies to attend the annual meeting in 1847."

In connexion with the annual meetings of the Baptist Union a soiree was held in the New City Hall, Glasgow, on Friday, Aug. 7, Mr. Taylor in the chair. After tea an abstract of the report of the Union was read, and addresses on various interesting and important themes delivered by Messrs. Thomson, Perth; F. Johnston, Edinburgh; Wm. McGown, Airdrie; Wm. Landells, Cupar; E. Syme, Cumnock; J. Blair and T. Henderson, evangelists of the Union. Robert Kettle, Esq. closed the meeting by a few appropriate remarks, expressing his desire for the prosperity and success of the institution. Mr. Simpson Glasgow, engaged in prayer. This was a most delightful meeting—all seemed pleased and happy; and we trust that many received good to their souls. A liberal collection in aid of the funds of the Union was made at the close.

On Saturday morning, 8th August, a considerable number of friends met at breakfast in Mr. White's Temperance Hotel, Trongate, Glasgow, for the purpose of considering a plan for aiding young men in preparatory studies for the Christian ministry. After a long and interesting conversation, a large and influential committee was appointed to draw out a plan and submit it to the friends interested in this important object.

The next annual meetings of the Union were appointed to be held at Glasgow, on the first Tuesday and Wednesday of August, 1847; Mr. Thomson of Perth to preach. It is proper to add, that all the meetings were characterized by the greatest harmony and brotherly affection.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

The annual meeting was held on the 24th of June, at King Street Chapel, Bristol. Robert Leonard, Esq., in the chair.

Thirty years have now passed away since the formation of this society, and during that period it has been favoured with a gracious measure of the divine blessing. A large number of baptist ministers have, by its means, enjoyed the fruits of their own provident arrangements, aided by the well-earned sympathy and support of their fellow-christians. More than £4000 have already been shared by those of the beneficiary members who have become claimants upon the funds of the institution; and although the yearly

sum which these servants of Christ have realised has been comparatively small, it has, undoubtedly, in a good degree promoted their comfort under the pressure of affliction and the infirmities of advanced age. This must be regarded as a fact of pleasing interest, but, how desirable it is that many others of our ministers should avail themselves of the benefits of the society, and also, that its income may be so increased as to furnish a much larger amount than heretofore to its infirm claimants. For attaining these important ends, some alterations in the rules of the institution were adopted at the annual meeting last year, subject to the ratification, or rejection, of the general meeting of this year.

The decision of the members in reference to the proposed new rules is now made public, and it is firmly believed that the alterations which have received the approval of the society will conduce much to its real and lasting prosperity.

The present rules (2 and 3) relative to the admission of members, will, it is hoped, appear to be at once intelligible, just, safe, and popular. None under fifty-five years of age are now excluded from participating in the advantages of the institution; and the committee trust that many will now become beneficiary members who hitherto have been prevented by the rules from so doing.

The younger ministers of baptist churches are more especially urged to consider the desirableness of connecting themselves with an institution which possesses more than £5000 in funded property, and which, while it is annually ministering to the wants of their aged and infirm brethren, holds out the prospects of a sure and reasonable, if not a large resource, in the event of their being themselves laid aside from pastoral engagements.

It will be seen that the proposed resolution in regard to an annual collection being made by each beneficiary member has not been carried; but many ministers have expressed their readiness voluntarily to seek contributions from their churches. The committee trust that all pastors connected with the society will endeavour in this way to assist its funds, as by Rule 14, four-fifths of the clear income would be available for distribution among the infirm members, if that income could be increased to £500. They need not point out how large an amount of personal comfort to their aged brethren might, by a little effort on the part of the beneficiary members, be thus secured. Nor can it be necessary to say, that the claims of an institution, having for its object the happiness and welfare of our aged and infirm ministers, would be certain, if regularly presented to the churches, to receive their kind and constant regard. Congregational collections, therefore, as well as personal subscriptions and dona-

tions, are earnestly requested. To these churches and friends who have already thus assisted the society, the committee in its behalf tender their best thanks.

During the past year a very acceptable legacy of £10 has been received from the executors of the late Mrs. Susanna Palmer of Wallingford, and four beneficiary members have attached themselves to the society.

The following are the Rules II. and III.—

"II. That any pastor of a baptist church may be admitted a beneficiary member on the recommendation of two members of the society (and being in good health at the time of application), on the following terms:—

"When the age of the applicant shall not exceed twenty-six years, one guinea per annum from the time of entering.

"When the age of the applicant shall be above twenty-six years, one guinea for every year he may be above that age to be paid on admission, in addition to the annual subscription of one guinea.

"III. That no beneficiary member shall be admitted above the age fifty-five years."

Ministers wishing to join the society are respectfully referred to the Rules, which may be obtained on application to the treasurer, J. L. Phillips, Esq., Melksham; or the secretary, the Rev. Charles Daniel, Melksham.

ASSOCIATIONS.

SOUTH-WESTERN.

The following are the churches which constitute this body:—

St. Austell.....	John H. Osborne.
Falmouth.....	Isaac Watts.
Grampound.....	
Helston.....	Charles Wilson.
Pennance.....	Charles New.
Redruth.....	Joseph Spashatt.
Truro.....	Elias Tuckett.

The annual meeting was held on the 3rd and 4th of June, at Redruth. Mr. Treseder presided, and Mr. Spashatt was re-appointed secretary. Messrs. Wilson and Tuckett preached. The circular letter, on the Government, Doctrine, and Practices of the Church of Rome, written by Mr. Watts, was adopted.

Statistics.

Number of churches	8
Baptized	22
Received by letter.....	7
Restored	1
	— 30
Removed by death.....	11
Dismissed	2
Separated.....	16
	— 29
Clear increase.....	1
Number of members.....	599
Sunday scholars.....	738
Teachers	61
Village stations	5

The next meeting is to be held at Falmouth, on the Tuesday and Wednesday in Whitsun-week.

WORCESTERSHIRE.

The following churches compose this association :—

Alcester	M. Philipin.
Ath Lench	D. Crumpton.
Cook-hill & Studley	J. Blora.
Evesham, 1st church	J. Hockin.
Ditto, 2nd church	
Perabore	P. Overbury.
Stratford-on-Avon	J. W. Todd.
Upton-on-Severn	J. Freer.
Westmanscote	J. Francis.
Worcester	W. Crowe.

The annual meetings were held at Cowl Street Chapel, Evesham, July 14, 15. Mr. Hockin was chosen moderator. The circular letter for the present year was ordered to be prepared in the usual way by Mr. Crumpton, but after considerable discussion it was unanimously resolved, that the form of the annual letter be in future altered, and that next year a letter "on the Manner in which the Members of Churches can best Contribute to the Efficiency of the Christian Ministry," be prepared by Mr. Overbury. The preachers were Messrs. Philipin, Francis, and O'Neal, Birmingham. Mr. Stalker of Blockley delivered a suitable address upon the State of the Churches.

Statistics.

Number of churches	10
Baptized	50
Received by letter	12
Restored	7
	— 69
Removed by death	25
Dismissed	15
Excluded	25
Withdrawn	9
	— 74

Clear decrease	5
Number of members	1071
Sabbath scholars	1236
Village stations	25

The decrease is occasioned in part by a revision of the church-books in several places.

The next annual meeting to be held (D.V.) at Stratford-on-Avon, the second Tuesday and Wednesday in July, 1847.

ESSEX.

The number of churches in this association is thirteen.

Ashdon	R. Tubbs.
Braintree	J. Rees.
Bures	J. Anderson.
Burnham	J. Garrington.
Colchester	R. Langford.
Halstead	W. Clements.
Langley	— Pleyer.
Rayleigh	J. Pilkington.
Saffron Walden	J. Wilkinson, N. Hayercroft.
Stamford	B. Beddow.
Thorpe	J. R. Bilsen.
Tillingham	George Weasley.
White Colne	

The fiftieth annual meeting was held at Braintree, May 20 and 21. Mr. Rees pre-

sided, and Mr. Rust was re-elected secretary. Sermons were delivered by Messrs. Bilson and Aldis. A letter on the Duty of the Church to seek the Salvation of Sinners, written by Mr. Tubbs, was adopted.

In agreement with a resolution passed at the last annual meeting, the constitution and rules of the association, which had been submitted to a sub-committee for re-consideration and revision, were now brought before the meeting in an amended form. They were considered *seriatim*, and unanimously adopted as the rules of the association.

The committee then agreed upon the manner in which they proposed to connect the association with the Home Missionary Society, selecting one out of several methods proposed by the secretary, and which is thus expressed in his own words:—"That the association should collect its own funds, choose its own stations, appoint and pay its own agents, and send to the Home Missionary Society a copy annually of its statistics and cash account. The society to aid the association by occasional grants of money; by occasional visits of deputations; by exchange of missionaries; by suggestions of experience; or in any other mode which circumstances may render desirable."

Statistics.

Churches making returns	12
Baptized	199
Received by experience	11
Received by letter	10
Restored	3
	— 223
Removed by death	21
Dismissed	13
Excluded	14
	— 48

Clear increase	175
Number of members	1418
Sabbath-school children	1031
Village stations	29

The clear increase in one of the churches, that at Halsted, was 107.

The next meeting is to be held at Rayleigh, on the third Tuesday and Wednesday in May.

NEW CHAPELS.

ASTON CLINTON, BUCKS.

A new chapel has been erected in this village, and was opened for divine worship on the 1st of September, 1846. Mr. James Smith of New Park Street, London, preached morning and evening, and Mr. J. Castleden of Hampstead in the afternoon. Brethren Gates of Aylebury, Smith of Tring, Horsfield and Holmes of Wendover, and Pratt of Haddenham, were engaged in the devotional exercises of the day. The chapel, which is a commodious substantial brick building, is forty-five feet by twenty-five, with a good gallery, and will seat about 400. The cost, beside the old materials, is £350. The

previous donations and subscriptions amounted to £96, and the collections on the day of opening to £16. The property is placed in trust for the denomination, and it is hoped the remaining debt will soon be such as not to prove burdensome to the people. The baptist church here was organized sixteen years ago, and consisted of twenty-two members, honourably dismissed from the church at New Mill, Tring, during the pastorate of the late Mr. Clarabut. Since that period, the infant cause has contended with many difficulties; but God has manifestly blessed it, and lately it became necessary that larger and better accommodation should be provided for the congregation.

STOCK GREEN, WORCESTERSHIRE.

A new chapel, in connexion with the baptist church at Atch Lench, near Evesham, Worcestershire, was opened for divine worship at Stock Green, on Wednesday, Sept. 9, 1846. Mr. D. Crumpton of Atch Lench commenced the service by reading and prayer; Mr. F. Overbury of Pershore preached a very solemn discourse, founded on Rev. xx. 11—15; and Mr. J. Hockin of Evesham concluded with prayer. A tea-meeting was then held, after which, Mr. Lake of Droitwich read and prayed, and suitable addresses were delivered by Messrs. J. Blore of Cook Hill; J. Hockin, and D. Crumpton, and Mr. Overbury concluded the interesting services of the day with prayer.

ORDINATIONS.

RICKMANSWORTH, HERTS.

The baptist church here having requested Dr. Murch to become its pastor, he has accepted the invitation, and commenced the discharge of his official duties; but, for the present at least, we believe that he will continue to reside usually in London.

WOODCHESTER, GLOUCESTERSHIRE.

The Rev. F. M. Hood has received and accepted the unanimous invitation of the church at Woodchester, near Stroud, to the pastoral office, and commenced his stated labours there on the first sabbath in September.

CHIPPERFIELD, HERTS.

Mr. Samuel Cowdy has accepted the cordial invitation of the church and congregation meeting here to become their pastor. During the past six months Mr. Cowdy has laboured in this place in connexion with the Baptist Home Missionary Society and the Herts Union, with most promising results.

ISLE ABBOTTS.

The Rev. Robert White, late of Hillalay, Gloucestershire, has accepted the unanimous invitation of the baptist church, Isle Abbots, to become their pastor, and entered on his labours in July last.

DARLINGTON.

The Rev. D. Adam of Newcastle-upon-Tyne has accepted the unanimous invitation of the baptist church, Darlington, to become their pastor, and entered upon his labours on the first sabbath in September.

SHIPSTON-ON-STOUE.

On Tuesday, August the 4th, the public recognition of the Rev. John Morris took place. The Rev. J. W. Todd delivered a lecture on the Nature of a Christian Church. The usual questions were asked by the Rev. Mr. Cherry of Milton, the ordination prayer offered by the Rev. Mr. Amery of Campden, and the Rev. T. Thomas preached to the young minister. In the evening two discourses were delivered, one to the church and another to the congregation at large, by the Revs. A. M. Stalker and J. Cubitt.

RECENT DEATHS.

MR. JOHN DAFFORNE.

John, the only surviving son of Middlemore James Dafforne, was born on the 19th of August, 1773. His natural endowments of disposition and intellect rendered him the source of much enjoyment to his parents and sisters; but it was during the term of his apprenticeship at Tonbridge that, by the grace of God, he was renewed in the spirit of his mind, and enabled to devote himself unreservedly to the service of the God of his father. In August, 1793, he was baptized by his father's pastor, Mr. Knott, at Chatham. Subsequently, when his term of apprenticeship had expired, and he had removed to London, he was admitted a member of the church assembling in Prescott Street, under the care of the venerable A. Booth, in connexion with which he remained till the close of his life, and where, to use the words of the present pastor, he was long and deservedly held in high estimation. Mr. Dafforne's piety was distinguished by its cheerfulness, yet never did it degenerate into levity; never did he forget that he was a baptized follower of the Lamb of God. Though his commercial engagements were such as to lead him out into general society, when he returned to his home it was to bless his household. Over this he presided as a Christian of no common order. Like the father of the faithful, it was his aim to "command his children and his household after him that they should keep the way of the

Lord;" yet never in the steady, and, at the same time affectionate exercise of his paternal authority, did he provoke his children to wrath. Precept and judicious counsel was given, and to this was added a lovely and holy example. He walked with God in secret, and thus derived grace to bring up, assisted by his beloved partner, a large family for the church of the living God. Well known to many persons in the cities and towns where he sojourned for the purposes of business, his kindness of heart and suavity of manners, his high integrity and consistent conduct as a religious professor, made a lasting impression, and excited feelings of respect in those who knew nothing of the holy principle by which he was actuated. Yet was there no vain-glorying. Often would the venerable man, at seventy years of age, exclaim, when any son or daughter gave utterance to the feeling of filial respect, "My child, by the grace of God, I am what I am." Deep humility on his own account, and unwavering faith in God, characterized his closing years in a very remarkable degree. The last four years of his life were marked by the very visible, yet gradual decline of his health and strength. In January, 1843, a few months after the almost sudden removal of Mrs. Dafforne, of whom a memoir appeared in the Baptist Magazine for October, 1842, he suffered an attack of influenza, from the effects of which he never recovered. The tabernacle, although it had stood seventy years, was only a tabernacle, and a frail one too, but its immortal inhabitant had an appointed work to do on earth, and the tenement was sustained till that work was done. On the 19th of August, 1845, while on a visit to a son-in-law, near Cambridge, he completed his seventy-second year. On the 25th, being the sabbath, he attended the service of his God in the village chapel as usual, and sustained with his voice the singing of the little congregation. He closed the sacred day, as had been for many years his custom, when in the midst of his family, with a hymn of praise, his daughter accompanying him with the piano. Early on Tuesday morning he was taken ill. Medical advice was procured, but danger was not apprehended until Thursday night. It then became evident that the scene was about to close. He expressed himself "ready, perfectly willing, and ready;" was observed to be much in prayer; remained, except at short intervals, quite collected; like the dying patriarch Jacob, blessed his children; was heard feebly to utter, "Lord, remember me," and just as the sun arose in the skies on Friday morning, the 29th, he closed his eyes upon the brightening scene, and entered the city which has "no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof."

MR. TAYLOR.

Died at Folkestone, on the 4th of September, in the seventy-seventh year of his age, Mr. William Taylor. He had been a consistent member of the baptist church in that place for forty-three years. The deceased was eminently a man of prayer, both at home and in the house of God, and was scarcely ever absent from the prayer-meeting when health and opportunity permitted him to attend. As in health, so in illness, prayer was his delight—the element in which he lived. His disorder was at times extremely painful, but after a paroxysm of suffering, he would affectionately say to his like-minded partner, "Come, now let us pray." His confidence in the Redeemer was entire and unwavering to the last. He believed; and Christ was indeed precious to him. It was customary for him to say, in conversation with Christian friends, "I pray for strong faith." And truly his prayer was answered in his dying day. He so believed in Christ as to be able to look forward to that period, not only without dismay, but with cheerfulness; and his anticipations of being with Christ, and of being united to the blissful society in heaven, were so exceedingly happy that his countenance beamed with holy pleasure while he spoke of them. Such was the closing scene of our departed friend, that those who visited him were constrained to say, "Let me die the death of the righteous, and let my last end be like his." He evinced his anxious concern for the conversion of the ungodly, and for the welfare of those around him, especially for the young people, by earnest prayer on their behalf, and by entreating others to do likewise, and selected, as a text for his funeral sermon, the impressive passage, "Prepare to meet thy God, O Israel," in the hope that God might bless the admonition to those who might hear it, and render it effectual.

MR. TOMLINSON.

Richard Tomlinson, Esq., a deacon of the particular baptist church of Great Yarmouth on Lord's day morning, Sept. 5, entered the chapel as usual, but while sitting in the vestry complained to his pastor of a pain in his chest, which he often experienced. Shortly after the minister ascended the pulpit and commenced the services, expecting to see his friend and brother follow; but the pain increased, and Mr. Tomlinson was removed to an adjoining cottage, where almost immediately he sunk into the arms of a brother deacon and expired. In his departure the minister has lost a brother, a counsellor, and one of the best of friends, and the church one of the most excellent deacons. It might be truly said of him, "Behold an Israelite indeed, in whom is no guile." His death was improved on the following Lord's day to

a numerous and weeping audience from Luke xii. 37, "Blessed are those servants whom the Lord when he cometh shall find watching."

MRS. ANGUS.

Mrs. Angus, late of Summerfield, many years a member of the baptist church at Cold Rowley, in the county of Durham, died on the 12th of September, 1846, aged ninety-one years. Towards her latter end it was pleasing to witness in her a growing concern about divine things. She felt sin to be a heavy burden, which led her to prize the blood of Christ as an atonement. Her bodily infirmities were numerous and heavy, though she bore them with great patience. She lived near to God, and strongly evinced that her faith in Jesus was well founded. And although her days upon earth were protracted beyond the ordinary limits of human life, she was, notwithstanding, submissive to the divine will, and her general state of mind accorded with the sentiment of the psalmist, "Thou hast dealt well with thy servant, O Lord, according to thy word." And when about to enter conflict with the last enemy, she resigned her soul into the hands of that Saviour who hath promised to conduct his chosen people through the sacred entrance of death into the world of everlasting rest. At the age of ninety-one she enjoyed religion and truly realized the divine presence, and "at evening tide it was light" with her soul.

Mrs. Angus was grandmother of the esteemed secretary of the Baptist Missionary Society.

MRS. TOMKINS.

The Rev. S. Tomkins, M.A., classical and mathematical tutor of Stepney College, has sustained a heavy affliction, Mrs. Tomkins having died, after a short illness, on the 16th of September.

MRS. COX.

We are at length called upon to sympathize with our dear and honoured brother, the Rev. Dr. Cox, in the loss of his beloved and amiable wife, who departed hence about two o'clock in the afternoon of Friday, September the 18th, in the fifty-fifth year of her age. For the following particulars we are indebted to one of his most intimate friends, a deacon of the baptist church at Hackney.

Mrs. Cox had, for some years, been the subject of severe and incurable personal affliction. About six weeks before her death, the hope was entertained that the cause of disease might be removed by the exertion of surgical skill; and arrangements were made with an eminent practitioner for the trial of this delicate experiment. The expectations of the patient and her friends, however, were dis-

appointed. The complaint was found to be of too established a character to permit the completion of the intended operation; and the professional gentlemen to whom the case had been entrusted, restricted themselves to the affording of such temporary relief as was practicable. Mrs. Cox endured the great pain unavoidably inflicted, with a fortitude which, especially when considered in connection with the consequent disappointment, excited the admiration and astonishment of all who witnessed it. At first, there appeared reason to conclude, from the ascertained nature and extent of the disease, that, although equally beyond the reach of medicine and of surgery, it would not prove destructive of life so soon as had been previously apprehended. *Deo aliter visum*: it was ordained otherwise. Either through the sudden disappointment of too sanguine hopes, or because the disease itself had reached a more advanced stage than was supposed, Mrs. Cox never rallied; but, notwithstanding some fluctuations, gradually declined, under a process of exhaustion which neither nature nor medicine afforded any means of repairing. On Friday, the 4th instant, it was announced to the patient and her friends, that her medical attendants despaired of her recovery; and, precisely a fortnight afterwards, the suffering lady was released from pain, and peacefully "entered into rest."

From the time when a fatal termination was deemed to be impending till the distressing prediction received its fulfilment, her sorrowing husband and their two surviving children, with other attached relatives, were in constant attendance upon the sick bed. Unspeakably distressing as it must have been to observe so much suffering which they could not alleviate, they had the consolation of witnessing the signal triumph of her faith and patience, and, so long as she could make herself understood, her peace and joy in the immediate prospect of dissolution. He in whose public labours she had for so many years taken a more than common interest, had the melancholy satisfaction of receiving from her dying lips the impressive views which, in these solemn circumstances, she entertained of the duties and responsibilities of his sacred office; and the dear youths for whose sake, perhaps, she might formerly have had a lingering desire for life, listened to the last counsels of a mother, deliberately given from a point of observation where the contrast between the things of time and of eternity is perceived in all its force and distinctness.

Justice to the personal character of this eminent Christian lady cannot be rendered within the limits of an obituary notice. A more fitting occasion will be found for this exercise, when her mortal remains shall have been committed to the tomb which already contains those of several

of her children. The sorrow which her own departure has excited is not limited to the domestic or social sphere. On the third of October, her venerated husband will have completed the thirty-fifth year of his present pastorate. It was intended to celebrate the event in a public manner; but the translation of one who has so largely participated in the joys and sorrows of his official career, to the superior festivities of heaven, is too recent to warrant a celebration the pleasures of which it was fondly hoped that she would be permitted to enhance with her presence. The people of his charge are deeply sensible that they, as well as he, have sustained a loss irreparable from human resources. While calling to mind, with lively gratitude, her gentle manners, her simple piety, her ardent zeal, her large intelligence, her sound judgment, and her unbending conscientiousness,

it will be for them to perpetuate the remembrance of her varied excellences, by reflecting in their walk and conversation the influence of so beautiful an example. We have never met with a lady more adapted, by the unconscious exertion of a silent force, to pervade the wide circle of which she was the centre with the bright hues of her own character. Without effort, as without ostentation, she appeared to be continually putting forth a moral fragrance, that filled the very air in which she moved with its purifying and elevating emanations. Goodness felt at home in her presence; and evil retired abashed from the piercing glance of her unuttered rebuke. Of Mrs. Cox we may say, in the language of Robert Hall, that the church which mourns her departure, has lost no member "whose life has been more exemplary, or whose memory will be more precious."

MISCELLANEA



THE ELEVATION OF THE NEW BUILDING AT HAVERSTOCK HILL FOR THE ORPHAN WORKING SCHOOL, REMOVING FROM THE CITY ROAD.

The Orphan Working School is perhaps the most ancient institution for orphans in the United Kingdom, being in the eighty-ninth year of its existence. But, unlike most things in this world which have come to "a good old age," it is not tottering into decrepitude, or sinking into decay, but is fresh and vigorous, and seeks only the greatest benefit to the greatest number of the poor bereaved and orphan children of this land. The following sketch of its early history and progress

will interest our readers. In May, 1758, a few individuals met for the purpose of forming this institution. Their object was to provide a house for twenty poor boys, and it was thought, this accomplished, great good would be done. They publicly announced their plan, and it was responded to by many benevolent persons; and at the same time it was the general wish that twenty girls should also be admitted. Funds coming in, the committee then formed was enabled to com-

mence with twenty of each sex, at an old house in Hoxton Old Town. Teaching, in those days, was a secondary matter, and therefore the plan was to work the children, so as to pay some portion of the expenses. Shoemaking, netmaking, and list-carpet weaving were in succession resorted to, but all these have given way to the march of mind in modern days. In 1773, the numbers in the school had so greatly increased, and the funds being ample for the purpose, a plot of freehold ground was secured in the City Road, upon a portion of which the present school was erected for thirty-five boys and thirty-five girls, and the other portion was let at a ground rent of £40 per annum. At that period the City Road was out of town, and the immediate neighbourhood of the school was celebrated for the growth of cauliflowers! Things are altered now; and that spot is now hedged in by a dense population, and almost rendered unwholesome by the stagnant basin of the Regent's Canal. The seventy in 1773 increased until 100 children were in the school, and this number continued until 1812, when, in the prospect of the leases of the City Road property falling into the charity, it was determined by the committee to go forward with the times; and well have they done so, for at the present period there are 131 children in the school, and a building is erecting with ample room for 250. It should be mentioned that the property in the City Road which once produced £40 per annum, last year yielded a rental of £1284 3s. 11d., as appears by the printed report lying before us. This wonderful increase of property is the justification of the committee for going forward, and wisely have they resolved in acting out the principles which should govern every public charitable body, viz., of pushing them out to the greatest extent consistent with the safety of the object in view.

It seems ground has been purchased at Haverstock Hill, near Hampstead, consisting of about thirteen acres. Some will be set apart for letting, which it is calculated will pay the interest of the capital invested, still reserving about six acres for the building, play-grounds, &c. The situation is most healthful, and prospect delightful; and as the building is now divested of the scaffolding, it has a neat and commanding appearance as seen from all the surrounding neighbourhood.

The children are received between seven and eleven years of age, and they remain in the school until they are fourteen, when they are apprenticed or placed out in situations, with a premium of £5 to the boys, or clothing to that amount, and £3 3s. to the girls, or the same value in clothing. The education is practical and useful, and thoroughly scriptural. Many who were once children in these schools are now eminent for their piety and usefulness. Among the children are ten orphans of ministers and missionaries; many of deacons

and useful and devoted church members—not a few of them of our own denomination. If we are not represented on the committee we are in the schools, which on this account, as well as others, should be dear to our hearts. Three other institutions for orphans, established by dissenters, have gone to the church, where previously to admission they must have been christened, and where baptismal regeneration is taught. Here, the registrar's certificate of birth is sufficient to prove that the child is of proper age, and instead of creeds and catechisms, the simple word of God is the fountain from whence truth flows to the minds of the young.

Looking over the list of contributors to the new building, we are sorry to find the names of but few of our baptist friends. This article will, we hope, direct their attention to the subject, and increase the list of subscribers to this charity. The sum of £8000 is still required to meet the entire outlay, which it is hoped will be raised by the opening in May. We conclude with the warm and hearty commendation of our beloved brother, William Brock of Norwich, "I have found great satisfaction in my acquaintance with the Orphan Working School. In the educational department there is so much wisdom and vigour, and in the domestic department so much economy and comfort, that nothing appears necessary to the welfare of the institution but more airy and more ample accommodation for the objects of its benevolent regard. Such accommodation will be provided by the building now erecting at Haverstock Hill; and I commend the object to any who may value my recommendation."

WARWICK.

The ancient baptist chapel at Warwick, bearing date 1640, after considerable enlargement and other improvements, was re-opened for divine worship on the 5th, 6th, and 9th of August, when sermons were preached by the Rev. Messrs. A. O'Neill of Birmingham, O. Winslow of Leamington, D. K. Shobotham of Kidderminster, and J. W. Percy of Warwick. The cost of the alterations, providing a vestry and accommodation for the sabbath school, is about £200, towards which we have raised about £130, including £23 at the opening services. All who have seen the alterations express their approval.

COLLECTANEA.

CONTEMPORARY OPINIONS RESPECTING THE EVANGELICAL ALLIANCE.

From the Nonconformist.

Our original intention was to have been silent on this subject. It lay, as we thought, quite out of our beat. Devoted neither to theological nor sectarian objects, we looked at

"The Evangelical Alliance" as a project with which we might be excused for determining not to meddle. We could not commend it—we had no wish to denounce it. We were quite willing that it should stand or fall upon its own merits, without any interposition of ours. Now, however, that the celebrated conference has closed, and we have seen both what the Alliance proposes to be and to do, we feel justified in complying with the wishes of many of our readers, by giving, in few words, our opinion of its constitution, objects, and proposed proceedings.

We certainly do not think with Sir Culling Eardley Smith, that, in respect of importance, no such assembly has been gathered together since the opening of the Christian era. On the contrary, we really fail to discover any one mark which stamps it either as intrinsically great, or as likely to influence, to any considerable extent, the destinies of the church. A number of individuals—upwards, we believe, of a thousand—chiefly ministers, many of whom had received an express invitation, some of whom were present rather to observe, than to take part in, the proceedings of the body, all of whom were agreed on certain theological tenets, were gathered together, and having remained together for some days, agreed to differ, where differ they must, without denying each other's Christianity. Practically, we can make nothing out of it but this. Setting aside all the romance of the meeting—and much of its spirit was that of pure romance—we find in it nothing remarkable. Brethren from distant parts, brethren of different denominations, brethren both cleric and lay, have often met upon the same spot before this—have exchanged fraternal greeting—have recognized the right in each other to private judgment and the liberty of prophesying—and have united in carrying out some object held desirable by all in common. They may not have wondered so much at the feat they had accomplished—nor talked so loudly of it as an infallible sign of the divine presence—nor have exhibited, with so theatrical an effect, the love which, notwithstanding, they silently cherished; but the mere assembling, agreement, and communion, of a thousand Christians of different names, and from different countries, in one time, at one place, and for one object, is not surely 'a new thing under the sun.'

The object of the 'Evangelical Alliance' is one which we cannot approve. It presents itself to our apprehension as a curious, and rather mournful mistake. An organization intended to do something, we can understand—but an organization the chief end of which is to be, strikes us as a terrible waste of means. But our objection goes much deeper than this. Love to the brethren is unquestionably a Christian virtue of no inferior order—and, as it spontaneously beams forth

from the church of Christ, we are taught to expect will do much to inspire an unbelieving world with faith in the religion of Jesus. But this is true more or less of every religious affection. Humility is also a grace of Christian discipleship. Imagine, now, an organization got up to impress the outer world with the belief that Christians are humble. If it be so, will not the humility be best seen and appreciated, the less ostentatiously it is displayed? If there be true Christian love in the church, it will make itself felt. In all the more retired and private walks of life, it will diffuse its odour, until the common atmosphere becomes fragrant with its influence. If it needs a special organization to beget it, or to exhibit it—if it must be brought upon a public stage—if there is a needs-be for thus addressing society, 'See how we Christians love one another'—we fear society will be very apt to regard it as a thing got up for scenic effect. We have a very natural suspicion of all preconcerted effusions of feeling—nor can we say that the suspicion has been dispelled, or even weakened, by the proceedings of the Evangelical Alliance. 'Methinks the lady doth protest too much.' Deep emotion does not ordinarily embody itself in extravagant declamation. Much of the speaking, the reports of which we have been able to get through, with which Exeter Hall has of late resounded, has a tone of artificial excitement, and savours more strongly of animal than of spiritual religion. We aim these remarks at no individual—and we regard the evil of which we speak as the necessary consequence of formally organizing a body with a view chiefly to a striking development of an emotion of the heart.

Neither can we express any high admiration of the constitution of an alliance, designed to promote evangelical union, which would exclude such men as John Foster and Joseph Sturge, and admit the slaveholders of the southern states of America. An organization, the object of which is to be, rather than to do, since it cannot unite in action, must concur in creed. Well! the necessity having been admitted, one might naturally have supposed that men anxious to demonstrate to the world the practical unity of the church, would constitute a creed broad enough, at least, to admit all who profess to receive the essential doctrines of Christianity. The supposition, however, turns out to be quite beside the mark. The Alliance purposely excludes whole sections of disciples, whom, nevertheless, it admits to belong to the church of Christ. The divine institution of the Christian ministry, the continued obligation of the ordinances of baptism and the Lord's supper, the eternity of future punishments, and two or three other dogmas respecting which it is agreed on all hands that belief does not necessarily affect character, are tacked on to a creed which asserts the right

of private judgment, not to subserve the avowed object of the organization, but to answer temporary ends, and we are bound to add, soothe sectarian jealousies. A society, the formal constitution of which is so manifestly at variance with its professed aim, cannot command public respect. It offers, at starting, gratuitous injury—we will not say, insult—to our understanding.

The mode in which the question of slavery is dealt with by the Alliance is truly disreputable—and will, of course, eventually shake the confederation to pieces. The liberality which could not be extended to opinions, was, after a struggle, accorded to practice. Men may not believe as they like, and join the Evangelical Alliance—but they may do as they like. We can hardly trust ourselves to comment on this feature of the affair. We shall therefore borrow the language of the Inquirer, lest indignation should get the mastery of our own pen, and drive us to the utterance of unpleasant words:—

“The question merges in that whether slavery is or is not a crime—whether it is or is not consistent with Christianity—with its precepts fairly applied, its spirit properly carried out. The Evangelical Alliance professes to be an assembly of Christians. Had any notorious criminal, or profligate, presented himself for admission, he would unquestionably have been told that he had no business there, although the rules contained no specific reference to his conduct; what is contended is, simply, that no offence against Christian morals is more certain than slaveholding—that the encouragement or indulgence of no crime is no more injurious to Christianity than that of slaveholding; and, therefore, that a Christian assembly, which saw any danger of slave-holders or their friends intruding into it, is bound to take measures for keeping itself uncontaminated.

“We regret to be called upon to give the opinion that the resolution first sanctioned by the Evangelical Alliance in relation to slavery, namely, the words, ‘And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slave-holders, who, by their own fault, continue in that position, retaining their fellow-men in slavery from regard to their own interests,’ can be accounted no better than a mean compromise, and an unprincipled suppression of the truth upon the subject; and that the withdrawal of even this, when found to be offensive to the Americans, was a sacrifice of the moral influence of Christianity to a show of union, for which no justification can possibly be offered.”

From the Record.

This Evangelical Alliance, formed of men of true protestant principles, has, so far, succeeded. It has shown in the face of the world, in opposition to the papal dictum, the oneness, in essential things, which subsists among true protestant men—it has made a good confession of this truth before many witnesses; while the other fruits of the union, in improvement of spirit, of desires, of objects, in harmony with the word and mind of God, are too manifest and auspicious to dwell upon.

There are those in our church who have been deferring to the catholicity of Rome, and seeking alliance with the Greek church, which is as antichristian in her principles as Rome. No act could more jar against the principles of the reformation, or be more abhorrent to the desires and practice of our great scriptural reformers. In the Evangelical Alliance, an outward bond of union has been formed with such men as those with whom our reformers sought to be united; of their spirit, principles, and actions; and who are stretching forward to like consummations with ourselves. The knowledge of the fact is being carried through the civilized world, and the practical question now is whereunto it will grow.

That question depends for solution, under God, very much on the future conduct of our readers—of the men of evangelical principles in the church of England.

It has been attempted to frighten them from joining this union by many representations of the dangers with which it is fraught to our beloved church. There was presented to them the political dissenters, urging it as an instrument with fatal force into the very vitals of the church,—and the men of the Free Church of Scotland, with the solemn league and covenant in their hand, prepared to transcribe it into the records of the Alliance, as its fundamental principle, and hence to work it for the destruction of the more moderate principles on which our church reposes! These were submitted to them, besides many other such like things.

To what extent have they been realized, so far? We see it in the avowals of the political dissenters, that their men who have consented to mingle, in solemn association with the admirable clergy in the association, will never be such dissenters as they were before; we see it in the members of the Free Church, instead of rushing in crowds to a contest, assembling in small numbers, and speaking and acting with equal wisdom and moderation; we see it in the brethren from America rejoicing in this stop, as they hope, to the progress of popery, which, advancing everywhere, is raising its towering crest with perhaps higher and better hopes in America than anywhere else; we see it in the humble joy and thankfulness with which the repre-

representatives of the true protestant churches on the continent hail it with higher delight than any, as that which they trust will continue to encourage their hearts and strengthen their hands, in the arduous and depressing contest they are obliged to wage in the centre of popish countries. Have such fears again been realized, in that the members of our church who have taken part in the conference at its meetings, have stooped to any compliances inconsistent with the principles of our protestant church? Not at all. Have they not raised the church rather, in the esteem of all present, by the admirable spirit they have displayed—of Englishmen, Irish, and Scotch—of Americans and Canadians—of Frenchmen, Germans, Swiss, Prussians, Dutch? Such fruits of the Spirit as they bare grow from no withered or withering stem. It was universally felt that they were worthy of the first daughter of the reformation. Those present will carry her good report, as offered by her representatives, throughout the earth. They will display her in her true colours, dispel unfounded prejudices to her disadvantage, increase her just influence everywhere, and attract to her honour and not despite, as one fruit of this great confederation.

We ask, is such a position one of which the true members of our church should feel alarm? We ask, is this the true position of our church as the noblest daughter of the reformation, or that of taking rank with the superstitious and idolatrous communities of Greece and Rome? Should she stand at this momentous period of the church's history an example to all reformed 'believers in word, in conversation, in charity, in spirit, in faith, in purity,' casting her broad shield of encouragement and protection (as England once did) over the true protestants of the continent,—conceding to their low estate, counting it a noble privilege to honour, counsel, and sustain these depressed members of Christ's own body? Should she at home still be 'an example' to those who differ from her (and yet who hold the Head) in the particulars we have just quoted from the word of God; spoiling, as dissenters (that is, as political, high-minded, and rash-judging dissenters), those with whom she associates; teaching, and receiving needful instruction in the great truth, that the things in which we differ are not worthy to be compared with those glorious realities in which we are one, and accordingly that the former are to be sought for with comparative indifference, in due place and season, and not so as to weaken and obstruct the mighty work of the defence of the truth of God, common to all, which is assailed with giant force by various enemies in the present day? Should she in love thus win over those who oppose themselves, and be the head of a mighty protestant confederation, in which the graces of the Spirit should, through the condescending favour of God, ever swell into

fuller life; in which all united therein should grow in grace, and therefore in intrinsic value and usefulness in their various spheres in the house of God; and which should prove a mighty barrier to the aggressions of infidelity, popery, and error of every kind?

We say, is this a proper Christian position for our protestant reformed church to take—to attempt to take? or is it not? If it is, then let those of our readers who are so persuaded, and have hitherto abstained from joining the Alliance, now unite themselves to it. And when we see taking part in the proceedings of this meeting, Earl Roden and the Lord Wriothsley Russell—noblemen so truly noble, so distinguished by true Christian nobility, by singleness of purpose, by godly sincerity, by exalted self-denial, by those Christian graces which God so peculiarly delighteth to honour—we feel the more assured that this, our advice, is according to God's will, and if extensively acted upon, may be expected to issue in God's glory.

Our readers would probably infer from what we said in our last, in relation to the chief difficulties which the Evangelical Alliance had to encounter at its late meeting, that we intended to enter at length upon a consideration of them. And this was our intention. But a perception, on further consideration, that greater evil than good would probably result from the examination, has induced us to change our design.

The leading defect of its resolutions is, we think, that its protest against popery does not stand more alone, in the foreground, as the grand and most prominent object of danger in the present day. Such it is, and in this light we think it ought to have been held forth. The causes of this defect seem to have been, 1st, the hazardous position occupied by some of our continental brethren in relation to it; and, 2ndly, deficient views of the intensity of the evil, and of the mode of rightly dealing with it, current among a few of the members.

The question of greatest embarrassment and danger was that connected with slavery. And this arising entirely, as we are persuaded, from the unbalanced and extreme views of the subject, which have become current in this country among certain classes of religionists. There are not a few in this country, in the present day, who would on this subject be wiser and more benevolent than God, and who practically refuse the instruction and guidance which his word very clearly conveys to us on this question. We have no doubt the prolonged discussions were useful—tended greatly to the scriptural elucidation of the subject—and afforded ample occasion for the exhibition of that spirit of patient forbearance and loving-kindness which, as we intimated in our last, so favourably distinguished the meeting.

This is all we shall say on this subject; but before quitting it altogether for the present, we find it imperative upon us to bear our feeble testimony to the admirable conduct of the chairman, throughout his arduous and prolonged duties. The invariable answer to all inquiries on the subject is best given in the following short sentence:—'Nothing could be better.' There was a union of good judgment, invariable firmness, with no less invariable good temper, which is seldom witnessed; and which made him the instrument of God of great good on this important occasion. We thank God for it. And we the more cheerfully discharge ourselves of this pleasing duty, inasmuch as we have been recently informed, that on previous occasions, our remarks on Sir Culling Eardley Smith have been any other than complimentary. We have not examined, but we can well believe the allegation. For the patrons of voluntarism, as far as their voluntarism is concerned, have ever stood very low in our esteem; and what we have felt we were likely to express, whether it affected men or things. However, this is not our present subject. Our subject is the Honourable Baronet as chairman, on this occasion, of the Evangelical Alliance; and under this character, and for the important duties he has so well performed as a member, as well as chairman of this great assemblage, we render him our humble thanks, and the tribute of our grateful admiration. We also give thanks to God on his account, while we likewise record the unanimous vote of grateful acknowledgments which was offered to him amidst the acclamations of the last meeting of the assembly.

From the Patriot.

The more we reflect upon the subject, the more deep and distinct is our conviction that, in basing the Evangelical Alliance upon a declaration of faith, there has been committed a capital and most unhappy mistake. The difficulty that was found in settling the articles, might have warned the assembly, that they were upon dangerous ground. If it is the object of the Alliance to settle what are the essentials of the evangelical faith, then it lies open to the objection of assuming the character of a new synod or church; and wide as is its doctrinal basis,—so wide as to imply a tacit, but emphatic condemnation of all churches that insist upon narrower terms of communion,—it does an injustice and a wrong to all true Christians whom it excludes. But, if the object of the Alliance be to exhibit the essential unity of the church of Christ,—'not to create that unity, but to confess it,'—then we must contend, that it was not necessary to agree upon any doctrinal basis, inasmuch as that unity does not consist in agreement of doctrine, but in a living relation to Christ, of which accuracy of creed is a

very uncertain criterion. That experimental and practical Christianity is necessarily connected with a belief in its essential doctrines, will be readily admitted; yet it must also be acknowledged, that it is not the professed reception of those doctrines, but their influence embodied in the character, that enables us to recognize the true Christian. It is a popish error that makes the unity of the church consist in unity of doctrine, although it is one which has deeply infected protestant theologians. 'By this shall all men know that ye are my disciples, if ye have love one to another.' This was to be the visible test of unity,—the affection visibly borne towards each other by all the true servants of Christ. 'In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' This love to the brotherhood is spoken of by the apostle as an unambiguous sign of regeneration; and it cannot, therefore, be understood of mere kindness of disposition, or explained away as a strong enforcement of Christian duty. It is declared to be at once a test of true piety, and a sign to the world of the oneness of the church. And it is a sign which the world can perceive, far better than many persons imagine. Worldly men do not care to understand our theological differences and ecclesiastical divisions, to which we are apt to attach so exaggerated an importance. They laugh at our distinctions, while they confound, under one common reproach, the saint, the precisian, the Methodist, the puritan, of whatever church or denomination. An Evangelical Alliance exists to them who stand without, if it does not to ourselves. They can see the same characters inscribed upon the forehead of such men as exhibit the genuine spirit of Christianity, under all the varieties of ecclesiastical costume, from stiff and starched prelacy to quaint Quakerism. But will it lead them to think more highly of evangelical religion, to find orthodoxy still warring against charity, and the material symbols of truth exalted above the Spirit of Christ? An alliance that should consist of 'those only who could act together harmoniously,' would, by its arbitrary limitation, cease to have any claim to the title of an Evangelical Alliance. An agreement of creed would not, as is evident enough, secure harmony of action; but the plea of securing harmony might be urged as a reason for narrowing the principle of association, till its catholicity became as exclusive as that of the Plymouth brotherhood. There was, indeed, no danger that any parties who did not fully sympathize in the object of the Alliance, and who were not prepared to concur in giving suitable expression to the feeling of union, would seek to join it. But the formal exclusion of any sincere and devout Christians, on the ground of peculiarities of religious opinion

not precluding the existence of the vital sentiment of faith and obedience, is, as it appears to us, a wrong done,—an 'offence against those for whom Christ died,'—a sin against Christian unity.

We had thought that it was by this time understood, that, if we wait to agree before we unite and recognise each other as brethren, we shall never approximate; that the only way is, to come together first, and see how far we agree afterwards. But the synodical plan reverses this order; and hence, from the earliest times, synods have been a fertile source of schisms and angry discord. The Free Church Witness thinks 'that it will be a miserable thing, if the Alliance shall attempt only to cover differences with a mantle of love; and rejoices that, at the suggestion of the Scotch members, indications of an opposite kind had been given. Efforts are to be made, it seems, 'to accomplish not simply an increase of love, but likewise an increase of truth.' And what has been the sole result of this attempt? Discord. The introduction of the ninth article betrayed a predetermination to turn to *polemical account* this fraternal union. It was of no conceivable use, except for the purpose which it might be made to serve, as an authoritative testimony against heretical opinions. But was this the original design of the articles of agreement? Was it not rather to indicate the grand fundamental verities upon which an essential agreement is already recognised? The moment the declaration which had been proposed as a symbol of unity was put forward as a *caveat* against error, as articles of protest, as a standard of truth, it gave a new character to the union. Its incompleteness as a creed, its silence upon points of vast practical importance, renders what would have been a tangible demonstration of union, a theological compromise. Viewed in this light, the articles are themselves open to serious criticism. The phraseology is bald, even to impropriety, and by no means gives a correct idea of the doctrines intended to be set forth. But our main objection is, that it was altogether a mistake—an unhappy blunder—to make any definition of truth a basis of a fraternal union, and thereby to convert what purported to be an Evangelical Alliance into the imitation of an oecumenical council."

The proceedings of the Evangelical Alliance continue to present a singular mixture of union and discordance, under the influence of opposite forces,—centripetal and centrifugal, which seem to be at present so nicely balanced as to preserve the body in due form and equilibrium; but it seems impossible to say what definite character the incipient organization will ultimately assume. On Saturday, our readers are aware, a resolution, deprecating, among other social evils,

the system of slavery, in very mild and guarded terms, brought up by the select committee, who had been occupied the whole day in coming to an agreement upon the subject, was adopted by the conference; and the supposed happy settlement, or rather, evasion of the difficulty, was regarded as the triumph of sagacity, and a special answer to the prayer for divine direction. But, as we anticipated, on Monday this very debateable compromise was found to be the reverse of satisfactory to any party. The Americans in the conference refused to concede an inch, and a motion having been made, that the clause of the resolution relating to slavery be rescinded, the whole matter was referred back for re-consideration to a large committee. On Tuesday, on the recommendation of this committee, the rescinding of the clause was moved, and, after a long and very earnest discussion, carried by a majority.

The American brethren had indeed reason to complain, that the document of invitation sent out by the Liverpool conference contained no allusion to the subject of slavery. It was not till their arrival in London, that their attention was directed to the minute respecting slave-holding adopted at the Birmingham Aggregate Meeting, declaring that "invitations ought not to be sent to individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves." The resolutions of "the London division," directing special attention to this minute, the American remonstrants regard as "highly objectionable," as being "irrelevant to the matter in hand," as coming *too late*, as "offensive to us Americans," and as "calculated to wound the feelings of unoffending Christian brethren in the slave-holding states, and to retard the abolition of slavery." The force of this protest is, however, not a mite weakened by the conduct of those American gentlemen in bringing forward an additional article, which formed no part of the original doctrinal basis, and in insisting upon its adoption, for purposes certainly not contemplated by the Alliance. We have not the slightest doubt that these gentlemen came over to this country fully aware that the subject of slave-holding would be mooted, and determined to turn the Alliance to good account. But what must we think of the foresight of those who sent out the invitation to America, suppressing all allusion to a subject in which the Christian public in this country take so deep an interest? Possibly, it was hoped, that the resolution of March 31, might be in time to repair the mischief, or to save the good faith of the Liverpool conference from impeachment. As it is, the result is most unfortunate. The Alliance has been compelled to retract its condemnation of slavery, and to refer the whole subject of the admission of members to a future meeting of the Alliance, to be held

guilty of peculation. The general sentiment in reference to them is very strongly marked in the proverbial expression—"publicans and sinners"—tax-gatherers and scoundrels. Owing to this feeling, which was not peculiar to the Jews, though, from particular circumstances, remarkably strong among them, the crime of embezzling the tribute and taxes prevailed over the whole empire. In opposition to this general sentiment, the apostle's injunction is, 'Pay tribute, as well as yield obedience, from a regard to the divine authority; for not only are the higher officers of the imperial government to be considered by you as God's ministers to protect the peaceable and punish the lawless, but those very condemned and hated publicans are God's ministers also, and the collection of tribute is the work which he, in his providential arrangements, has assigned them. You cannot refuse compliance with their lawful demands, without disobeying God: you cannot cheat them, without robbing him.'"

And now, will our friend allow us to add a few words on a subject on which he has not invited our opinion, but in which his own interests are involved. His signature—"One who is not a Member of a Christian Church"—is one that we hope he will not long be able to adopt. There may, perhaps, be circumstances justifying his present position; but he will permit us to remind him that the institution of churches is a wise provision for the spiritual safety of believers, as well as for enlarging their personal usefulness. The way in which he refers to members of churches indicates that he has a just view of their obligation to be exact in the fulfilment of moral duties. But church membership, it should be remembered, does not create those duties, though it supplies some additional motives to fulfil them. We have known persons who appeared to think, that not being church members they were at liberty to indulge in a freedom from restraint which, in church members, would be wrong. All moral duties that are binding on those Christians who are in the church, are binding also on those who are out of it; for though their laxity is not a sin against the church, it is a sin against that God to whose authority all are subject. We do not suspect that our correspondent is one who "uses his liberty for an occasion to the flesh;" but for the sake of others it has appeared to us necessary, in answering his note, to guard against apparent acquiescence in the notion referred to, and for his own sake we think it right to suggest that it is not an eligible thing to remain "One who is not a Member of a Christian Church."

EDITORIAL POSTSCRIPT.

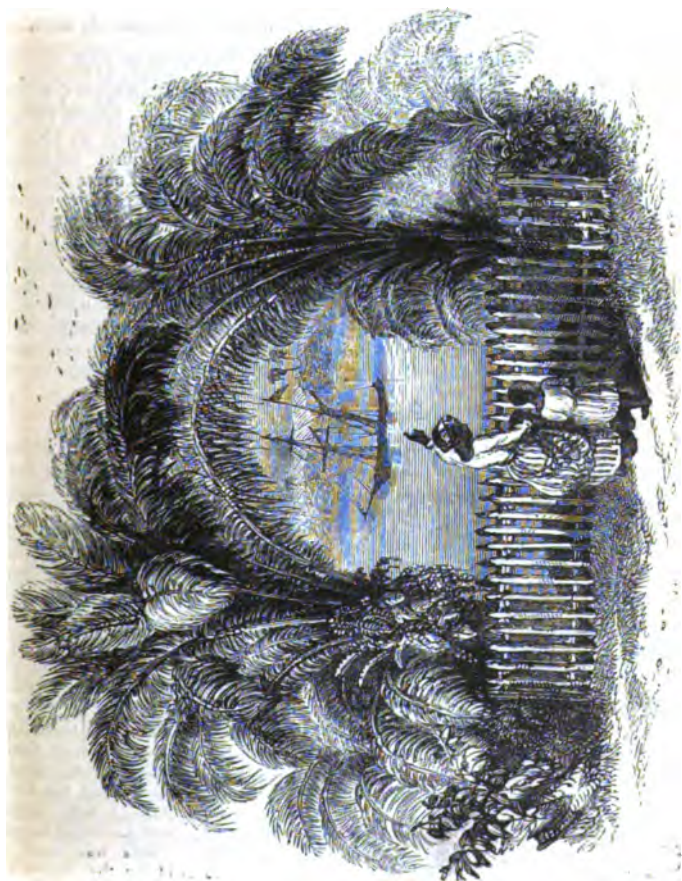
During the last few weeks, the Evangelical Alliance has been so general a theme of con-

versation, at least in the metropolis, that if we were not to mention it, we should probably be charged with a deficiency of attention to what is passing in the Christian church. We have, however, very little to add to what we have already said. Some months ago we were anxious to assist our readers in forming their opinion of the movement, by presenting both sides of the case to their view. Not having received a communication in favour of the proposal from any quarter, we requested an esteemed brother who took a lively interest in it to write one, which we published in May, under the title of *Reasons for Joining the Proposed Evangelical Alliance*. This paper was accompanied by another, entitled, *Reasons for not Joining the Proposed Evangelical Alliance*, of which the editor did not avow himself to be the writer, because he wished that it should have merely its fair influence as an argument, and that nothing like official weight should be thought to belong to it; but which he has no objection now to acknowledge as the deliberate expression of his own sentiments. The convention has now been held. Retaining the views described in that paper, the editor was not present at any of the meetings, but has therefore no personal observations to communicate, and an authenticated statement promised by the friends of the project is not yet published; but it is matter of notoriety that the objections urged in that paper have not been obviated. As, however, many of our readers will be expecting some information on the subject, we have given, under the head *Collectanea*, copious extracts from articles published under the auspices of various sections of the church, and taking different views of the proceedings. It may be advantageous to some if we add, that the *Record* is generally supposed to speak the sentiments of the portion of the church of England distinguished as "Evangelical," and that the *Watchman* is the organ of the Wesleyan Methodists. The *Patriot*, it is well known, is supported by independents and baptists, and the *Nonconformist* is also a dissenting paper, giving a marked prominence to every question connected with the unhalloved union of the church with the state.

Since the *Missionary Herald* was made up, an overland mail has arrived from India, bringing intelligence from Calcutta to the seventh of August. Mr. Thomas says, "I have had a good deal of sickness in my family, but all are now doing well. Our brethren are all in tolerable health."

In pursuance of medical advice, Mr. Littlewood, whose indisposition was adverted to in last *Herald*, has taken a voyage to the United States; we regret to add, that the latest account represents him and Mrs. Littlewood as both labouring under very serious illness. They are at Brooklyn, near New York.

THE MISSIONARY HERALD.



MR. THOMPSON'S GRAVE, BIMBIA, WEST AFRICA.

ASIA.

CALCUTTA.

Our most recent intelligence from Bengal bears the date of July 2nd. At that time the brethren in Calcutta and its neighbourhood were all in tolerable health. Mr. Thomas says, "We baptized a poor blind woman at Bow Bazar last sabbath. She was the daughter of a brahmin, and at one time well off in the world: her blindness has been instrumental in placing her where she has heard the gospel, and that has, I feel assured, been blessed to her."

SERAMPORE.

Mr. John Robinson, writing from this station, at which he is located, says,

Brother Denham and myself have proposed to send in a joint letter, once in two or three months. Blessed be God, we are one in our labours, one in heart, and I trust united in our resolutions to labour indefatigably for him who for sinners became subject unto death, even the death of the cross. We need, however, and entreat your earnest prayers, in which we have no doubt we now enjoy a share, that as long as we live we may be devoted to the interest of Christ's kingdom, and that our endeavours may be crowned with large success.

The present with us is a very important season; thousands have collected together in

the vicinity of Serampore to offer worship to a false god, and very frequently loud are the cries of the multitude ascribing "Victory to Jugernath:" and while we lament the cause that brings them thus together, we bless God that so many are brought within the sound of the gospel, who perhaps will never again have an opportunity of hearing it; and we earnestly long for the time when these thousands shall be equally loud in their ascriptions of praise to the Lamb of God, and when victory to him that sitteth upon the throne shall be the language of every tongue. A detail of our labours will, we hope, be despatched by the next mail.

PATNA.

The following account of an interesting scene which occurred last April is from Mr. Beddy.

I believe I had the pleasure of stating on a former occasion, that our baptistry is in a most enchanting spot, close to our chapel on the west, in a garden surrounded by mango, peach, lime, and other fruit trees, together with flowers and shrubs in abundance, the whole sending forth a most refreshing and exhilarating fragrance. Seats, carpets, seringes, &c., being all arranged the preceding evening, upwards of one hundred persons were variously grouped and seated, with every appearance of interest and seriousness. The service commenced by singing a native hymn, the full chorus of which floated far away on the breeze, while at the same time the hearts of those who we trust have sought and found the precious Redeemer, were raised with holy joy in contemplating the solemn and interesting scene before us. Having read the account of Philip's commission to the Eunuch, with the effect produced upon his mind, the quickness with which he requested baptism on beholding the appropriate appearance of the sheet of water, and the circumstances under which Philip acceded to the Eunuch's request on the condition pro-

posed, "if thou believest;" and having stated to all capable of understanding, what baptism implies, who should be baptized (those who believe), and how that ordinance should be administered; the right hand of fellowship was offered to lead the candidate who stood first for the ordinance, as Philip did the Eunuch, down into the water, where on a profession of repentance towards God and faith in the Lord Jesus Christ, the ordinance was administered, by burying him by baptism. Whilst going down into the water, the natives were singing, stopping between each candidate's baptism, and commencing immediately as the candidate was immersed, till the three candidates were immersed. I need hardly say with what feeling I saw Lachman following his father's God: there was much to awaken gratitude to God for the benefit he had, as we hope, conferred on this young man. The two native young women presented much to rejoice over, and to feel that the Lord is a prayer-hearing and prayer-answering God. One of them is one of our Refuge girls, brought up to us from brother Parsons at Monghyr. I know little or nothing

of her history, except that, like all poor Hindu girls, she was once the heir of all to be avoided and condemned, destined by Hindu usage to ignorance and degradation, if not to something more vile,—but now we trust an heir of heaven. The other is a young woman of the brahman caste, very interesting and very fair,—once a slave, excluded from all those social ties and endearments which render society dear,—the tool of caprice. Having been the slave of a rich female, this poor girl was saved the humiliating and degrading state to which all female slaves are subjected where they have lords as well as ladies to preside

over them. Her owner having died, she fell into the hands of a dear sister of our's, a country-born lady, who lost no time in seeking to draw young playful Jhanki from folly and ignorance to know, to love, and to serve the Lord Jesus Christ. Her labour of love was not in vain in the Lord; she watched the opening of her young scholar's mind, watched every budding thought, tried to fan the kindling flame by every means in her power, instructing her and bringing her to public worship, until she had cause to trust that angels had rejoiced over young Jhanki's conversion to her Saviour God.

GENERAL EDUCATION.

One of the brethren in the north of India, writing to the missionaries in Calcutta, after a journey in which 4000 portions of the inspired volume were distributed, says,

Strange to say, education appears to be advancing at a much quicker pace in the native states than even in the Company's territories. At Alwar the rajar supports a very good school at an expense of about 500 rupees per month. It is held in a beautiful building close to the palace. There are five teachers, and from the information we obtained, I should say nearly 200 scholars, many of whom have a tolerable knowledge of Sanscrit and Hindi, or Arabic, Persian, and Urdu. A few also are learning English, but

I am afraid with little hope of success. We found an immense number of readers, and distributed some thousands of scriptures during the two days we stopped at the station.

I was sorry to find the barbarous practice of mutilating the human body still in existence at Alwar. Near one of the gates lay a man's hand recently severed from the body. On inquiry, we found that one of the raja's men had accidentally speared a calf whilst hunting, and for this petty offence the poor fellow lost nose and hand.

JAVA.

Our aged friend, Mr. Bruckner, a native of Holland, who has been nearly thirty years in the service of the Society, writes thus, from Samarang, April 1st, 1846:—

Six months have passed away since I wrote the last time to you. God has been pleased to spare me still alive, with my family, in this world of trials. I thank God for his sparing my life and health so far, that I still have been enabled to go on with speaking the word of life to many poor natives. I must add, however, that this has not happened so frequently and so successfully as I should wish. The rainy season, which now has lasted these three months past, is very unfavourable for visiting the natives in their compounds or villages, as it is then almost impracticable to wade through the mud and water to them. Frequently I have been prevented also from doing this on account of bodily weakness and infirmities caused by age. Yet in the meantime the Lord was pleased to send me some other work to do from another quarter, so that when I was confined in my room, I had then still some occupation which I trust will not have been useless. The new converts at Surabaya being desirous to sing the praises of the Lord by suitable hymns,

the people there requested me by letter to translate a number of proper hymns into the Javanese tongue. Finding that their request was very reasonable and encouraging, I could not avoid acceding to it, although I must confess that the task appeared almost too great for me, as I never had tried before to compose or translate hymns in that strange language. Through the Lord's goodness I was enabled to go through the work, translating sixteen of the best evangelical hymns from the hymn-book which is used in the Dutch churches. I have arranged the verses, rhymes, and tunes according to the hymns in the original. The tunes of the Dutch hymns are slow and solemn; this is just what the natives like. No gospel-hymn had ever been seen in the Javanese tongue before. I am thus honoured by my Lord to be the first in the work among these natives. I have preached the gospel first in the Java tongue; into it I have translated the New Testament, forms of prayers, and hymns for the use of the poor natives. To the Lord be the glory for it! Perhaps

the time is near when the way will be opened for a more free and general distribution of the word of God among these natives. I have heard some rumours about it, of which, however, I can say nothing with certainty. But as to the propagation of Christianity in this colony or island, this will be always met with great difficulties on account of the character of the natives, and from various other causes. If we knew not that it is the work of an almighty Lord, we might despair of the smallest success. But He has been pleased to convince us by facts that nothing is impossible for him.

I must mention here an event of a strange feature. Some time ago a Roman Catholic bishop arrived at Batavia with four or five priests. He had been invested with great power, both from Rome and from Holland. Shortly after his arrival he began to display his great authority in his new bishopric, and did not pay any regard to the regulations of government as to ecclesiastical matters, nor to customs and practices which had been in use here in the Roman Catholic churches, of which there are three in this island. In the first place he wanted to introduce image-worship, especially of the Virgin Mary, in the churches, which never had been done formerly. 2ndly, he insisted that separate burying-grounds should be granted to his Roman Catholics; for the burying-grounds for Protestants and Roman Catholics had been the same. 3rdly, he declared himself against the marriages between a Protestant and a Roman Catholic, and refused to give the blessing of the church on them. 4thly. The priests were ordered to

wear a very tight black dress, both in the church and at home, and not to go into company. When some of the former priests, who were liberal men, did not immediately comply and obey his new orders, he discharged them from their functions, and degraded them to the rank of laymen, although they had been appointed by government, and were paid by the government. On account of this the churches were shut up, for government did not permit the bishop to fill the places of the dismissed priests by his new priests. The government forbore these proceedings at first patiently, and remonstrated with the bishop against his unjust proceedings, and endeavoured to move him to recall his transactions towards the former priests; but such a bigoted man was not moved, saying, "That he was only responsible for what he did to Rome." The government at last tired with him, and not wishing to leave things in the same state, ordered the bishop away with his priests to Holland; for which he was obliged to embark on the second of February. The former priests were reinstated in their offices. The bishop at his departure seemed to be quite sure of his triumph over the governor, and his proceedings against him. It is almost alarming what this religious party assumes in our days. Did we not know that the Lord reigneth, and that he permitteth that evil, even to bring forth good from it, we might indeed be afraid for the cause of truth. But he will maintain his cause on earth against all the movements of the power of darkness. May all Christians but hold the truth as it is in Jesus in sincerity!

WEST INDIES.

HAITI.

DEATH OF MR. FRANCIES.

Another trial of faith has occurred in reference to Haiti. Eleven months have not yet elapsed since Mr. and Mrs. Francies, Mr. and Mrs. Flanders, and Miss Harris, sailed for this island. It was soon our painful duty to state that Mr. and Mrs. Flanders had returned, in consequence of the severe illness with which Mr. Flanders had been visited; and now we have to add that Mr. Francies has been removed by Him whose wisdom is unerring, but whose purposes are inscrutable. The afflictive event took place on the 29th of July, and the circumstances are detailed by Miss Harris, in a letter dated Jacmel, August 6th:—

It is with heartfelt anguish I write to inform you that our dear Mr. Francies is no more. He breathed his last on Wednesday, July 29th, about five A.M. His malady was yellow fever, combined with inflammation of the liver, and was attended with excruciating suffering, especially at the commencement

and towards the end. For some days past I have felt quite unequal to the task of writing, but will now endeavour to give you some particulars respecting the mournful event, which fills our hearts with the deepest sorrow. Mr. Francies had never fully recovered his strength since his illness in April. New

opportunities of usefulness were multiplying around us. Four persons, we had every reason to believe, were savingly converted to God. Several were anxiously seeking the salvation of their souls, whilst many more were desirous of information on the subject of religion. Mr. Francies was also frequently called on for medical assistance, and by his kind and timely aid, opened access to many a heart; but these and other calls, though cheering to his heart, so full of love to souls, were very wearing to the body; and being alone, he had not the opportunity of taking necessary rest. When entreated to spare himself, he would answer, "No; I cannot leave these souls to perish; I will go on as long as I can, and when I can go no further, I must stop." Dear Mrs. Francies made it her study to give him all the help in her power, and I felt it a privilege to render him some assistance, but all we could do was comparatively little. We saw with anxiety that he was becoming paler and thinner; there was also latterly a great solemnity in his manner. However, we still hoped that if not another missionary, at least an assistant would arrive before it was too late. Thus things continued until Wednesday, the 8th of July, when an express arrived from Port-au-Prince, sent by Mr. Jones, the American anti-slavery baptist missionary, to request that Mr. Francies would immediately set off for that town, an event having taken place which involved the prosperity, and even the existence of the missionary station there, and on which Mr. Jones wished particularly to consult Mr. Francies. With this urgent request our dear friend thought it his duty to comply, the cause of Christ being concerned. He set off for Port-au-Prince on Thursday afternoon; on the following Monday Mr. Jones left Haiti on a visit to the United States, and Mr. Francies preached for him in French and English, as well as for Mr. Bird, the Wesleyan missionary, to whom he was much attached. His sermons appeared to make a deep impression, but all his friends there were struck at seeing him look so ill.

He reached home on Saturday, the 18th, about noon, having preached to about twenty persons in the hut in the mountains where he had put up for the night. He intended to return there occasionally to preach, as it is a populous neighbourhood, and the people appeared desirous of hearing the gospel.

He was very much fatigued, but persisted in conducting the services of the sabbath, shortening only that of the morning. He attended the sabbath-school, and talked as usual to the strangers who came to look on. In the evening he spoke to his beloved congregation for the last time; his text was, "God is love." After the service his young friends and pupils clustered around to welcome him home. Ah! they little thought it was a long farewell they were taking.

On leaving the chapel he spoke very little, appearing tired, and very sad; indeed we were all sad, for one of his favourite circle had been absent from both services, we feared profaning the sabbath. Some time ago this young man, who lives very near us, was dangerously wounded in a quarrel with one of his friends; Mr. Francies ran to his assistance, and dressed the wound long before a surgeon could be procured. For this he was very grateful, as well as for Mr. Francies's subsequent visits to read and pray with him during his illness. He appeared to have some serious impressions, and had been a constant and attentive hearer at the chapel ever since his recovery; but that day he had gone away with some of his old companions, unable, as we have since heard, to withstand any longer their ridicule and reproaches.

Monday, the 20th, Mr. Francies was not well, but conducted family worship in the chapel as usual, met the inquirers in his study till noon, and then taught his English class. His mind was much occupied with the schools; he spoke on the subject to Mrs. Francies, Miss Clarke, and me, saying that since he could not hear from England, we must try to do something ourselves directly, it being high time to open the common school. His plan was, that as Miss Clarke had now some knowledge of French, but not enough to conduct a school alone, we should open the primary school, join it to mine, and carry them on together, until the scholars should become too numerous, when, if nothing else could be done, he would try the plan of going from door to door to beg for subscriptions to support a Haitian master, should he be able to get no other.

He loved and pitied this people, and it was his ardent desire to lay himself out for their spiritual and temporal welfare, but God had ordered otherwise. The plans he so fondly hoped to realize for the good of his beloved charge were not to be executed by him; his labours were over, and he was to enter into rest.

How mysterious it is that one who seemed so peculiarly adapted to the wants of the people, should thus be snatched away just when such a sphere of usefulness was opened before him; that such a faithful, zealous, devoted labourer should be taken from the vineyard when there is already such a dearth of labourers. Though he had been here so short a time, God had blessed him with unlooked for success, and given him the hearts of the people. He was beloved and esteemed; indeed, I may say venerated, by all who knew him. His death is considered a public loss, and the whole population mourn for him as for a brother. Our own feelings under this heavy stroke are too painful to be expressed, and those of dear Mrs. Francies are of course far more poignant. For the mission, for ourselves, every thought

is full of sorrow; still we are not forsaken. We are enabled to feel that this affliction, heavy as it is, comes from the hand of our gracious and all-wise Father; to say, "It is the Lord, let him do as seemeth him good," and to trust in him who has promised to be the husband of the widow and the father of the dear fatherless babes. With respect to the mission, the cause is the Lord's, and must go on. Oh, that it may please him speedily to raise up some one well qualified to enter into the labours so happily begun. Surely the mission to Jacmel will not be abandoned; surely some one will be found who will love and pity the kind-hearted but deluded Haitians, and who will say, "Here am I, send me."

On Monday evening Mr. Francis, feeling unwell, had taken some medicine; towards morning he felt a sudden chill, which was followed by fever and violent headache. During the early part of the day other remedies were tried to no purpose, until about noon, when he was seized with excruciating pain in the lower part of the back. Mrs. Francis, greatly alarmed, sent for the best doctor the place affords, who is considered clever in cases of fever. He ordered leeches to be immediately applied to the part affected, but it was with great difficulty they were procured. They in a great measure relieved, or, as Mr. Francis expressed it, spread the pain, but the fever was still high. The next morning the doctor wished to bleed him in the arm, but Mr. Francis said that he felt so weak that he was persuaded bleeding would cause his death. It was then proposed that leeches should be applied to the temples, and other remedies tried, which was done. The fever lowered, some favourable symptoms appeared, and we all, except Mrs. Francis, hoped the worst was over. His mind was very calm, which gave the doctor great hope, and he appeared to be much in prayer. One day, in the early part of his illness, Mrs. Francis asked him if it hurt him to talk; he said it worried him; he was therefore kept as quiet as possible, and we refrained from speaking to him of anything not absolutely necessary. Once he told Mrs. Francis he thought he should never recover so as to labour again in Haiti, but added, "It will be all well." This impression, no doubt, continued on his mind, for on hearing the noise of the dances, songs, and other heathenish ceremonies practising as usual, at the death of a poor woman just by, he exclaimed, "Pauvres Haitiens! Pauvres Haitiens!" On Saturday afternoon he called me to him, and requested me to beg Mrs. Francis not to agitate herself so, as it distressed him. I said, "I think she has no reason to be so anxious; I hope you will be better soon." With a half smile he answered, "Yes; no matter how it may turn, I shall be better."

Only that evening I began to be alarmed

at his rapidly increasing weakness. He had a bad night. Sunday forenoon a terrible hiccough came on, which nothing could effectually relieve for many hours; he also suffered much from oppression on his chest. Late in the afternoon, when almost exhausted, he said to me, "Is it not strange, all this agony—and not one drop—of perspiration?" I said, "But though your flesh and your heart fail, you find God to be the strength of your heart." He answered, "Yes." I then added, "Behind a frowning providence, He hides a smiling face." He nodded assent.

Just afterwards he said, "If I should be—taken home—you must go—to England (he no doubt took it for granted that in the event of his death Mrs. Francis would wish to return, so he thus expressed his desire that I should accompany her)—you will ask—Mr. O'Kiel—to settle—my affairs." On my saying "God can still raise you up; I trust you will be restored to us." He calmly replied, "Perhaps." The subject was so painful to me, that I had not courage to ask him any questions as to his wishes if he should be removed, which I now much regret, as that proved to be the last opportunity I had of speaking to him.

Leeches were applied below the chest, and somewhat relieved the hiccough and oppression; but towards night the fever rose again, delirium came on, and, as far as we could judge, his reason never returned. The next day, however, there was some hope, but in the evening symptoms of approaching death appeared, and the doctor did not think he could live till morning. Again he revived a little, and seemed easier, and again the friends around induced us to hope. Nearly the whole of Monday night Mrs. Francis and I each held one of his hands in ours, which seemed to soothe him. Tuesday was passed between hope and fear; nothing was left untried that could be likely to relieve his sufferings. He was so much wanted; it seemed as if God would still grant him our prayers.

We did not entirely cease to hope until between seven and eight, P.M., when the most terrible agony came on that ever I witnessed. Miss Clarke, who was fanning him, said to me, "Now it is all over, he is dying." From that time until half-past four in the morning, it was a scene fearful to behold. Dear Mrs. Francis was almost distracted at witnessing the sufferings of one so dear, and no possibility of mitigating them. We could only pray for his release, if possible still more ardently than we had done for his life. At length we prevailed on her to leave the room, and I promised to remain to the last. Three of his spiritual children were also present, and some other friends. Oh, that awful night! It seemed as if years were passing over me.

All had remarked how very patient dear Mrs. Francis had been during his illness, but on

mortification came on his mournful groans and piercing cries were heard at a distance from the house, though there still seemed to be an effort to suppress them. They still resound in my ears, and when I close my eyes, his struggles come again before me.

About half-past four, A.M., he gradually became quite calm; his breathing grew shorter and shorter until a few minutes before five, when his happy spirit exchanged a bed of agony for the mansions of eternal bliss. At the time he expired I was holding his dear icy hand in mine, and when the last breath was drawn I closed his eyes; it was almost beyond my strength, but I could not bear that a stranger should perform this last and office. Dear Mrs. Francis was mercifully supported at this trying moment, indeed with her, as with us all, thankfulness for his deliverance from such intense sufferings at first almost swallowed up every other feeling. It is now we feel our irreplaceable loss.

Dear Mr. Francis was always on the watch to speak a word in season. When Mr. D., the young man above mentioned, heard of Mr. Francis's illness, he hastened to endeavour to procure some leeches, and then with his wife came to offer his services to apply them, or to render any other assistance in their power. On his entering the room, Mr. Francis, although suffering so dreadfully, instantly took hold of his hand, and said, his eyes filling with tears, "Oh, Mr. D., you have grieved me very much; you were away all last Sunday," adding some other touching remembrances, and at last, on another occasion, "Poor Haitians, unfortunate young men, what will become of you all?" Mr. D., quite melted, replied, "You have reason to reproach me, Sir, but I hope it will not be so again." This conversation was of course in French, in which Mr. Francis had acquired an extraordinary facility.

From that time to the end, no brother and sister could be more attentive to the dear sufferer than were Mr. and Mrs. D. Mrs. Reed also, an elderly lady, to whom our house belongs, and who is one of the converts, has been and is like a mother to us. She scarcely left the house during the whole time. Other friends were also very kind, taking it by turns to be with us by day and by night, preparing and applying themselves the remedies resorted to, so that only the lightest part was left to us; which was a great mercy, for we have found the long watching, grief, and anxiety, quite enough for our strength. They brought us abundance of Balaam's reeds, and sent every thing we needed in the house, otherwise we must have been in great straits at such a time. We had also continually persons coming and sending with kind inquiries, and I was told that many were praying for his recovery. These details may perhaps appear tedious; I mention them

chiefly as proofs of the loving kindness of our heavenly Father, who has given us favour in the eyes of the people in this strange land, far away from all our connexions; for though we must ever deeply feel the kindness and sympathy of our friends here, our highest gratitude is due to him who has the hearts of all in his hand, and who has thus remembered his mercy towards us. The Lord has been our help hitherto, and although he has now seen fit to deprive us of our dear earthly guide and protector, we still feel safe under the covert of his wings.

In consequence of the contagious nature of the malady, especially at and after death, and also the heat of the weather, it was considered necessary that the funeral should take place on the evening of the same day. Mrs. Francis followed his remains to the tomb. The funeral was attended by most of the public authorities, and a large concourse of the other inhabitants. Both as a testimony of respect and affection to Mr. Francis's memory, and also from a desire to spare Mrs. Francis the expense, the English pupils, with some other of his young friends, carried the body by turns. They said they could not suffer hired hands to touch it. Before they returned from the funeral, Mr. Bird from Port-au-Prince arrived. We had informed him that Mr. Francis was dangerously ill, so he kindly came to us immediately, and remained until Friday afternoon. His visit was a great comfort to us in our sorrow and perplexity. We were thankful to have his advice and the weight of his opinion as to the course we intended to pursue, and which we hope will meet also the approval of the Committee.

You will see, my dear sir, by Mr. Bird's letter, that we have decided on remaining here at least until we hear from you. Mr. Bird said, that in an ordinary case he should have advised our immediate return, but that this is an extraordinary case, as from the respect and affection of the inhabitants for the memory of Mr. Francis, their deep interest in Mrs. Francis's sad situation, their attachment for her as well as for Miss Clarke and myself, we are led to hope we may still be useful here. God sometimes works by the feeblest means, and we trust that by his blessing we may prevent the entire dispersion of the congregation, and continue the Sunday-school until the arrival of a missionary. We have many opportunities of conversing with those around on the subject of religion. There are also some inquirers whom it will be our privilege to watch over and endeavour to lead to Jesus. We hear of others who are just awakening from their long sleep of indifference, and require instruction. A few days ago a gentleman called to see us, and in the course of conversation he said, "My wife is no longer a Catholic, since she has heard Mr. Francis preach, but she is perplexed what

to do." Last sabbath a man from the mountains came to the chapel, and told Eliacine (the young woman who was baptized) that he and his wife wished to be instructed in the true religion, and that another day he would return with her. We have sometimes opportunities of disposing of bibles and Testaments, giving away tracts, &c. We also continue the English class.

Last week some of Mr. Francies's pupils, and one or two other young men, promised to conduct the services by turns, which they did with great seriousness and propriety. It was thought best for me to read the prayers. In the morning thirty persons were present, and seventy in the evening, besides a great number outside. The greatest stillness prevailed both within and without.

Our stock of good printed French sermons is very small. We stand greatly in need of the books Mr. Francies ordered some time ago, and also of those sent from France. Would it not be possible to send them directly by the steamer, as well as what is necessary for the schools? We hope the young men will persevere notwithstanding the scoffs they may meet with, but if they should withdraw, rather than shut up the chapel, I will conduct the service, though it would be very repugnant to my feelings to do so in public.

With respect to our permanent residence here, it is Mrs. Francies's ardent desire to remain and be useful on the scene of her dear husband's labours. In this desire Miss Clarke and myself heartily concur. Whether my remaining days be many or few, I wish to spend them in endeavouring to lead to Jesus some of the little ones of Jacmel. Should the Committee sanction our undertaking, and the friends at home be willing to aid us, we would establish a boarding as well as a day school, which would be a great advantage, as the girls would then be entirely withdrawn from the dangerous influence to which they

are now exposed. We are told that many parents intend to send their children as soon as the hot weather is over, and that they are very anxious we should remain. One of the day scholars is also promised to us as a boarder. Mine was to be a self-supporting school, but that cannot be for the present; the country is too poor. They can afford to pay but little, and many of them nothing at all. It would be impossible for us to get on with a girl's school without help from home.

I am convinced it would be a great recommendation to the establishment in the eyes of the people if dear Mrs. Francies remained with us, and notwithstanding her somewhat delicate health, she would, with her energetic and truly missionary spirit, be also useful in many ways to the cause here.

The upper part of the house we live in would be well adapted for a boarding school, whilst the lower part would still serve as a chapel and school-room. With Miss Clarke's help we could teach a great number of children. Miss Clarke is a pious young lady of colour from Jamaica, a member of Mr. Knibb's church. She has been long accustomed to tuition. For three years she resided in Mr. Francies's family at Lucoa, and carried on the school commenced there by Mrs. Francies. At the time of our distress, after Mrs. Francies's confinement, she came to us, just from affection for the family, and a desire to be employed in missionary work. Mr. Francies being able to offer her for the present only half the salary she had been accustomed to receive, she was at first to assist in the domestic concerns of the family, to study French, and we hoped eventually to carry on a school on the British system. She is clever, has an excellent memory, and acquires the language with great facility. I have no doubt she will be very useful as soon as she is able to speak it fluently, being well received here.

Before this afflictive intelligence was received, the following letter from Mr. Francies was in type. It will now be read with additional though painful interest, and the concluding paragraph especially will, we trust, be considered attentively, as our faithful missionary's last words on behalf of Haiti.

The first Sunday of the present month (June) was one of great solemnity, though at the same time one of great joy to us. We were permitted to make the first baptism that ever took place in Jacmel, and what is more remarkable, to baptize the first Haitienne that ever received the solemn rite of immersion in this island.

Our service commenced on Sunday morning, seventh instant, at a quarter before five, in our little chapel. After singing and prayer, we proceeded to the river, about fifteen minutes walk from the mission house, to the place prepared the day before. Here we proceeded with the solemn but delightful service. Brother Jones, of Port au Prince (who came

over for the occasion), commenced by reading the scriptures, and delivering an address exhibiting the order of the institutions of the gospel. At the close of this address we sang part of the hymn, "Nous voyageurs au ciel d'en haut—Irez vous," a hymn Miss Harris has translated for us from the English. This was followed by an address from myself upon the subjects of baptism and the mode of administering baptism, closing it up with an address to the spectators, exhorting them to reflect upon the solemnity of our service and their need of being washed in the cleansing blood of Christ. I then offered prayer. And we went down into the water, and baptized

two persons in the name of the Father, and of the Son, and of the Holy Ghost. The congregation, consisting of about 200 or more, were exceedingly orderly, and many seemed much affected by what they heard and saw; and truly it was a solemn and impressive meeting. The calm serenity of the morning, the gentle flowing stream, the majestic mountains on either hand, which seemed to encircle us, the nature of the service, all imposed a silence, a solemnity, an interest, perfectly indescribable. Oh that the Spirit of the Lord may deepen the impressions that were then made, and make the little one a thousand, and of the small one a strong nation. We will not despise this day of small things. Small things! Are they not great things, that in the midst of every thing to oppose the spread of the truth, on the one side the ignorance and superstitions of the people, on the other infidelity and an influence almost as strong as the *casts* of the east, and the fear and power of the priests, it is rather matter of surprise and joyous wonder that even one soul should have been rescued, and that in such a clear and decisive manner, from the very bosom of the Catholic church? Blessed be the name of the Lord!

The history of the conversion of this female is so interesting, and affords such a striking proof of the truth of that word which is inviolable, "Not by might nor by power, but by my Spirit, saith the Lord," that I will give it you for your Herald, under the title of

THE FIRST-FRUIT OF HAYTI.

Eliacine Louis-jean is the daughter of a Haitien descendant of Africa, poor, but respectable and respected, a rigid catholic, a person of good morality, and one of those very few exceptions which are found even in the Catholic church of this deplorable country.

It appears that for some years past she had impressions favourable to religion, that about two years since she left her father's house (which is fifteen miles distant) to come and reside at this, in order that she might follow more closely the religion of the Catholic church. Here she became a devotee, and united with the holy sisters, yet she felt there was something wanted, though she could not tell what.

It happened that on our opening this place of worship on the 25th of December, she was passing the window, and was attracted by the sound of preaching. She stood and listened, but the service was in a strange tongue. It was in English, a language of which she understands not a single word, yet this was the time the good work commenced, as the sequel will show.

The first time Eliacine attracted particularly our attention was at our evening prayers and evening school. After our evening prayer we would get the children together, and Miss Harris would talk to them, and teach them a

hymn, and invite them to come to a Sunday-school. On one of these occasions we were obliged to request the said Eliacine not to prompt the children to reply, but at the close she requested Miss Harris to teach her as she did the little children, adding, "For I too am ignorant," a request no sooner made than complied with. We soon learned that she was a Roman Catholic of the strictest sort—a devotee. We also found that she was anxious to know the truth, that she was feeling after God. We hoped, and yet we were afraid to hope. We knew the extreme caution with which one ought to proceed in such a case, and yet we were afraid of being unfaithful if we did not exhibit the whole truth. Thus we passed a considerable time in the alternatives of hope and fear. She was regular in her attendance upon every opportunity, and upon her evenings for instruction from Miss Harris, and was seemingly thankful for any little I endeavoured to say to her; but she was yet a member of idolatrous Rome. Good Friday came, and we watched with interest and anxiety to see what Eliacine would do, for this is a day of great show and parade. All the idols of the people, the crucifix, the virgin, the saints, &c., do, with all the holy sisters in white, form a grand procession. Imagine our feelings, if you can, when we learned that Eliacine was with the holy sisters bowing to these dumb idols. The following Sunday, however, she was with us. The following week I resolved upon introducing the subject of idolatry. This I knew required caution and care, but the time had come, it was now necessary. I therefore went to her room to inquire after her health, and introducing religious conversation, soon turned it upon idolatry. I exhibited the difference between the ten commandments as found in the catechism of the church of Rome and in the bible. At this she was evidently surprised. The ice was now fairly open.

The next day was her class day with Miss Harris, when the conversation turned upon the same subject. She here reproached Miss Harris, saying, "Why did you not tell me this before? I might have died without knowing it." I now commenced talking more frequently with her, as my tongue became loosened little by little, and I appointed the Monday morning at nine o'clock for special conversation with her, for which she ever seems thankful. I shall now let her speak for herself, giving you as near a translation of her own words as it is possible to do, in relation to her conversion, as delivered on the second interview of this special kind; namely, the first Monday in May.

Eliacine is seated opposite me in my study. "Well, Eliacine, what have you to ask me or say to me this morning?" I inquired.

Eliacine. "O Monsieur Frances, I verily desire to be converted to God; I verily desire to know all his will and to do it. I am some-

times ready to beg God to convert me truly, and to take me to heaven. The gospel is what I really need." I have directed her to the way of salvation—to the promised influence of the Holy Spirit, who alone could instruct, prepare for, and conduct to heaven.

"O Monsieur Francies," continued she, "I have long time desired to know the truth; From a child I wished to do God's will, and about two years ago I left my father's house in the country, and have been living here that I might attend more perfectly to all things that the church required. This made my father angry. Still I continued to attend, yet did not seem to find what I wanted, till one day passing this market, I heard something like preaching. I drew up to the window, and listened. You were preaching, but it was in English, and I could not understand, but I felt compelled to stand and listen. I could not tell why, but I could not go away till the service was finished. When I returned I told my friends of the service, and of my intention to return. They told me that I must not go there, that bad things were said and done there, and that if I did go they would not respect me. Well, I could not help it, I was obliged to come. I came, entered the house and sat down, and during the service I found my heart broken. I could not help crying, and that without being able to tell why. I felt something I could not explain. Something seemed to tell my heart that I should find here what I wanted, and I have found it; it was Jesus Christ. I told my friends that I intended to come to the new chapel. They laughed at me, and persecuted me greatly. From that time I have been praying to God to show me his way, and to tell me all his will, give me his Holy Spirit to help me to do it; and now I beg you, Monsieur Francies, to tell me all; don't hide any thing from me, I pray you, Monsieur Francies (and the tears started from her eyes as she spoke, till she wept greatly). What are the commandments of Christ?" she demanded. The subject of Christ's positive commandments had not before been but just referred to. I explained the requirements of the gospel, brotherly love, &c., passing over the commandment of Christ upon the subject of baptism, preferring that she should read and find the ordinances for herself, and foreseeing that the ordinance administered as we do it would be a great trial to any one in this country, especially to one already so persecuted as Eliacine. At length she said, with much earnestness, "But is there nothing else? What are the commands of Christ? I pray you tell me all, hide nothing from me. I wish to be verily converted to God" (again she cried). Well, thus pressed, I came to the positive commands of Christ, and after briefly referring to the ordinance of baptism, she said with as much simplicity as did the Eunuch, "What doth hinder me to be baptized?"

"If thou believest," I said, "thou mayest." "I believe," said she, "but can you baptize me?" "Yes, most certainly I can." "And will you?" "Yes," I said, "if you desire it." But I said, "you must remember it will expose you to still greater reproach and persecution." "Ah," said she, "Monsieur Francies" (her eyes suffusing again with tears), "but my father has forsaken, all my family persecute me; I am obliged to give up my father for the gospel, and with him I have given up all. I hope I shall be able to bear it. I have suffered much, much, and been in want already." She then inquired, "What day will you make the baptism?" "Probably some Sunday," I reply. "And where?" "In the river." She then continued to describe a good place, *assez profonde*, &c. I recommended her to think the matter over, and after reading some scripture, commended her to God. This was altogether so singular, so striking, and unexpected an event that we were all taken aback, and could only exclaim, "What hath God wrought?" This is a token for good that we could not have looked for. But the Lord hath done great things for us, whereof we are glad.

The following Monday, May 18th, she came to my study as usual, and after some conversation upon the subject and services of the sabbath, she said, "Oh, I bless God that my eyes have been opened to see my guilt and error. I have had many idols, but they are no use to me now. I bought them for one gourde each, and I could sell them, but if I did that I should be aiding others to sin, and if I give them away I shall be encouraging those to whom I give them to be superstitious, and this would be equally sinful; but I have given them all up, and will show them to you if you please. Shall I fetch them?" "Yes, if you please." She quickly returned with a crucifix, and a figure crucified to represent the Saviour, the Virgin Mary, and several pictures of saints. A long conversation ensued, which showed the sincerity of her conversion to the faith of Christ. On leaving my study, she said, "Well, Monsieur Francies, I will leave the idols with you to do as you think best with them." I have them in safe keeping, and shall send them to you the first opportunity I have. What a practical comment upon the expression "other lords have had dominion over us," &c. "Not by might nor by power, but my Spirit saith the Lord." The narrative needs no comment. On the one hand it humbles us, and leaves us nothing; on the other it exalts the power of the Spirit of God that Christ may be all in all.

The whole conduct and deportment of Eliacine is at present pleasing. Her devotedness to the welfare of others is great, continually exhibiting great concern for the salvation of all around. Her principles are evidently well founded, to wit, her consci-

tiousness in reference to her idols. The money would have been of great service to her, for she has had to endure great hardships and not unfrequently positive want of food, while at her father's there is enough and to spare.

Since the day of the baptizing I have entered four other inquirers, who have for some time previous been seeking the truth, and who had become impressed, under the preaching of the gospel, but they have now come forward boldly to give in their names as inquirers. We have six inquirers, five of whom are Haitianes and one an American black. Of the sincere conversion of three of these we entertain no doubt, and that good is begun in their hearts is quite evident.

There seems to be a troubling of the waters, a shaking of the "dry bones" among a middle class of intelligent persons, chiefly young men, who have had some education, but the vicious habits of the country are great barriers to the triumph of truth in the heart, namely, the sabbath day traffic, and the manner of living with different women or several women. The sabbath may be said to be the only day that a shopkeeper can really do any business, or take any money. Thus to close his shop would be to deprive himself of the means of livelihood. However, our hope is in God and the power of his word.

I have made a journey to two villages on the seaside, eastward. The first one twelve miles distant, the second twenty-one miles. I visited, in connexion with brother Jones, about 100 families, talked with the people, held a public service in each of the villages. We had large and attentive congregations. At Mariage, the most distant of the two, the village contains about 600 souls. We had about 200 or 250 persons present at our service. At "Aux Cayes de Jaemel" we had nearly all the villagers in the immediate neighbourhood. At both of these places it was a new thing preaching the glorious gospel in their own tongue. Impressions were made, and many entreated us not to leave, but to return to them often. They received our tracts eagerly, and I have had three applications for New Testaments since. A few days after a man came to inquire for a Testament, brought a note from two others requesting a New Testament, and desiring to know when I would return. There are two other villages to the south of this, besides all the mountain settlements, which ought to be visited. In one of these neighbourhoods, about fifteen miles from town, I hope to get a school under my superintendence. In a word, every day adds still more and more labour, so that I find myself surrounded with a great deal more work than I can accomplish, even had I no language to acquire and no responsibility to bear. Tell our Christian friends we must have help or we shall fail, and if our health and life fail in consequence of being left alone

in such a field, the church must bear the responsibility of the lives sacrificed. We cannot see souls perishing for lack of the bread of life, and not make our efforts to give them the supply they need, and thus we are sometimes pressed beyond our strength. If you do not relieve me by some aid, you must take the consequences, Christian friends, upon yourselves.

The Christian friends ought to know that the machinery to render their mission in Hayti effectual, must not be diminutive. I know your difficulties and deplore them, but you must explain to the churches, dear brethren, that it will be a bad policy to them, pecuniarily considered, to keep their mission in a weak and ineffective state. This must ever be the case where you leave one man without counsel, without aid, to do all the work and to bear all the responsibility.

Our room, which serves as a chapel, is becoming much too straight for us. We have taken down the last partition, and before long we shall be obliged to do something, what I do not know, for there is not another house to let in the town, and even could we change, we could not find a house containing a larger room than the one we now occupy. I think our friends at home must stand prepared to send us a chapel, or the means to build one, for our room is not only fall, but our doors and windows thronged every evening service we hold, and I have no doubt that had we the space we should very soon get six or seven hundred people to hear the word. We ought to have a house forty-five feet by seventy at least. I have no doubt of the ultimate success of your mission in this place. It may be that unanticipated persecutions may come. The priest will fight. Already he sends me his messages to let his people alone, and not to trouble their minds. I pray the Lord to trouble his mind! There may be others, and I have no doubt there are, who will unite with the priests to oppose the glorious reign of truth, though this forms no reason for more tardy movements on our part. By the help of the Lord, we intend to go forward. There is an open door before us, the priest, the freemasons, and all the synagogue of Satan will seek to prevent our entrance, still we shall press our way through. Truth is omnipotent, and must prevail, only let our friends at home do their part by prayer, and by gifts sanctified by prayer. Send us the needful machinery, and we for our part will employ the machinery to the best advantage, according to our ability. With the Lord on our side, we will not flinch or fly from the struggle. Brethren, pray for us, that our faith, courage, and health fail not; and while you thus pray for us, see that neither our faith, our courage, our health fail through any unfaithfulness on your part to the prayers you offer; and let all our friends know that they have it, humanly speaking, in their power to

keep us on the field or to let us sink. Send us aid, we are supported; refuse it, and we must sink.

But you will not leave us; I encourage the hope that the churches will be alive to the interests of this deeply neglected, and forsaken, and distracted country. There is a class of young men in this town, intelligent, half-educated, inquisitive, and I hope of one or two there is in them some good thing to the Lord God; who, if the Lord perfects their conversion to himself, will make the future heralds of salvation. There is greater hope of raising up a native ministry than in Jamaica or St. Vincent's. That is to say, there are young men who upon their conversion would be much sooner educated and prepared to preach the glorious gospel of the blessed

God, from their intelligence, education, and general character of their minds. On this point I ground great hope for the great mass of the population. It may be more expensive at first than some other missions, and than we all anticipated, yet the expenses may not be required for so lengthened a series of years. My eyes are steadily fixed upon this hope, and I do hope some friend or friends will come forward, and enable me to take at least one youth to train for this purpose. It is not to be calculated the immense, the infinite blessing that native agents would be in this country, provided the selection of the men be carefully, prudently, and prayerfully made.

Christian brethren and sisters, forget us not, forsake us not; plead with God for us. Help us, and the Lord will help and bless you.

CANADA.

MONTREAL.

The Baptist College in this city, towards which several years ago friends in Britain contributed above a thousand pounds, which were in the hands of the Treasurer of the Baptist Colonial Society at the time of its union with the Baptist Missionary Society, is at length completed. It was formally opened on the 20th of August.

This interesting event, says the Montreal Register, took place on Thursday last. It was truly a delightful and memorable day. Friends from Quebec and the Eastern Townships, and from various parts of Canada West, were present. All appeared happy and thankful; happy, doubtless, because they were thankful, for such is the wise and gracious arrangement of the divine administration. "It is good to sing praises unto God; it is pleasant; and praise is comely."

Devotional exercises occupied the first place. At four, P.M., the committee and a goodly number of the friends of the Institution, assembled in the College hall for praise and prayer. Having celebrated the glory of the Saviour by singing the well-known hymn, "All hail the power of Jesus' name," and listened to the reading of the 103rd Psalm, the meeting acknowledged the goodness of God, and sought the continuance of his favour. The devotional services were conducted by brethren James Thompson, Wenham, M'Phail, and Girdwood. The President of the College then delivered an address to the students, exhorting them to endeavour earnestly to secure the divine blessing, by the cultivation of personal piety, by diligence in study, by

discreet and holy conduct, and by efforts to be useful. Brother Jersey, of Stanbridge, concluded with prayer.

In the evening the College hall was well filled. Many friends belonging to other denominations were present on the occasion. John Try, Esq., occupied the chair. Prayer was offered by the Rev. Mr. Squier, Wesleyan minister. The following resolutions were then proposed and unanimously passed:—

"That the members of the Canada Baptist Missionary Society now assembled, devoutly acknowledging the goodness of God in connexion with the arrangements which have issued in the present celebration, do hereby, in the name and on behalf of the whole body, solemnly devote this building to the interests of learning and piety."

"That it is gratifying to this meeting to learn, that while the theological instruction imparted in this College to candidates for the Christian ministry, will necessarily harmonize with the views entertained by the Baptist denomination, the collegiate course for general students, being purely literary and scientific, will be unaffected by religious peculiarities, and open to persons, of good moral character, of all classes and persuasions."

On this and the following evening, many other resolutions were passed after the delivery of animated addresses, and much interest was evidently excited.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	May 27.
	CLARENCE.....	Clarke, J.	June 3 (3 letters) and 6.
		Milbourn, T.....	May 28.
		Newbegin, W. ...	June 5.
		Prince, G. K.....	June 7.
		Stewart, L.....	June —.
		Sturgeon, T.....	June —.
AMERICA	BROOKLYN	Henderson, A.....	July 27 and 31.
		Littlewood, W....	August 21.
	MONTREAL.....	Cramp, J. M.	August 12 and 28.
	NEW YORK	Jones, W. M.....	August 14.
		Warren, E. R. ...	August 13.
	QUEBEC	Marsh, D.	August 10.
ASIA.....	AGRA	Makepeace, J.	June 9.
		Williams, R. & ors.	June 24.
	BENARES.....	Heinig, H.....	July 2.
	CALCUTTA.....	Thomas, J.....	July 2.
	COLOMBO	Davies, J.	June 11, July 9.
		Lewis, C. B.	July 10.
	JESSORE	Parry, J.....	June 17.
	KANDY.....	Allen, J.....	July 8.
		Dawson, C. C.	July 10.
	MONCHIE.....	Parsons, J.....	June 22.
	MUTTRA	Phillips, T.....	July 1.
	PATNA	Beddy, H.	June 4, July 1.
	SERAMPORE	Robinson, J.....	July 2.
AUSTRALIA	SYDNEY	Saunders, J.	April 14 and 21.
BAHAMAS.....	ELEUTHERA.....	Rycroft, W. K....	June 15.
	NASSAU	Rycroft, W. K....	July 25, August 10.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	August 12.
GERMANY.....	HAMBURG	Busch, A.	August 11, Sept. 1.
		Mutsenbecher, A.	September 4.
HAYTI.....	JACMEL	Bird, M. B.....	July 31.
		Harris, M.....	August 6.
HONDURAS	BELIZE	Kingdon, J.....	July 18.
JAMAICA	BELLE CASTLE.....	Jones, S.....	July 20.
	BROWN'S TOWN.....	Clark, J.....	July 20.
	CALABAR	Tinson, J.	August 3.
	FALMOUTH	Abbott, T. F.....	July 7, August 5.
	KINGSTON	Oughton, S.....	July 23, August 7.
		Wood, J. H.....	July 23.
	LIMES SAVANNAH.....	Reid, J.....	July 20.
	MANDEVILLE.....	Hands, T.	July 18.
	OLD HARBOUR	Taylor, H. C.....	July 18.
	SALTER'S HILL	Dendy, W.	July 19.
	SAVANNA LA MAR	Hume, W.....	July 22.
	SPANISH TOWN.....	Dowson, T.....	August 7.
		Norman, — & ors.	August 7.
		Phillippo, J. M....	July 23.
	YALLAHS.....	Kenton, E. & ors.	July —.
TRINIDAD	PORT OF SPAIN	Law, J.....	August 5.
TURKEY	CONSTANTINOPLE.	Goodell, W. & ors.	March 14.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. W. W. Nash, Denmark Hill, for one volume of the Baptist Magazine ;
 Friend, Tulse Hill, for a parcel of magazines ;
 Mrs. Burford, Gravesend, for a parcel of magazines ;
 Mr. J. H. Warter, Borough, for a parcel of magazines ;
 Mrs. James Daniel, Bugbrook, for a box of useful and fancy articles, for *Dr. G. K. Prince, Western Africa* ;
 Miss Graftley, Mullingar, for a box of useful articles, for *Rev. J. May, Lucas* ;
 Mrs. Nash, Royston, for a parcel of books and tracts, for *Rev. J. Jenkins, Morlaix* ;
 Mr. Thomas Jarvis, Jersey, for a box of magazines and pamphlets ;
 Mr. Phillips, Bristol, for a parcel of clothing and numbers of the "Patriot" newspaper.
 Teachers and children of Rockwell Grove Sunday School, by Miss Elworthy, for a parcel of clothing, &c., for *Belize School* ;
 Friend at St. Albans, for a number of magazines ;
 S. B. Berger, Homerton, for a box of useful and fancy articles, for *Mrs. Small, Benares* ;
 Mrs. Kershaw, Hackney, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1846.

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Annual Subscriptions.		BEDFORDSHIRE.		Willingham —	
Chandler, Mr. John.....	1 1 0	Biggleswade—		Collection	1 15 9
Wyatt, Mr., by C. S.		Foster, John, Esq., for		Contributions	1 6 5
Tosswill, Esq.	0 10 6	Jamaica Institution...	10 0 0		
Donations.		BUCKINGHAMSHIRE.		DEVONSHIRE.	
Down, Master, Mission-		Speen	5 0 6	Prescot—	
ary box, by C. S. Tos-				Collection	1 18 2
swill, Esq.	1 4 0				
Evans, Rev. W. W., by,		CAMBRIDGESHIRE.		DORSETSHIRE.	
for India—		Cambridge—		Gillingham—	
Julia B.	0 6 2	Collection, Public		Dunn, Mr. Joseph, and	
Walter B.	0 6 1	Meeting, Zion		Friends	8 0 0
C. B.'s Missionary box	0 17 9	Chapel	7 3 3		
Gurney, W. B., Esq., for		Juvenile Fund, by		Essex.	
Jamaica Institution...	20 0 0	Mrs. E. Foster,		Colchester, on account	10 1 2
J. F.	20 0 0	Treasurer	8 11 11	Loughton, Missionary	
M. B., for <i>Tucacora</i>		Ingle, James, Esq.	5 0 0	Association	5 7 5
School.....	100 0 0	by Rev. R. Roff	5 0 0	Contributions, by	
Smith, W. L., Esq., for		Lilley, W. E., Esq.	25 0 0	young Friends, for	
Jamaica Institution...	5 0 0	St. Andrew's Street—		Native Teacher,	
		Collection	52 2 3	<i>Western Africa</i>	1 1 6
		Contributions	7 2 6	Stratford—	
		Do., Sunday and		Bloom, Miss, Collected	
		Infant Schools	8 4 2	by, for <i>Dove</i>	0 17 6
		Zion Chapel—		Thorpe—	
Legacies.		Contributions	2 9 8	Collection.....	4 8 2
Boyce, Mr. Thomas, late		Do., Sun. School	0 8 11	Do., at Oakley	0 16 6
of Bedminster, Execu-				Contributions	5 12 8
tors of, for <i>Grand Ligne</i>		Canton—		Do., at Oakley	0 12 6
Mission	20 0 0	Collection	2 5 4		
Callender, M., Esq., late		Chesterton—		HEREFORDSHIRE.	
of Darlington, less		Collection	1 2 0	Leominster and Tenbury	19 6 9
expenses	410 16 0	Sunday School	1 15 11		
Ellis, T., Esq., late of		Cottenham, 1st Church—		HERTFORDSHIRE.	
Sandhurst, by Samuel		Collection	18 14 6	Markyate Street—	
Gale, Esq.	270 0 0	Sunday School	1 10 0	Collection	3 1 9
		Ely—		Contributions	6 16 0
		Collection	3 6 2	Do., Sunday School	0 9 3
LONDON AND MIDDLESEX		HARTON—		St. Albans, on account	20 0 0
AUXILIARIES.		Collection	2 8 3		
Hackney—		Landbeach—		KENT.	
Lowther, Mrs.	1 0 0	Collection	1 16 0	Felkstone, Salem—	
Shakespeare's Walk—		Melbourn—		Collection	1 5 0
Collection	0 19 0	Collection	5 11 6	Contributions	4 10 0
Barfoot, Miss, box by	0 16 0	Over—		Tenterden, Lion—	
Juvenile Association	1 6 0	Collection	2 6 0	Contributions	4 18 4
Southwark Ladies' As-		Shelford, Little—		Do., Sunday School,	
sociation, by Miss E.		Contributions	4 2 8	Biddenden	0 11 8
Dawes, for <i>Rev. J. M.</i>		Waterbeach—			
<i>Philippo's Schools</i> ...	5 0 0	Collection	3 14 0		
		Contributions	3 10 8		

£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		YORKSHIRE.		Cross-y-pare—	
Eushden, Old Meeting—		Leeds—		Collection	
Contributions		A Friend, for Jamaica		Cwmgarw—	
Do., Sunday School		Institution		Collection	
Girls		5 0 0		Dinas—	
0 12 0		NORTH WALES.		Collection	
SOMERSETSHIRE.		DEWONSHIRE.		Listane—	
Bristol—		Llansellin		Collection	
Sherring, R. B., Esq.,		0 15 0		Contributions	
for Africa		SOUTH WALES.		Neath—	
5 0 0		GLAMORGANSHIRE.		Contributions	
Crowkerne—		Aberavon—		Paran—	
Collection		Collection		Collection	
4 1 10		2 10 0		Penyal—	
Minehead—		Aberdare—		Collection	
Collection		Collection		Contributions	
1 9 0		1 19 0		Rhymni—	
Contributions, for		Contributions		Collection	
Africa		2 2 0		Contributions	
1 0 0		Betws—		Swansea—	
Montacute—		Collection		Contributions	
Collection		0 19 6		Mount Pleasant—	
1 18 6		Bridgend—		Collections	
Contributions		Collection		Contributions	
2 8 4		Do., by Rev. G.		Do., Sun. School	
Do., Sunday School		Lewis		2 1 4	
0 9 1		0 8 0		York Place—	
Stogumber—		Contributions		Collection and box	
Collection		6 9 9		Contributions	
2 3 3		Caerphilly—		5 0 2	
Taunton—		Collection		MONMOUTHSHIRE.	
Collections		4 8 8		MONMOUTHSHIRE, on ac-	
10 8 1		Contributions		count, by Rev. D. R.	
7 6 8		1 9 0		Stephen	
Do., Weekly (moie-		Do., Sunday School		55 0 0	
ty)		0 14 4		Magor—	
2 0 5		Cardiff—		Contributions, for	
Wellington—		Bethany—		Dove	
Collection		Collection		0 6 7	
5 3 9		Do., Public Meet-		SCOTLAND.	
Contributions		ing		Creetown—	
12 15 3		7 3 10		Collection	
Watchet and Willton—		Contributions		1 4 6	
Collection		20 9 11		FOREIGN.	
2 16 4		Do., Sun. School		Patna—	
Do., do., Glas-		0 11 8		Juvenile Auxiliary ...	
house, for Dove		1 12 3		6 10 8	
4 12 1		Tabernacle—			
Wincanton—		Collection			
Day, Mr. G., and		8 3 10			
Friends		4 14 5			
10 0 0		Corntown—			
Yeovil—		Collection			
Collection		0 16 0			
2 15 0		Contributions			
SUSSEX.		0 4 0			
Hastings—		Cowbridge—			
A Lady, by Mrs. Py-		Collection			
well		2 0 0			
1 0 0					
WILTSHIRE.					
Crockerston					
1 11 0					

The following particulars of Contributions from Charles Street, Leicester, for the outfit of missionaries, by Mrs. W. Harris, Treasurer, should have appeared in the Annual Report:—

£ s. d.		£ s. d.		£ s. d.	
Collected by—		Fields, Miss		Horsepool, Miss E.	
Barby, Miss		0 15 6		3 10 0	
2 17 6		Gillham, Miss Jane		Manning, Miss	
2 12 6		2 16 0		1 5 0	
Chapman, Misses S. & F.		0 15 6		26 2 6	
3 10 0		Green, Miss			
Collier, Miss		3 0 0			
1 0 0		Harris, Mrs. W.			
4 0 6					

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to
September 15, 1846,—Continued from last Herald.

£ s. d.		£ s. d.		£ s. d.	
LONDON AND MIDDLESEX.		Hammersmith—		Stepney College Chapel	
Brentford, New—		A Friend, by Rev. J.		2 8 0	
B. C. S., Thank-offe-		Bird		BEDFORDSHIRE.	
ing, for exemption		10 0 0		Luton, Union Chapel,	
from affliction		Hoxton—		by Mrs. Tranter	
2 0 0		Scotch Baptist Church		2 0 0	
2 0 0		10 0 0			
36 17 0		Kensington, Silver St. ...			
		13 8 6			
		Salters' Hall			

		£ s. d.				£ s. d.				£ s. d.	
Berkshire.				Hertfordshire.				Melksham		8 5 0	
Wokingham	5 8 0			Ryeod	2 13 6			Westbury	1 4 0		
Buckinghamshire.				Kent.				Worcestershire.			
Fenny Stratford	0 5 0			Borough Green	1 1 0			Bromsgrove	3 15 0		
Haddenham	3 5 0			Cranbrook	1 0 0			Cookhill and Studley ...	2 0 7		
Cambridgeshire.				Folkstone	3 0 0			Yorkshire.			
Cambridge—				Tenterden	2 4 0			Haworth, 2nd Church...	6 1 2		
Lilley, W. E. Esq. ...	25 0 0			Lancashire.				Leeds	24 2 0		
Cheshire.				Bury	1 0 0			South Wales.			
Coppenhall—				Cloughfold	3 2 11			Cardiffshire.			
Cooper, Rev. J.	1 0 0			Conistone	1 0 0			Drefach	0 18 0		
Cornwall.				Haslingden	2 4 0			Llanelli, Bethlehem ...	5 0 0		
St. Austell	2 16 0			Heywood	3 0 0			Llogia	3 7 0		
Saltash	0 14 0			Lumb	1 1 2			Pfocwyni, Mr. Thos.	0 10 0		
Cumberland.				Ogden	0 9 0			Glamorganshire.			
Maryport	3 10 0			Rochdale	12 1 6			Corntown	1 17 6		
Devonshire.				Saltcoats	2 0 0			Penyfa	4 13 0		
Kingsbridge	5 0 0			Norfolk.				Monmouthshire.			
Newton Abbott	1 11 0			Great Killingham	1 3 6			Llanwenarth	15 5 0		
Ringmore	1 0 0			Necton	1 6 10			Pembrokeshire.			
Dorsetshire.				Norwich, Orford Hill—				Clifffwy	1 13 6		
Bourton	3 0 0			T. F. Bignold's card...	2 0 0			Radnorshire.			
Wimborne	0 10 0			Northamptonshire.				Presteign	1 1 0		
Durham.				Bythorne	2 4 0			Scotland.			
Monkwearmouth, Bar-				Harpole	3 0 0			Aberchirder	2 0 0		
clay Street	1 10 0			Stanwick	1 7 0			Aberdeen	5 5 0		
Wolsingham	1 12 0			Somersetshire.				Auchencraig	1 4 0		
Essex.				Bristol, Broadmead, by				Bervie	0 6 0		
Colehester	1 0 0			Mrs. Chandler	7 10 0			Dunbar	2 6 0		
Saffron Walden	10 15 0			Highbridge	2 0 0			Elgin	5 4 6		
Gloucestershire.				Radstock	1 0 0			Falkirk	2 12 0		
Arlington	2 10 0			Staffordshire.				Ferryport on Craig ...	1 2 0		
Gloucester	4 12 0			Bilston—				Lavers and Killen	2 2 6		
Kingstanley	6 10 0			Whitehouse, Mrs.	0 10 0			Lochgilphed	1 2 6		
Newnham	3 14 6			Coseley, Darkhouse	6 11 0			Newburgh	1 1 0		
				Surrey.				Rannoch and Glenlyon	2 10 0		
				Mitcham, by Mrs. Pratt	1 3 0			Ireland.			
				Wiltshire.				Castlewylard	0 2 0		
				Devises	4 4 0			Parsonstown	1 12 0		
				Downton	2 4 0						

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

IRISH UNION MEETINGS.

It is very customary, with a certain class of persons, and a tolerably large class too, to say, when anything is done in a bungling, or strange, or seemingly absurd way, that is Irish. A meeting badly managed, or ill conducted is, according to their notion, an Irish meeting. Well, the meetings we are about to speak of, and which were recently held in the sister land, were truly Irish; not confused disorderly meetings, but affectionate, lively, earnest, solemn, and holy meetings. And may this always be their character!

For some years past, our venerable agent Mr. McCarthy has invited two or three of his brethren to come into his district, to assist him in holding an annual Union Meeting. He has forwarded an account of the one held the last week in August. There were present brethren Carson, of Tubbermore, Wilson of Clonmel, and Watson of Cork. On Saturday evening the 29th, Mr. Wilson preached and the service was delightful—on Lord's day morning there was a prayer meeting from seven till nine, to implore the presence and influence of the Divine Spirit—at ten they met again for public worship, when brethren Watson and Carson preached, after which the assembly removed to the river side, when in the presence of a large congregation, among whom were many Romanists, brother McCarthy baptized two persons, a mother and her daughter; the spectators conducting themselves with the greatest seriousness and decorum. The use of two houses, belonging to Romanists, was cheerfully granted for the occasion. Mr. Watson addressed the people, after the baptism, in a suitable and impressive manner, and commended them, and the service, to the divine blessing. The attendance at the evening service was large and attentive, and the day was one which will long be remembered as a high and holy day.

We were privileged to attend the meetings in Dublin. Each morning there was a prayer meeting, at the last of which, the letters from the churches were read. It was a time of much melting of spirit. At the first evening meeting, after prayer by two of the brethren, addresses, on the love and the example of Christ, were delivered by Mr. Mulhern, and Mr. Williams of Bristol College, who has spent two vacations in Ireland. Mr. Carson preached on Wednesday evening, and the last meeting was a public one, the various speakers enforcing topics of deep interest, and all bearing on the work in Ireland. John Parkes, Esq., occupied the chair. The intervals were partly spent in devotional exercises, and partly in attending to the business of the Union.

The reports from the different churches were very encouraging. Emigration, as usual, had seriously affected some; but, in almost all, there was an increase. A spirit of brotherly love and deep devotion, which we have never seen surpassed, pervaded every heart: it was good to be there. Such services must tell. The friends at Dublin, whose arrangements for the comfort of all were most complete, felt it to be a privilege to make them and carry them fully out. Every one seemed to regret their close. We retired from these services with fresh hope and joy. It was plain that men of God were there, and that God was with them. The spirit of these happy assemblies will not soon expire. British Christians! when will ye heartily co-operate to cover all Ireland with these messengers of the gospel? Are you anxious to spread the truth in every land? Help to plant and sustain churches and missionaries in Ireland, and you will eventually draw a part of the resources from them to extend your operations elsewhere. Moreover, you will protect what you have done abroad from the attacks of the man of sin. Make Ireland your battle-field, and she will be unable to supply the crowd of priests which she now sends forth to disturb the peaceful folds which you have gathered in the parts of the earth.

The almost total failure of the potato crop is generally regarded by the people as a judgment of God for their sins. It may be overruled for their spiritual, as we are sure it will be for their temporal, good. RICHARD MOORE in referring to this prevailing sentiment, gives an example, among many, that Romanists are beginning to feel that there is a great difference between

TEACHERS AND WHAT THEY TEACH.

On returning home the other day I met Mr. ———, a Romanist, who told me the pope was dead, and had left a large property to his friends, and he prayed God, he might never be succeeded by another. He also said that he had never heard anything from the lips of his priest that would give any living joy to his soul; and that he always thought the time too short when he conversed with me on heavenly things. He expressed a hope that, in future, he should give more time to religious conversation, that he might be strengthened in the belief of the truth.

We have often called attention to the contrast between the temper and state of mind of the aged Romanists, and the youthful. The former are generally ignorant and bigoted; the latter disposed to inquire after, and listen to the truth. No doubt this difference is mainly owing to school instruction. JOHN TALBOT in his letter of Aug. 1st. gives a striking example of the effect of the truth upon

ONE OF EACH CLASS.

About three months since, I called on a man living at the back of the mountain, to whom I read John iii. and made some remarks on the chapter. His son seemed very attentive, and introduced some other topics. Seeing him inclined for information, I called again in three days. The old man did not seem pleased; so I read none, but spoke to them in the most profitable way I could. On coming out, the son came with me and asked me if I had the book I had read the other day? I said I had, when he asked me to read in it at the same place. This done, I left the Testament with him, desiring him to read it to his father.

Supposing the old man averse to hearing me, I did not call again till last week. As soon as I entered the door, I set my eyes on him, expecting nothing but displeasure. But his looks told me I was welcome; he settled a chair, sent for his son out of the field, and inquired what kept me so long away. I told him; when he asked my pardon, and hoped God would forgive him that he had been so

long ignorant of the blessed book. As soon as the son came in, he asked him if he had it; to my joy he drew the Testament from his pocket, and handed it to me. The father asked me to read the same place as before; and when I explained to him the meaning of the serpent on the pole, it was affecting to hear him saying with uplifted hands, *Oh what a great thing it is to see Jesus!*

Mr. MULHERN has been labouring with considerable success. Our friends are already in possession of the results of his labours at Banbridge. Would that the Committee had the means of supporting an agent there. It would soon be an independent church. We extract the following short statement from a recent letter to the Treasurer. He speaks of

SUCCESS AND THE PROSPECT OF MORE.

The meetings at Dublin were well attended, and in all respects were delightful and refreshing. Blessed be the Lord, our prospects of success are more abundant and brighter than at any former period. I have been looking over my own journal, and find that I have baptized *twenty within the last twelve months*. At some of my stations others are inquiring, who will, I trust, soon be giving evidence of love to Christ, by submitting to his ordinances.

Mr. HAMILTON, whose removal to Balina has greatly renovated his health, and who is actively superintending his very large district, has been favoured with most encouraging tokens of the blessing of God on his labours. The following facts stated in his last month's correspondence, will show that

THE WORK IS GOING ON.

Our new teachers are helping to increase the congregation. We had a baptism on Lord's day evening, which was well attended, and very solemn. Three others have applied for baptism and fellowship.

I commenced a school in this town some time ago, in which we have nearly *one hundred children*; and two pious females are actively employed in teaching them. My eldest daughter visits it three times a week; and the children are much attached to her. A desperate effort was made to destroy this new institution, but without success. I have no doubt it will issue in the glory of God, and the salvation of many souls.

PATRICK BRENNAN has recently paid a visit to the district where he lived and

laboured in the early part of his life. He would naturally be anxious to see whether any fruit yet remained. He did not look in vain, and as all would rejoice who long to see the Redeemer's cause flourish, where they had humbly endeavoured to do good, so he rejoiced when he found that

THE PRECIOUS SEED, THOUGH LONG HIDDEN,
WAS NOT LOST.

After I left Ballina, I went to K——, where I spent a portion of my early life. I was happy to see the same people that I had often read to, and explained portions of God's word, still reading it, though the priests had done all they could still to keep them in the dark. But praise to the Lord, the time is come, when the people begin to see that they ought to think for themselves. In one place I was engaged with them, they seemed so anxious to hear, that they kept me reading to them until midnight.

The day following, as soon as I was up, they were there again. I was delighted to see the great desire they manifested to hear the word of the Lord.

A DEARTH OF SCHOOLS AND READERS.

I was sorry to learn that there was not a single school or reader, in that part of the country, either belonging to our Society or any other. I was greatly grieved, as it was in that parish, the Society began its labours in Connought. My wife taught a school there in 1815; and I have reason to be thankful that great good has resulted from that school *which good can be seen to the present day.*

I have visited a good many families in my own locality during the past month, and distributed a number of tracts. I think the Lord is doing more good than can be seen by the eye of man. The people are more inquisi-

tive on the subject of religion since the late calamity, than they ever have been before.

The extracts from THOMAS DUFFY's monthly report, which follow, will, we think, not only prove interesting, but show the general usefulness of this sort of agency, and that it is keeping pace with the growing intelligence of the people. Would that we had at least two readers with every missionary, and one where every school was planted.

In sending you a report of my work during the last two months, it is with heartfelt gratitude I desire to state that amid all the trials of want and affliction, with which the poor are here visited, the promise is still true, "My word shall not return unto me void." Many cheering instances of this truth might be given. Let the few following facts suffice however for the present.

NOT PROSELYTISM BUT CONVERSION.

The man whom I mentioned as having some months ago, reproved me for not directly telling him to attend our place of worship, has ever since been a constant attendant upon the means of grace. He very often brings his family and others with him; and has become a decided convert. In a conversation which he has had with our pastor on this subject, he showed that his knowledge of the truth and of the requirements of the gospel was of no ordinary kind. And he now apparently longs much to become a member of a Christian church by baptism.

There are five or six others much of the same mind, but they have not such a knowledge of the Irish and English scriptures as he has, nor is their conduct, though unexceptionable, so well proved as his is. Others again know far more of controversy and read more extensively than they do, yet they show no desire to come out.

POSTSCRIPT.

According to promise, we subjoin a list of the contributions to the Relief Fund. We hope those churches that have not contributed, and those friends whose means will allow them to contribute separately, will do so without delay. When in Ireland the early part of the last month, we travelled from Dublin to Waterford, and thence to Cork. Not one sound potato-stalk could be seen the whole way.

Already the starving people have risen in some districts to demand food. Fever and famine are beginning to make havoc; and while the distress must be appalling, there is vast encouragement to render help now, as the calamity cannot fail to produce a great change in the social habits of the people, and, we hope too, a great change in their spiritual condition. The fund subscribed last year is almost gone. Will tender-hearted Christians suffer their fellow-disciples in Ireland to famish for want of temporal food, when they are trying to feed them with the bread of life? Surely not.

RELIEF FUND, 1846.

	£	s.	d.		£	s.	d.
London—				Luton—Union Chapel, the Lord's table	5	12	0
Gray, J. Ph.D.	0	5	0	Leatherhead—Friend, by Rev. F. Perkins	1	8	0
Bligh, Mrs.	0	5	0	Kingalund—Baptist church, by Mr. Henderson	1	0	0
Elves, Mr.	0	10	0	Kingstanley—ditto, by Mr. Butterworth	1	12	4
Fletcher, Joseph, Esq., for Readers	60	0	0	Husbands Bosworth—ditto, by Mr. Billson	5	0	0
Cosens, Mrs.	5	0	0	Ross—church at, by Mr. Claypole	5	0	0
Kemp, G. T., Esq.	5	0	0	Beaulieu Bells—Rev. J. B. Burt	5	0	0
Lowe, George, Esq. F.R.S.	5	0	0	Stevanton, Beda.—the church, by Mr. Fobes	1	6	0
Oliver, Mr. J.	2	0	0	Deal—ditto, by Mr. Roberts	2	10	0
Whitehorne, James, Esq.	1	0	0	Norwich—T. Bignold, Esq.	2	0	0
Smith, Edward, Esq.	3	0	0	Islington—Mrs. M.	0	5	0
Dixon, Mr.	1	0	0	"The Love of Christ constraineth us"	1	0	0
Edwards, Mr.	1	1	0	London—			
Cotton, Mr.	0	10	0	Bond, Mr. W. H.	1	0	0
Bligh, Mr.	0	10	0	Lion Street—by Mr. Green			
Friend, A.	0	10	0	Blackburn, Mr.	£2	0	0
Ditto	0	2	6	A. C.	0	10	0
Prescot Street—by Mr. Warrington	10	0	0	The Lord's table	16	18	4
Nash, Mrs. W.	1	1	0				
Smith, W. L., Esq.	1	1	0	Friend, by Mr. Angus	0	5	0
Church St., Blackfriars, Lord's table	5	0	0	Friend, by Dr. Steane	1	0	0
Liverpool—Mr. Jackson	1	0	0	Peto, S. M., Esq.	25	0	0
Brighton—Bank Street Church, per Rev. W. Savory	2	19	0	St. Andrew's Fife, church at, Lord's table	1	3	0
Newport, Essex—Mrs. Hopkins	1	0	0	Glasgow—Friend	1	0	0
Windsor, Rev. S. Lillycrop	0	5	0	Birmingham church, St. Ann's Street—by Mr. Sargeant	0	19	0
Islington Green—Lord's table	0	5	4	Cupar, Fife—Mr. Grigg	4	0	0
Harington—ditto, by Rev. J. George	3	0	0	P.	1	0	0
March—ditto, by Rev. J. Jones	2	0	0	Woolwich, Queen Street—the church	4	0	0
Whitechurch—ditto, by Mr. Seorey	1	10	0	Luton—baptist church, Rev. J. Burgess	7	0	0
Eye—ditto	1	10	0	Walton—by Mr. Hoddy	0	19	0
Bowdley—ditto	1	1	0	Ingham and Worstead churches—by Mr. Silcock	6	2	6
Wells—ditto, by Rev. W. Evans	3	5	0	Liverpool, Pembroke chapel—collection, by J. Coward, Esq.	22	14	6
Devises—collected by Miss M. Overbury	2	18	0	Bristol—R. B. Sherring, Esq.	5	0	0
Coventry church—Lord's table, by Mr. W. Franklin	5	12	8	Newcastle-on-Tyne—Tuthill Stairs church, by Rev. G. Sample	10	0	6
Usk—Mr. Phillips	1	0	0	Brixton Hill church, Salem chapel, and Friends, by G. Kitson, Esq.	6	13	0
Hackney—Mrs. Goldsmith	2	0	0	Eythorne—Friend, by Rev. J. Webb	1	0	0
Exeter—Rev. W. Cross	1	0	0	Greenwich church, Lewisham Road, by Rev. J. Russell	3	9	0
D. S.	5	0	0	High Wycombe—by Rev. S. Green, jun.	2	10	0
Keisall, H. Esq.	20	0	0	London—John Freeman, Esq.	5	0	0
Edmonton—Mrs. Buris	5	0	0	Trowbridge, Mrs. Page	5	0	0
Margate—Friend	5	0	0	Bristol—Mr. George Daniell	0	19	0
Friend	1	0	0				
Leek—Mrs. Catherine Gill	2	0	0				
Melksham—J. L. Phillips, Esq.	5	0	0				
Plymouth—the church, by Rev. S. Nicholson	9	19	3				
Craven—the church at York Street	2	16	0				
Collingham—Mrs. Nicholls	5	0	0				

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Islington—J. C.	1	0	0	Eglin—the church	3	0	0
Coleford—collections and subscriptions	10	3	0	Margate—F. W. Cobb, Esq.	2	2	0
Wrexham—ditto	3	0	0	London—Deronahire Square, collection	18	8	9
Wellington, Salop—collection	1	10	0	Lewes, Sussex—by Mr. Batton	8	0	0
Newtown—collections and subscriptions	8	16	6	Ameraham, by Rev. W. Salter	5	0	0
Bristol—on account	63	8	2	London—Mr. John Chandler	0	19	6
Keynham—ditto	4	5	6				

Thanks to Mrs. Bartram, of Northampton, for a parcel of clothing, which has reached Ireland, and been distributed ere this.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1846.

MEMOIR OF THE LATE MRS. SAUNDERS OF HAWORTH.

BY THE REV. MOSES SAUNDERS.

THE life of a private Christian situate in an obscure village usually affords but few incidents from which to draw up a narrative of general interest. But the memoirs of departed saints are ever dear to surviving relatives and friends, while such memorials are read with lively interest by many of the Christian family.

Martha Saunders was born on the 23rd of January, 1792, at Bridge House, Haworth, Yorkshire, and died on the 8th of March, 1846, in the fifty-fifth year of her age, in the same house. She was the fifth child of her parents, who had three sons and five daughters;—one of the former and two of the latter have departed this life; the rest still survive.

Respecting her childhood and youth, much need not be said; it was spent, like that of most persons, in general thoughtlessness about the soul and eternal things, although she was not without convictions, and strivings, and reasonings, concerning religion, attended with some faint and vacillating purposes

of reformation, and some vague intentions to seek the Lord at some future time. These thoughts, and feelings, and resolutions were of frequent recurrence, but as frequently passed away without any permanent and saving results. That she had these thoughts and feelings ought to be no matter of surprise, when it is recollected that she was born of pious parents. Her father and mother, Mr. and Mrs. Greenwood of Bridge House, were themselves distinguished for religious deportment and high moral character. She had from her earliest years been taught a reverence for religion, and brought up to a regular attendance at the house of God. But although the subject of religious impressions in her youth, it was not until she was nearly thirty years of age that a decided change took place in her soul. It appears from extensive memoranda in her own hand-writing, that the various preachers who supplied the newly-formed second church at Haworth in the year 1821 were heard by her with increas-

ing interest; that her heart became humbled and softened, and received a new bias. In a letter to the church before her admission, she particularly referred to a sermon, preached in the November of that year by a student from Horton College, as having been greatly blessed to her. And the same fact is referred to in her diary. At length, after many waverings, she came to the determination, like Joshua, to "serve the Lord." Happy for her that she did. It is a critical time in the experience of a person when he seems to be balancing between God and the world, and hesitating whether or not to give himself to the Lord and to his people. Many, alas! determine on the wrong side, but she was enabled to take up her cross and "follow Jesus in the way."

Having, through sovereign grace, been brought to this resolve, she no longer "conferred with flesh and blood," but hastened to obey the command, and follow the example, of her Lord, who, when about to be immersed in the river Jordan, said, "Thus it becometh us to fulfil all righteousness." She was publicly baptized, August the 18th, 1822, by the late Mr. Trickett of Bramley, in company with a beloved sister, who is still a member of the same church. In her diary she says, "that was a happy day to her soul," and felt she could give up herself unreservedly unto the Lord. From that time to the day of her death, she never ceased to feel the liveliest concern for that little flock with which she then identified herself. And the Lord only knows how large a share she has had in producing any amount of good accomplished by the church of which she was a devoted member.

In the month of May, 1827, she entered into the marriage state with the pastor who is now a sorrowing widower. For nearly nineteen years she discharged the duties of a wife with exemplary dili-

gence, kindness, and constancy. Her tender and affectionate attention, her prudent counsels, and unwearied industry, will be had in lasting remembrance. Her exertions in the church, and congregation, and sabbath school, were unremitted. To the indigent and sick she was uniformly benevolent. "Her works praise her in the gates." Many a widow's and many an orphan's heart has she made to sing for joy. Her behaviour to the poor of Christ's flock was kind and condescending. She contrived and laboured for their good. As decision and firmness were prominent traits in her character, so whatever she put her hands to she did it with all her heart. Hence, for twenty years the sabbath school owed very much of its prosperity to her untiring endeavours. And, except in the case of her bereaved partner, nowhere will the loss be so severely felt as among the dear children. Indeed, the last public act of her life was to assist in the formation of a day-school for infant children in connexion with her place of worship.

But while actively engaged for the temporal and spiritual welfare of others, she was not unmindful of her own personal religion. An attention to the former was not permitted to supersede the latter. Public services were not made an excuse for neglecting private duties. Twice a day, at least, did she retire for reading the scriptures and prayer, with a method and a regularity worthy of imitation. If, through visitings, travelling, or other interrupting things, her private devotions were disturbed, she always felt unhappy, and complained of spiritual leanness.

Her systematic attention to private devotion, however, did not supplant the public worship of God. As she gave her attentions and exertions to sabbath scholars three times a day, so also as frequently did her "feet stand within the gates of Zion;" and at the week-

day services her presence was seldom wanting. The service of God was her element; the house of God her home.

Nor did she suffer one duty to jostle out another. Let it not be supposed that family duties were forgotten, and domestic comfort marred, by her activities from home. Here was one of her peculiar excellencies. In her house she shone as a star of the first magnitude. A love of order and cleanliness was almost a ruling passion in her mind, and her domestic arrangements were the admiration of all who intimately knew her. They were as perfect as her means would allow. As the female head of a family she might be equalled, but not surpassed.

Her temperament was rather sanguine. On some points she was exceedingly sensitive, very soon excited, and easily wounded. But she was placable and forgiving, not allowing resentment to harbour in her breast. She met, indeed, with great and grievous ingratitude from some to whom she had shown much kindness; yet, though pained by their conduct, she cherished no ill-will to the offenders.

Her disposition was affectionate and kind. She felt for others' woe, and sympathized with all who were in any distress. Nor was she less remarkable for unbending uprightness in all her dealings. Her word was her bond. No consideration of fear or favour could induce her to act a mean or dishonourable part. She was punctilious to the point of conscience, and in this respect avoided all "appearance of evil."

Among the numerous qualities that adorned her character may be mentioned her unflinching constancy towards those whom she loved. As she seldom made an enemy, so she never forsook a friend. Too many are friends only in the sunshine of prosperity, and turn their backs on you in the dark and cloudy day. But she adhered to them

more closely when they were assailed by the storms of adversity. She seems to have acted on the principle of the poet in the lines following:—

"First on thy friend deliberate with thyself;
Pause, ponder, sift, not eager in thy choice,
Nor jealous of the chosen; fixing, fix;
Judge before friendship, then confide till death."

From what has been said, it will be perceived that the subject of this memoir was a person of domestic habits. But it must not be inferred that she neglected the cultivation of her mind. While assiduous in household affairs, she was not indifferent to mental improvement; though not a "book-worm," or great reader, yet she perused a considerable number of volumes; but nearly all of them were of a religious nature. Her reading was select and serious. For what is called "light reading" she had no relish. The qualities of her head and heart made her prefer in this, as well as in other things, the solid and useful, rather than the showy and entertaining. Books of plain practical divinity interested her most, such as Baxter's *Saints' Rest*; Pike's *Early Piety*; the *Practical Works of Fuller*, Jay, Hervey, &c. Latterly she much read Thomas a Kempis' *Christian Pattern*. At all times, however, Christian biography was a favourite subject with her. Mr. Fuller has remarked, that "perhaps no human writings have had a better effect than the lives of eminently holy men." And there is no doubt but the lives of Pearce, Judson, Graham, and others, had a happy influence on the subject of these lines. But it must not be omitted that the bible was her chief companion;—the book of books;—her light in darkness, her guide in perplexity, her solace in trouble, her life in death.

One remarkable peculiarity in her was an unconquerable dislike to controversy, whether in books, sermons, or conversation. It savoured of a morbid

feeling. For although controversy is apt to degenerate into mere cavilling and create ill-humour, yet we are "to buy the truth, and sell it not;" to contend earnestly for the faith once delivered to the saints; to hold fast the form of sound words; to keep the faith, &c.; which will at times necessitate a degree of controversy.

With respect to her experience during her long illness, which extended through several years, it is impossible to enter into detail. As might be expected, her frames, and feelings, and consequently the complexion of her discourse, greatly varied. From the nature of her complaint, as well as from her natural constitution, she was inclined to fear rather than to hope; more prone to dependency than vain confidence. Sometimes she complained of darkness and unbelief, and at other times expressed her cheerful reliance on the atonement of Jesus, and a pleasing persuasion of her interest in him—in his free and full salvation.

Consistency distinguished her profession. She was not conformed to the sinful customs and maxims of "this present evil world." There was no assimilating with the fashionable gaieties and follies of the age. She knew their demoralizing tendency, and therefore avoided them, sensible that the "friendship of the world is enmity with God."

When, in the providence of God, she was unable to go to the house of God, she was anxious in her inquiries about the place where, and the people with whom, she had long worshipped. She manifested much concern for the welfare of her fellow-members, asking after them by name. But O! the dear children of the sabbath school, over whom she had so long watched with an almost parental care and affection! Many prayers did she offer for the salvation of their souls. Frequently she sat up in bed on a Lord's day morning, watching them go

on the road to school, the big tears rolling down her pallid cheeks because she was unable to engage in her loved employ.

During the last few weeks of her life, her mind was in a delightful placid state. She obviously felt that her end was evidently drawing near. Her conversation savoured more and more of heaven. She was ripening for glory. A few days before her dismissal from the body, a continual drowsiness was upon her. But, during the intervals of slumber, she talked about dying with the greatest composure. This was the more remarkable as, during a great part of her life, she had much fear of death. But when the time of her departure came, she could say, "I am ready to be offered." Thus again was the promise verified, "As thy days, thy strength shall be." It is true she felt some attachment to life, and a clinging to beloved friends, though entirely resigned to the divine will. A day or two before she died, while clasping her weeping husband, she said to him, with deep emotion, "My dear love, we have had many happy days together, but we must soon part. Only keep near to Jesus, and he will support you. The Lord make you a great blessing! You will not be long after me. We shall meet again."

In this serene and holy frame of mind she continued till the last day of her earthly course, which was the sabbath. On the morning of that day, as the family rose from kneeling around her bed, she was heard repeating some words,—they were the inspired exclamation of the devout psalmist,—*"My heart and my flesh faileth, but God is the strength of my heart, and my portion for ever."* Thus strong was her assurance of her interest in God, and in that rest which remains for his people. In the afternoon, as her husband was going to the chapel, she said, "You all think I am going to leave you, I suppose, and so I

am; but Jesus is the same—he never changes; I die, but God will be with you." About the same time an esteemed young friend, who had come to see her, was about to depart, and while having hold of his hand, she said, "We have had much free talk together, but what I said I meant for your good." He said, "I know it;" and then asked if she had any fears of death, to which she replied, "No, none whatever. Sometime ago I had fears, but they have all left me." He then made some observations about her diligence, usefulness, &c.; but she suddenly stopped him, throwing her hand back with an air of displeasure, she emphatically exclaimed, "None of that; none of that. My only hope is in

Jesus Christ. Upon him I cast myself as a poor guilty sinner, and look for mercy through his atoning blood," or words to that effect. These were nearly the last expressions she uttered; for, soon after, she fell into a drowsy state and continued dosing till nearly four o'clock, when the medical attendant came, and after talking with him, and taking a cup of tea, she fell into another slumber,—it was the sleep of death. She awoke no more to the scenes of time; and her happy spirit passed, we trust, to the paradise of God. May the reader and the writer of these lines, "follow them who through faith and patience inherit the promises!"

Haworth, Yorkshire.

CHRIST OUR LIFE.

BY PROFESSOR C. ULLMANN.

THAT Christ himself was conscious of his perfect union with God, and that he produced, upon all those around him who were susceptible of such a feeling, the impression of an existence pervaded by the fulness of the Divine spirit and nature, there can be no doubt. This feeling is indeed variously expressed by the different apostles; by John, in his doctrine of the Logos, the eternal, divine Word, which became flesh; by Paul, when he represents Christ as the brightness of God's glory, and the perfect image of his person; while the others set forth still more simply their impression of the intimate, immediate communion of the Son with the Father;—but amidst all diversities of expression, the main idea remains the same, and warrants us in assuming this as the essential feature of Christianity. Now when men of such variously-constituted minds are found to agree in so important, peculiar, and original a concep-

tion—for neither the pagan accounts of divine incarnations and god-descended men, nor the Jewish notions of the Messiah, brought home to the mind this idea, as we find it in Christianity—we cannot regard this agreement as a matter of chance, but must consider it the result of an internal necessity, inherent in the nature of Christianity, growing out of the impression produced by the word, the spirit, and the life of Christ; and confirmed by the entire harmony between this historical manifestation, and that inward perception of the godlike, which through it was first awakened to full consciousness. But the main point must still be Christ's representation of himself; the manner in which he, lowly and truthful as he was, expressed himself regarding his relation to God. And here our only choice is between the supposition of a visionary self-idolatry—in which case Christ can no longer remain to us a

great, pure-minded man—or a belief in the truth of the consciousness which he expressed. But were internal proofs wanting for the latter alternative, we have external evidence even in that world-swaying and world-pervading influence, for which no pious fiction can account; which can proceed only from a real, living power.

Nor have we less clear evidence of Christ's own desire, that his life and spirit should be shared by his followers; that this life should be perpetuated in them, and become, through their instrumentality, the life of mankind. Both these truths—Christ's consciousness of his union with God, and his desire to communicate the same privilege to his followers—are expressed as the highest ideas of Christianity, by the fourth gospel, in the most varied forms and applications. Thus Christ, himself glorified by the Father, desires to be glorified again in his disciples: they are commanded to partake of his flesh and blood, that thereby they may receive his life. But all is concentrated in the words,—“That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us;”—and again,—“I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and that thou lovest them, even as thou lovest me.” All which is God's is Christ's, and this divine fulness he will impart to his followers; or, as the apostle Paul inversely expresses it, “All is yours, and ye are Christ's, and Christ is God's.”

If this fundamental principle is not merely taught, but realized in Christianity, three results naturally follow. First, a religion which contains this truth must be distinguished chiefly by this, as its peculiar characteristic, from all other religions. Secondly, it will prove, by this very characteristic, its claim to be considered the perfect,

absolute religion, the faith of mankind. Thirdly, all things, viewed from this central point, will assume their due position, and appear in their best light. . . .

If it is true that the individual character of Christ forms the vital, central point of Christianity, and that the power of this character, its efficacy for redemption, reconciliation, and sanctification, consists in the perfect union therein displayed of the divine with the human nature;—it follows, that now as eighteen hundred years ago, men can become Christians only by entering into a living communion with this character, and through it with God; and can participate in the full benefits of Christianity only as far as they persevere with growing steadfastness in this communion;—as Christ becomes more and more a living existence within them, pervading their whole life, and calling forth within them a higher nature, like unto his own. This is the spiritual glorification of Christ, of which all scripture breathes; his glorification in the hearts and lives of individuals, and thus, in all mankind. But admission into this communion of life with Christ, and perseverance therein, depend upon Faith, or rather, this *is* Faith. Faith, however, is no isolated principle, but is necessarily preceded by acknowledgment and repentance of sin, which alone can conduct to Christ as a Redeemer and Reconciler; and followed by regeneration and sanctification, the necessary results of receiving Christ as a new principle of life. This is the mode by which, according to the Christian economy, the sinner is justified before God, and received into the adoption of a son. Salvation afforded by God through Christ, on the one side, and its reception through faith on the other;—these two fundamental ideas remain always the same, however the form and language, in which we bring them before us,

may vary with the necessities of the times.

If then the person of the Redeemer is the true object of Christian faith, it appears as if those who received its immediate impression enjoyed an infinite advantage over all succeeding generations, and especially over us of later days. Hence has arisen, in many individuals of simple piety, a longing for the immediate presence and society of Christ, and a deep regret not to have been found worthy of those privileges which were enjoyed by his contemporaries. This feeling is founded on a natural and true appreciation of the power of personal impressions. But there is another side of the question, and the more important one for us, which we must not overlook. Faith is the result, not of the Lord's bodily presence to the senses, but of his spiritual presence to the mind. The greatest among the apostles had never beheld Christ with his bodily eyes, or if even he had so beheld him, he was resolved to know him no more according to the flesh, but only according to the spirit. And as Christ was still present in spirit to Paul, and to those other followers who believed in him in the period immediately following his removal from earth, so may he yet be to us. That which was delivered to Paul, by word of mouth, through the visible manifestation of Christ, we possess in the testimony of scripture; in whose records, whatever may be said to the contrary, the divine form of the Lord stands, distinct and faith-inspiring, before the candid, unperverted mind; the spirit of Christ, by which these records are pervaded, is not yet dead; and its workings, of which Paul saw the beginning, are now certified to us by a thousand witnesses. In the latter point of view, indeed, we have obviously the advantage. While Paul saw only the commencement, as a pledge of what

was to follow, we can trace the incalculable influence of this spirit through a period of nearly two thousand years. We know, by experience, how Christianity has changed and regenerated mankind; how it has become a sanctifying, moralizing, liberating power. We see in how many individual lives and characters Christ has had a living presence, manifold in form but the same in spirit; we perceive from history how Christianity has rendered great all nations susceptible of its influence, and how each of these, according to its natural endowments, has so received it, that, while none has been capable of embracing it as a whole, its spirit and its purposes have been, by all collectively, most grandly realized. The dull, half-enlightened eye may take offence at Christ's appearance in the form of a servant; but whoever traces the victorious progress of his Spirit from century to century, after his visible presence was withdrawn, will view the testimonies relating to his history in quite a new light; and from these undeniable results, will derive the strongest evidence for their *cause*, which is no other than the personal character of Christ, as depicted in the gospels.

In the oldest primitive records which we possess of Christ's life and works, one character, under which he appears is certainly that of a Teacher. If you confine yourself to this, he will in this character teach you much that is good, great, consolatory, eternally true; you may sit as a disciple at his feet, you may examine his doctrine as a philosopher, and appropriate to your own use, either certain portions (as was done by pious heathens from the first, and by the founder of Islamism himself), or the whole; but, even should the latter be the case, you still would not possess the whole Christ, as he has been possessed by the apostles and all real Christians. Doctrine, as such, depends on words or

written testimony, but a merely spoken or written Christianity would be assuredly no perfect Christianity. The teacher, if a good one, is honoured and loved ; but we stand independently before him, we do not give up our soul to him, or receive him within us as a new, vital principle. We seek from him information, satisfaction for our understanding, direction in certain actions ; but the great object with which religion is concerned is life, the *whole* life. Life can proceed only from life ; and only in so far as you understand Christ as life, can he become to you the giver, the Prince of Life.

Christ also, as the scriptures bear witness, delivered and exemplified a moral law ; and here again he stands alone in his supremacy. The eternal laws which slumber in the human breast, were expressed by him with a clearness and power which belongs to no other, and engraved on the hearts of mankind with "such fiery characters as lightning on the rocks inscribeth ;" he also impressed on these words the seal of life and action ; and up to the present day he is unsurpassed both as a teacher and as an example of morality. Here also you could not err, while obeying his words and following his steps ; nor could you do so without strengthening your conviction that he spoke not of himself. But this very attempt, if earnestly made, will lead you at once to a deeper veneration of Christ, and a clearer knowledge of yourself. You will feel how far you remain behind him, in action even, and still more in that frame of mind from which action proceeds ; you will perceive how far you are from fulfilling the great command, "to love God with all your strength, and your neighbour as yourself," as it was fulfilled by Christ to his latest breath ; and, if not wholly deficient in sober and earnest thought, you will acknowledge that you have no glory before God the Holy

One ; and instead of demanding a reward for your virtue, you will rather own yourself to be an unprofitable servant, and exclaim with the publican, "God be merciful to me a sinner !"

But this very experience will send you from Christ the mere teacher and lawgiver, to Christ the Redeemer and Reconciler ; to him who not only says, "Thy sins are forgiven thee," but goes even unto death under the pure impulse of divine love, and sheds his blood that we may have a pledge of the divine mercy ; that a new treaty of peace with God may be established, in which man, abandoning all idea of merit in his imperfect works, may give himself up wholly to that divine Love as manifested in Christ, and receive in return that strength of love, that joy in all goodness, which waits not for commands, but *does, before* the command is given, and *more* than it enjoins.

But Christ can be this Redeemer and Reconciler, only if he is that very individual character represented in the scriptures. Only if, as the apostle Paul says, God was in him, can God through him have reconciled the world to himself. And this character, in which the Divine and Human were so perfectly united, could not, by its very nature, be manifested in this or that detached portion of human life, or in any one single department, but must be developed in one life, one perfect, living, divine work. Its influence is therefore not directed exclusively to the amelioration of any one portion of the human nature,—of the Reason by Doctrine, of the Feelings by Love, of the Will by Law and Example,—but to the improvement and cultivation of that nature as a whole. And the full result of this influence cannot be better expressed than by the word which the scriptures have given us, and which Luther and the reformers have rendered familiar among us Germans.—*Faith*.

ON PROVIDENT SOCIETIES.

BY THE REV. CHARLES KIRTLAND.

PROVIDENT societies form a prominent feature in the social economy of our country. Nearly every city, town, and village, has its Friendly Institution; and, while there are numerous evils in connexion with them, they confer important advantages on the class to which they belong; they assist in the formation and growth of provident habits; they relieve the assurers of much anxiety, and tend to foster a spirit of independence.

Little is known of the origin and history of provident societies. Soon after the dawn of civilization in Britain, and prior to the Norman conquest, we find traces of their existence; but, like all other institutions of that period, they were merely the rude outlines of what the advancing intelligence and experience of subsequent ages have been filling up. Modern benefit societies are of comparatively recent origin. The oldest of which we have any account was formed no longer since than 1715, and this date is thought too ancient. Towards the close of the last century, several bills were introduced into the House of Commons for the protection and improvement of these institutions, but it was not until 1793 that any measure received the sanction of the legislature. Since that period, successive parliaments have done much to place them on a more solid and permanent basis. We shall endeavour to show, in the first place, the necessity for making some provision to meet those contingencies to which the members of our churches are liable.

1. There are but few amongst us whose means place them in a position of independence when the hour of sickness, or the season of old age, arrives; the majority of our brethren are able to

do little more than provide for their present wants; they cannot, out of their scanty incomes, lay up in store a sum sufficient to sustain them when no longer able to labour for the meat which perisheth; and the too frequent consequence is, that when affliction comes they are unprepared to meet it, and they must either rely on the precarious and fluctuating supplies of charity, seek parochial relief, or get into debt and bring embarrassment upon their circumstances from which they rarely, if ever, recover. If the sickness should be unto death their last moments are embittered with the thought, that in addition to the irreparable loss which their surviving families will sustain, they are entailing a burden on them which will weigh all the heavier from the fact that their means of bearing it will be diminished. Many a widow is obliged to submit to unnatural toil, and with her fatherless children endure severe privation, to defray the funeral expenses of her departed husband. Should the persons in question be shielded from the assaults of disease by a vigorous constitution, and be conducted beyond the meridian of life with but little abatement of physical strength, there is helpless old age for which, in many instances, there is no provision, and they must submit to become dependent on kindred or Christian friends, or pass the remnant of their days in the poor-house. Most of these evils might be prevented by the establishment of provident societies in connexion with our congregations and Sunday schools.

2. The evils belonging to existing friendly societies in general, both in their constitution and in the administration of their affairs, render it impera-

tive upon the church to take up the subject, especially as many brethren are frequently joining them. By far the greater proportion of them are based on erroneous principles. They have been formed in ignorance or neglect of correct data; hence the rates of payment are too low to secure their permanent prosperity. For a time they flourish and increase in numbers and in wealth; but as members advance in life and die away, the demands become more frequent and are of longer continuance; monthly payments and honorary subscriptions are insufficient to meet the increasing claims; capital is drawn from the bank, the stock diminishes at a much more rapid rate than it accumulated during the early period of the society's existence, young men refuse to join, and the institution, unable any longer to endure the pressure, either becomes insolvent, or the members, foreseeing this result, agree to divide the funds and dissolve the society. The consequence is, that members who have been investing their little savings for years lose nearly the whole, and being too old to enter another association, they are left without a provision at that time of life when they most need it. The history of friendly societies supplies many painful illustrations of these statements; and it has been shown by competent authorities that the majority of those now in existence, and apparently flourishing, cannot long survive their predecessors.

The enormous and unnecessary expenditure of money is another evil belonging to numerous benefit societies. From returns made to government some years since, it was found that, including the yearly feasts, a sum amounting to nearly £250,000 was spent annually. This, to one million members—the number then estimated to belong to friendly societies—would be 5s. per man, a sum sufficient to secure to an individual at

twenty years of age a superannuation allowance, after the age of seventy, of 4s. per week. This necessarily follows from their being held at public-houses, where a monthly sum from each member, whether present or not, is required to be spent for what is called, in tavern phrase, "the good of the house." There is a third, and still more serious evil, to be noticed. All societies whose meetings are held at public-houses encourage intemperance, either directly or indirectly. The club-nights are often seasons of carousing. If beer is not allowed in the apartment where the monthly meetings are held, the tap-room is close at hand, and there are few who can resist the temptation to enter. The habit of frequently resorting to the house is soon and easily formed, the morals are corrupted, and the reputation ruined. The downward career of many young men of previously sober and steady habits has commenced in the club-room and its immediate vicinity; there they have formed associations, and grown familiar with practices, which have ultimately proved their overthrow. It is said that swearing, blasphemy, and obscene conversation, are prohibited under heavy fines. Be it so: the danger, so far from being diminished, is increased. "In vain is the net spread in the sight of any bird." Such regulations, whatever incidental good may come out of them, are devices to overcome the scruples of tender consciences, and to give the institution an appearance of respectability. By paying such a seeming deference to religion, every doubt as to the propriety of a connexion with them is removed. "There is no harm," says that young man to himself who is about joining a friendly society at a neighbouring public-house, "in uniting with that institution; its objects are unquestionably good, and my morals are protected by excellent regulations." And he goes, "as a bird hasteth to the

snare, and knoweth not that it is for his life." It would be well if these mournful results were confined to the world; but unhappily they are seen in the church. Some of the most painful and hopeless cases of backsliding may be traced to this source. A young disciple of great promise joins a Christian church, and for a season his profession and his practice harmonize. After a while, an "Odd-fellows' Lodge," or a "Forester's Court," is opened in the locality, and he is persuaded to become a member. Associations are there formed that are detrimental to his piety. In a few months he is elected to an office, and required to attend the monthly meetings to transact the business of the society. There is soon a visible change in his deportment, and his pastor and brethren tremble for him. He is seen going home late at night: a report gets into circulation that he has been intoxicated, and which, on inquiry, proves to be true. All efforts to reclaim him fail, and the disciple is excluded from the church. Had there been a society connected with that body, he would not have sought one in the world; and then, instead of being an outcast from his people, with a ruined character and a tormented mind, he would still have held fellowship with the saints. This is no exaggerated description of these evils; facts have come under the notice of the writer which would have warranted him in giving even a stronger colouring to his statements; in more than one instance it has been his painful duty as a pastor to recommend the church to "put away" those who have been drawn aside solely through their connexion with drinking societies.

A necessity, then, *does exist*, for some provision in our congregations to which the members may look in time of need. They are liable to affliction; the young may live to be old, and all will put their surviving friends to some expense when

they die. We have seen that their own means, at the time when needed, are too limited to accomplish the objects we have in view; and the objections which we have taken against existing institutions, render the propriety of a connexion with them extremely doubtful, both on economical and moral grounds. It is, therefore, our duty to promote the formation of societies sufficiently comprehensive to meet the contingencies to which allusion has been made.

In the second place, we shall consider the principles on which they should be formed.

1. Soundness of principle is essential to their stability. The data on which our calculations are founded, must be as correct as the nature of the case will admit. From observations which have been made on human mortality and sickness in various parts of the country during a considerable period, we can tell with something like accuracy the probable expectation of life at any age, and the average amount of sickness for each person. Take any given number of men—500 for instance—at a given age, say twenty; let the number of years that each person lives after that period be recorded, and it will be found, that while some lives have been long and others short, the gross amount, when brought together, will give an average of nearly forty-one and a half years to each person. So with respect to sickness. If, at the same time, an account were taken of the number of days that each individual of the 500 is incapacitated for work during one year, it will give an average of about half a week per man, the uncertainty which belongs to individual concerns being lost in the certainty of numbers. Now, it is evident that, in forming a table of charges for a provident society, we must be guided by facts like these, otherwise our calculations will be unsound, and the build-

ing which we have raised at so much expence and anxiety will give way at its foundation.

2. A provident society should be formed on equitable principles. The scale of payments must be adjusted to the different ages of the insurers. To charge the man of thirty-five no higher than the youth of twenty, is obviously unjust towards the latter, who is liable to less sickness and is likely to live longer. The expectation of a life at thirty is less by several years than at twenty; at forty it is twenty-seven years and about seven months, making a difference in twenty years of fourteen years. Observations on sickness at different periods of life show a proportionate increase as it advances. The Highland Society found that between the ages of twenty and thirty, men were liable, at an average, to be half a week indisposed per annum; between thirty and forty the average was two-thirds of a week; at forty-six it became a full week; at fifty-seven, two weeks; and at seventy, eleven weeks. These facts show that a graduated scale of charges is the only safe and equitable principle on which a society can be formed.

3. It should be adapted to the different circumstances of persons wishing to enrol themselves. The labourer who earns but ten shillings per week should have an opportunity of benefiting by such an institution, as well as the mechanic with an income of thirty shillings.

Lastly, it should be open to both sexes. Mr. Finlaison's researches have established the fact of the longer duration of female life by an average of more than two years at each successive period, from twenty to sixty.

The writer had prepared a table of payments on the above principles to accompany this paper, embracing three distinct objects,—weekly payment in sickness, a monthly allowance in old

age, and a sum at death; but since the manuscript was first written, he has read with great interest Dr. Smith's speech before the Baptist Union, in which the scheme of the "Midland Counties Provident and Life-Assurance Institution" is developed in an able and lucid manner, and on comparing the midland tables with his own, the writer finds that they agree in nearly every particular; and as the former are more elaborate, have been sanctioned by an eminent actuary, and are already in use, he has great pleasure in giving them the preference, and recommends them as adapted for general use, with such trifling alterations as may be necessary in those districts where the rate of mortality and the average amount of sickness are unusually high. In the "Midland Society" members may secure "from 2s. to £3 per week in sickness, with death-money from £1 to £30," and "annuities from 2s. 6d. to 20s. weekly for life, after the ages of fifty-five, sixty, or sixty-five." A person entering at the age of twenty may, by paying 7½d. twice in every calendar month, and an entrance fee of 2s., secure 8s. per week in sickness, and £4 at death. At twenty-five the fortnightly payment is increased to 8½d., at thirty to 9½d., at thirty-five to 11½d., and at forty to 1s. 1½d.*

The writer is not sanguine enough to expect that provident societies will prove a catholicon for temporal distress in our churches; so long as Zion contains "an afflicted and poor people," there will be numerous cases which can only be relieved by the hand of private beneficence, but if the plan were carried into effect and well sustained, it would help to cheer the abodes of sickness,

* The whole of Dr. Smith's address, with the Rules and Tables of the Midland Society, are printed in the "Baptist Manual" for the present year, which may be obtained for the low price of sixpence.

smooth the ruggedness of age, and "cause the widow's heart to sing for joy." An objection has been repeatedly made to such institutions on the ground that they interfere with operations of the great law of Christian love, the simple force of which, in the church at Jerusalem, was found sufficient to meet all the claims of the poorer brethren. This objection would not have been noticed, had it not been frequently and seriously urged. Where the same necessity exists as in the church referred to, the same spirit of liberality ought to be manifested. And if the same intense love existed among the disciples of Christ as in those days, we should probably see similar sacrifices made for the poor of the flock. There is nothing inconsistent in those sublime expressions of benevolence which we meet with in the second and fourth chapters in the Acts of the Apostles, with the obligation "to lay down our lives for the brethren." The greater includes the less, and life is certainly of more value than earthly treasure. It is the duty of every church, which has the ability, to feed and clothe its deserving and destitute poor. There is, doubtless, wealth enough among the followers of Christ to do this, without altering the status of its possessors in society, or acting on the principle of having a community of goods. And in times of general and extraordinary suffering, similar to those which were felt in the days of the apostle, mutual assistance ought to be rendered, as among the primitive churches. This would be the appropriate expression of brotherly love; the sympathy which one member of the mystical body ought to receive from the others. But the question is not about the duty of the church towards those who stand in need of

present help;—in cases of emergency relief should be given with a liberal hand;—but, whether on the principle of mutual assurance they could not, out of their own resources, provide for a time of need, and thus become, in some measure, independent of the assistance of others. This, on the plan proposed, can be effected by many in our churches; it is, therefore, as much an obligation on them to provide for themselves and their own, as for others to provide for them, in time of need. No man is justified in being improvident under the impression that the church will relieve his wants; he may console himself with this expectation, and may call it faith, but in the sight of God it is sin. Whoever has the opportunity and ability of providing for sickness and old age, and neglects to do so, wrongs himself, wrongs his family, and wrongs society. Religion and reason alike dictate the duty of every man to do all he can for himself before he looks to others. The objection, therefore, has no force.

In conclusion, the writer would respectfully entreat his Christian brethren to unite in the accomplishment of this desirable object. A well organized and well governed provident society in connexion with our churches, combined with a ready mind on the part of the rich to meet every case beyond its limits, would protect our brethren from many privations to which they are now exposed. We should thus wipe away the reproach that now rests upon us, of not caring for the poor. The streams of plenty would flow to every habitation in Zion, and the piercing cries of that pale and haggard form by which we symbolize want, would cease to be heard in "the city of our solemnities."

Sabden, Lancashire.

FAMILY BIBLE READING FOR NOVEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Full moon	3rd day.....9h 11m morning.		
		Last quarter.....	10th day..... 11h 44m afternoon.		
		New moon.....	18th day..... 11h 0m afternoon.		
		First quarter.....	25th day..... 10h 31m afternoon.		
1	Ld	Psalms.		h m	h m
2	M	Isaiah lx, lxi.....	Matthew xix.	6 57	4 30
3	Tu	2 Chron. xxxiii.....	xx.	6 59	4 28
4	W	xxxiv.....	xxi.	7 0	4 26
5	Th	xxxv, xxxvi. 1—5	xxii.	7 2	4 25
6	F	Jer. xxv.....	xxiii.	7 4	4 23
7	S	xxvi.....	xxiv.	7 6	4 21
8	Ld	Psalms.		7 7	4 20
9	M	Jer. xxvii, and Daniel i.....	Matthew xxv.	7 9	4 18
10	Tu	Daniel ii.....	xxvi. 1—35.	7 11	4 17
11	W	Ezekiel i, ii.....	xxvi. 36—75.	7 13	4 15
12	Th	viii, ix.....	xxvii. 1—50.	7 14	4 14
13	F	Jer. xxviii.....	xxvii. 57—66, xxviii.	7 16	4 12
14	S	xxxii.....	James i.	7 18	4 11
15	Ld	Psalms.		7 20	4 9
16	M	Jer. xxxvii.....	James ii.	7 21	4 8
17	Tu	xxxviii.....	iii.	7 23	4 7
18	W	xxxix, xl. 1—6.....	iv.	7 25	4 5
19	Th	xl. 7—16, xli.....	v.	7 27	4 4
20	F	xlii, xliii.....	Jude.	7 28	4 3
21	S	xliv.....	John i.	7 30	4 2
22	Ld	Psalms.		7 32	4 1
23	M	Jer. l.....	John ii.	7 33	4 0
24	Tu	li.....	iii.	7 35	3 59
25	W	Ezek. xxxiii.....	iv.	7 36	3 58
26	Th	xxxiv.....	v.	7 38	3 57
27	F	xxxvi.....	vi. 1—40.	7 40	3 56
28	S	xxxvii.....	vi. 41—71.	7 41	3 55
29	Ld	Psalms.		7 43	3 54
30	M	Daniel iii.....	John vii.	7 44	3 53

THE AUTHOR OF ASH'S DICTIONARY.

HE was a native of Dorsetshire, and in early life joined himself to a baptist church at Loughwood in that county, then under the pastoral care of that truly original genius Isaac Hann, to whom he was related. By this church he was encouraged to devote himself to the Christian ministry, and with that view recommended to the seminary of religion and learning in Bristol, then

under the direction of the Rev. Bernard Foskett. Here he continued for several years, and made such proficiency in the various branches of knowledge that he attended to, as did the greatest credit to himself and his worthy tutor. At the close of his studies, a vacancy being made in the congregation at Pershore, Worcestershire, by the death of Mr. Cooke, Mr. Ash was invited to preach

as a candidate, and after full trial of his ministry and manner of life, he was affectionately invited to succeed in the pastoral office. He was ordained to the work in the summer of 1751; and, blessed with a remarkable share of health and spirits, continued with scarcely any interruption, in the assiduous, faithful, affectionate, and successful discharge of the various important duties of his station, almost to his dying day. This account is taken from a sermon delivered at his interment, by Dr. Caleb Evans, April 15, 1779.

DEFECTS OF ABRAHAM BOOTH'S PREACHING.

In a note appended to the address at Mr. Booth's grave, by Dr. Rippon, it is said, "One of the members of his church waited on him, and mentioned to him what he supposed were the defects of his preaching. 'You do not touch upon such and such articles, of which I am very fond; and I really find that I cannot profit by your ministry as I wish.' The good man, instead of yielding to

resentment, or going into angry disputation, only paused awhile, and then meekly said, 'Ah, brother! so far am I from being astonished at your not profiting under my ministry, that I often feel amazed at God's making me useful to anybody at all.'" The reply produced a considerable effect; but, alas! it did not prevent desertion.

THE HILL OF GOD.

NEAR the village of Callander, in Perthshire, N. B., rises a magnificent mountain, upwards of 3000 feet in height, called Ben-Ledi, or the "Hill of God," which is said to have been one of those natural altars frequented by the ancient Druids. A recent visit to the spot suggested the following lines.

THE Hill of God! Strange title thine, thou venerable height,
That hast for ages sat enthroned like monarch in his might;
The glorious skies thy jewelled crown,—their thousand hues thy vest,—
And the firm footstool of thy strength, the moorland's heathery breast.

While to the fancy's playful eye, yon lake that glittering lies,
Embosomed in thy mountain range, a courtier train supplies,
In those bright ripples which the breeze leads lovingly along,—
A minstrel band, with harp in hand, whose homage is their song.

But whence thy name? Not this the scene where once the thunders woke,
And trumpet-tones "exceeding loud" in fearful answer spoke;
While to the wanderers of the waste, bent low in trembling awe,
The King of heaven through angel-ranks revealed his holy law.

Nor this the spot where was displayed the hoped-for land to him,
Whose eye a century of years had sought in vain to dim;
Not here his chastened spirit met death's disuniting throes,—
Left its frail dust on earth to sleep,—itself to glory rose.

Art thou *that* "mount of God" to which the stricken prophet turned,
When for communion calm and free his care-worn bosom yearned;
Yet found not till the changeful storm had thrice swept wildly by,
And on a zephyr's balmy breath the still, small voice drew nigh?

Or *that* for which in lands remote the patriarch's children pine,
Whom many a tender thought bears back to pleasant Palestine ?
Didst thou their temple's glory share ?—its stern dethronement see ?
And hath destroying Time entombed its very dust in thee ?

Was Olivet thine ancient name ?—the place where "Jesus went,"
When evening crowned each busy day in love's own labours spent ?
That heard his prayers, "those cryings strong," that marked the inward strife,
And humbly bowed its waving woods before the Lord of life ?

Or did they call thee Calvary ? did darkness strangely fling,
At noon-tide round thy crowded steep, its all-o'ershadowing wing ?
Was it these rocks that burst in twain and groaned their sorrows forth,
When justice filled and mercy drank the deep dark cup of wrath ?

Ah ! thou hast no memorial-place on that pure page inwrought,
Which clusters round these hallowed scenes the joys of holy thought ;
Joys which from age to age are borne like summer streams along,
The smiles of heaven upon their flow, its sweetness in their song.

No temple rich in storied pomp e'er dignified thy steeps,
Nor clothed with ruin's sable garb in mouldering silence sleeps ;
No spotless bosom there gave vent to sorrow's bursting flood,—
No Saviour bathed them with his tears, or stained them with his blood.

The Druids' worship gave to thee the name thou bearest now,—
They lit their Beal-fire's lurid flame upon thy lofty brow ;
Whence, haply to the curious eye, at midnight hour unsealed,
Rude rites of mystic meaning strange have darkly been revealed.

There wilder echoes made reply to voices wild and free,
Glen, glade, and rock, on nature's harp, woke kindred melody ;—
Smile not, for nature hath her harp, and tender is its tone ;
Go woo her strain on stretching plain, or sea-cliff's summit lone.

Vain worship theirs, to idols vain !—their gods, where are they now ?
The hale old oak they deemed divine is withered, root and bough ;
And flower and shrub, howe'er adored in hues of vernal pride,
At autumn's wintry summons drooped and on his bosom died.

Oh, would that hope might rather dare in truthful joy to say,
"He was their sacrifice whose blood takes all our sins away ;"
Who, when his sheep were wandering wide upon the mountains cold,
Revealed the "new and living way" that leads them to his fold.

Sweet Hill of God ! I see the sun on thy blue summits set,
But bright and lofty as thou art, my soul soars upward yet ;
Beyond the azure skies that beam in cloudless depth above,
To mountains based on living truth and crowned with living love.

"Up to the hills I lift mine eyes," where evening never braids
Her twilight wreath, nor sterner night unfurls his sombre shades ;
But day, perpetual, peaceful, pure, unceasingly prevails ;—
Oh, to attain those happier heights and breathe their balmy gales !

To greet the congregated host that need not fane or shrine,
But celebrate through heaven's expanse their sacrifice divine ;
To join those worshippers devout, their Lord to serve and see,
Were glory infinite indeed,—mine may its fulness be !

Battersea.

REVIEWS.

On the History and Mystery of (those called) The Sacraments, showing them to be Jewish Institutions and not Ordinances appointed by Christ to be observed in his Church. By JACOB POST. London: Gilpin.

A Concise View of the Ordinance of Baptism. By WILLIAM URWICK, D.D. Dublin: Robertson.

Christian Baptism. By JOHN H. GODWIN. London: Snow.

A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism. By RALPH WARDLAW, D.D. Third Edition. With an Appendix. Glasgow: Macklehoose.

The Lord's Supper. By the Rev. DAVID KING, LL.D. Edinburgh: Johnstone.

Lectures on Baptism. By the late WILLIAM SHIREFF. London: Houlston and Stoneman.

Infant Baptism weighed in the Scales and found Wanting. By C. H. HOSKEN, Troy, New York: Bradwell and Kneeland.

Truth Defended, in a supposed Trial between Infant Affusion and Believers' Baptism. Second Edition, Remodelled, Condensed, and Revised. To which is appended, A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, Revised and Corrected. By SEACOME ELLISON. London: Houlston and Stoneman.

THE notion that New Testament baptism may be elucidated by reference to what has been said by Jewish opponents of Christianity, in comparatively modern times, respecting a rite termed proselyte baptism, thought to have been practised before the commencement of John's ministrations—a notion to which we directed the attention of our readers last month—is not the only fallacy that Mr. Post and those who hold his opinions have derived from paedobaptist instructors. A second supposition on which he lays stress, and which he has received, apparently, from the same teachers, is that the meaning of baptism is *purification*. He alleges that “the term *baptize* had the same signification among the Jews, in the days of our Lord and his apostles, as we intend by the word *purify*; and the two words may be used, in scripture

language, almost interchangeably,” page 33. He alleges further, that “by the laying on of the apostles’ hands, and by means of their preaching, it is said, many received the Holy Ghost, and, no doubt, the hearts of these became purified through faith in Christ, by the baptizing power of his Holy Spirit on their spirit,” page 48. He tells us, also, that “Christ never baptized with water, neither did he ever recognize water baptism as *his* baptism, or command his disciples to baptize with *water*. But he did command his disciples to go and baptize all nations, and they went forth and baptized with *the Holy Ghost*, therein fulfilling their Lord’s command,” page 64.

Let the following observations on two well known texts be read with attention: the first is Mark xvi. 16, “He that believeth and is baptized shall be saved:”—

“Many have supposed that the baptism here mentioned, is the baptism of the body with water; but this supposition is supported by very little evidence, and there is much to render it improbable. It should be observed, that there is not the least allusion in the context to the bodies of men, or to water; nor is there anything to indicate that material baptism is referred to, rather than spiritual baptism. It is, surely, not self-evident that the purification, which our Lord associates with faith, and with salvation, is the purification of the body. Should we not rather believe, that the purification which he exhibits in such a connexion is the purification of the soul?”

On the analogous passage, Matt. xxviii. 19, “Go ye therefore, teach all nations, baptizing them in the name,” &c., the same writer says,—

“We conclude, therefore, that the words of our Lord mean, ‘Purifying them for the Father, and the Son, and the Holy Spirit.’

“But what was the purification of all nations, for the worship and service of the only true God, on account of which the apostles received this appointment from the Lord? Was it the ritual purification of their persons by water? Or was it the moral purification of their souls, by the gospel of Christ? The former interpretation is surely not so evident and certain, that

it may be justly assumed without question. It has been very generally received, yet it may nevertheless be wrong. We cannot tell how these words were understood by the churches which the apostles planted, or by their immediate successors. This passage is not quoted as enjoining the rite of baptism, until the introduction of the doctrine of baptismal regeneration, which led to the supposition that every baptism mentioned in the New Testament, was the one baptism by water."

Whose language does the reader suppose he has now been perusing? Are these quotations from the writings of Jacob Post, or Joseph John Gurney, or Robert Barclay? No: this is the language of the classical tutor of Highbury College! pp. 147, 154. Does Mr. Godwin believe, then, that the language usually called the commission refers to an inward purification? Yes: it appears to him that the context, the occasion, and parallel passages, combine to prove that "the purification of all nations, for which the apostles received this great commission, was not a ceremonial purification by water, but a moral purification by the gospel, and the Spirit of Christ." Poor paedobaptism! what will become of thee if no one interposes to deliver thee from thy friends? This was Dr. Halley's one text. Here he found authority for the baptism of infants when he could find it nowhere else. This was his citadel, to which to retire when invaded by armies of anti-pædobaptists. The Abrahamic covenant he abandoned as untenable. In "analogies and assumptions of various kinds" he has no confidence. There is one spot, and one alone, where he can feel secure. "In our opinion," he says, "the great argument for the baptism of infants is the plain grammar of the only commission which we have received to baptize at all." But, cries his brother Godwin, that commission does not enjoin baptism with water. "The commission," says Dr. Halley, "is our great law of baptism;"—"Tell us the meaning of the word *them* in the commission, and, as far as I am concerned, the controversy is settled, let what will become of believers' baptism on the one hand, or of household baptism on the other." Gently, good doctor; beware of hasty pledges. Let the word *them* mean what it may, Mr. Godwin has another question for you. If infants *be* included, "what was the baptism?" Was it the

ritual purification of their persons by water? or was it the moral purification of their souls by the gospel of Christ! Mr. Godwin argues that it was the latter, and Mr. Post coincides with him.

If Mr. Godwin is right, Dr. Halley is evidently *hors de combat*. Dr. Halley, however, is not disposed to surrender his stronghold at the invitation of his adventurous ally. He knew what Mr. Godwin's views of the commission were before he composed his lectures, and he devoted several pages to their refutation without however such success as would have prevented the publication of this volume. But if Mr. Godwin cannot obtain the sanction of Dr. Halley, he has that of Mr. Post. "We have no commission to baptize infants," says Mr. Godwin, "nor have we any commission to baptize adults," page 303. "Christ himself never baptized *any* with water," echoes Mr. Post, "nor is it said he ever commanded his disciples to baptize with water," page 47. "But we have evidence," says Mr. Godwin, "that both were baptized by the apostles of Christ, under his direction; and therefore we baptize both," page 303. "It has been admitted," says Mr. Post, "that some of the apostles used water baptism for a season, but that they did it by permission, and not by commandment, is evident, else Paul would not have relinquished it as he did," page 53. "St. Paul's commission was to purify men morally and spiritually," says Mr. Godwin; "but referring to the rite of baptism, he said, 'Christ did not send me to baptize, but to preach the gospel.' There appears no reason for supposing that he meant to contrast his commission with that of the other apostles. But they could scarcely have made a similar declaration, if, by these words of Christ, they were directed to purify by water all nations," page 161.

Mr. Post, then, acquiesces in the belief of Mr. Godwin, and of others who have preceded him partially in his course, that the word *baptize* means *purify*;—that the baptism enjoined by our Lord after his resurrection was the purification of the spirit;—that the apostles, or at least some of them, did both purify the spirit and, occasionally, the body. But the disciple often goes further than his master, and Mr. Post believes that the apostles soon laid it aside from a conviction of its dangerous tendency, while Mr. Godwin thinks that

its tendency is good. Mr. Post says, that Paul "thanked God that he had administered water baptism to so few, for he must have perceived that this Jewish practice, which, out of condescension to the weakness of the newly converted, he had hitherto sanctioned as a mode of initiation into the church, was then operating, as now, it is to be feared, on the minds of the people very prejudicially, in settling them at rest under a useless form, and had thus become a stumbling block in their way of seeking to experience that one true baptism which can alone purify the soul, so that he could but express his thankfulness that he had been preserved from introducing more than a few into this fundamental error," page 56. Mr. Godwin, on the contrary, thinks that the tendency of the practice is good, especially in the case of infants, that it was observed by the apostles to the end of their days, and that it is right that we should observe it now.

But has not Mr. Godwin conceded too much in admitting that the apostles did baptize with water? On his own principles—arguing as he has done in some parts of his book—it appears to us that the evidence of their having done so is exceedingly small. We believe that they did; but, then, we believe that the word *baptize* signifies *immerse*, implying the use of liquid. We believe that they did; but, then, we believe that they were commanded to do so by Him who, at the same time, declared that all power was given to Him, and commanded them to preach and teach. We believe that they did; but, then, we cannot regard as inconclusive in reference to the use of water, some things which Mr. Godwin deems unsatisfactory. If we received his convictions, that when our Lord said, "I have a baptism wherewith to be baptized," he meant, "I have a purification wherewith to be purified," page 145; that when he asked, "Can ye be baptized with the baptism that I am baptized with," he referred to a necessary purification to be received, page 146; that the burial in baptism to which the apostle refers in writing to the Romans relates to "the baptism of the mind, and not to the baptism of the body"—"to a spiritual purification, and not to a corporeal dipping or overwhelming," page 167; that several other passages in the apostolic epistles, usually applied to ritual baptism, relate to in-

ternal purification, and that the command given on the mountain in Galilee is not a command to baptize in or with water;—if we received all this, the use of water in any cases by the humble followers of Christ must require very explicit testimony to assure us that it took place. If the command was not to immerse all nations, but to purify all nations, and if the purification referred to was not purification with water, then it is not unreasonable to doubt whether the purifications attempted in obedience to the command were humid or dry. Did the apostles, then, use water or not? It is true the treasurer of Candace said, "See here is water, what doth hinder me to be baptized;" but we have not studied Mr. Godwin's pages to so little purpose as to be embarrassed with this. John was baptizing at Enon, near to Salem, because there was much water there; but Mr. Godwin has taught us that the water was not needed for baptizing, as much water would be necessary "even though there were no baptism of any kind," page 88. He has brought to our remembrance the thirsty asses and camels that accompanied the travellers, and has told us that "all that can be justly inferred from the statement of the evangelist is, that an abundance of water was needed, either for the baptism itself, or for some things connected with it; whether the water was needed for the rite, or for its adjuncts, the text does not say," page 89. After this, Mr. Post may surely put it to him whether the Ethiopian treasurer meant anything more than this: See here is a pleasant place to stop at, very convenient for my retinue and the beasts of burden, who can refresh themselves at this stream while I am being purified. The commission to purify referring, in Mr. Godwin's judgment, not to a purification with water, but to a moral purification, it is reasonable to suppose that an obedient servant, like Philip, would make the act correspond with the commission, and "whether the water was needed for the rite, or for its adjuncts, the text does not say." It is true, that, in the narrative as we have been accustomed to read it, it is said that "they went down both into the water, both Philip and the eunuch;" but this Mr. Godwin renders, "they both went down to the water, Philip and the chamberlain;" and how natural it seems, if the object were to receive a

moral purification, that they should retire to some quiet seat at the margin of the brook, where they might calmly and coolly converse! The only other case in which we remember that water is mentioned in an account of apostolic baptism, is that of Peter at Cesarea, who, it will be remembered, had just come in from a long journey with four companions, and who might naturally wish for a little water with which to refresh himself and his fellow travellers before he proceeded to purify by his discourses the assembled company. It is improbable that in purifying these Gentiles he would make any use of the water as a symbol, if he concurred in Mr. Godwin's opinion that "the use of sensible representations of the great facts of Christianity accords more with the genius of superstition than with that of the gospel," page 188. Peter might wish, too, to wash his feet; a thought to which we are indebted to Mr. Godwin himself, who suggests this as a more probable motive for going into the water, in the case of the Ethiopian treasurer, than that of undergoing immersion. Mr. Godwin does not believe that he went into the water at all; but if he did, it cannot be inferred, we are told, that he went in to be immersed—it might have been to wash his feet:—

"The washing of the naked feet is an object for going into the water, very far more probable than the dipping of the body, clothed or unclothed. If the chamberlain was required to walk into the water for this purpose, Philip might naturally have walked in first, in order to guide him, and then have stood by his side in the water, while sprinkling a little on his person. The supposition, that if he went into the water, he went in to be dipped, is nothing but an inference; and it is an inference, which has no support from the language of scripture, or from the customs of any country. It is not said that they went into the water for a washing of the feet. Nor is it said that they went into the water for a dipping of the whole body. But by the former inference we suppose what is simple, appropriate, and usual; by the latter, what is inconvenient, indecent, and unparalleled."—*Pp.* 111, 112.

All this uncertainty arises from the adoption of the vague term *purify* as equivalent to *baptize*, instead of a definite word such as any Greek scholar would assign to it who was totally unacquainted

with theology. Had Mr. Godwin believed that to baptize was to immerse, he would have escaped those doubts and difficulties with which he is now surrounded, as well as those which we have suggested, and to which the advocates of his theory seem to us to be exposed. Had he believed that our Lord enjoined his followers to teach all nations, or disciple all nations, immersing them in the sacred name, there would have been no room for the inquiry respecting his meaning, "Was it the ritual purification of their persons by water? or was it the moral purification of their souls by the gospel of Christ?" Mr. Post has received too readily the doctrine that "the words baptize and purify may be used, in scripture language, almost interchangeably." Is he aware of the way in which the literary advocates of this theory set themselves to establish it? Does he know that they begin by depreciating the evidence adduced from the writings of the ancient Greeks? Is it not enough to excite his suspicion to find his guides teaching that the meaning of this Greek word is not to be sought by those means which are generally adopted in philological research? As a man of plain common sense, how does he think that the meaning of a Greek word in use two thousand years ago should be ascertained by modern Englishmen? and what does he think are the qualifications for forming a correct opinion? Would he or would he not avail himself of etymology and lexicons, and quotations from heathen poets, physicians, and historians? These are repudiated by the gentlemen whose theory he has espoused! "On the one side," says Mr. Godwin, "we have had etymological lore, roots and lexicons, and quotations from heathen poets, physicians, and historians; on the other side, references to the character of Jesus, the genius of the gospel, and the circumstances of the scripture narrative," page 5. Now, while we think that it is a very profitable exercise to study the character of our Lord, it does not strike us that it is a very direct method of ascertaining the meaning of a Greek verb; and while we wish great success to our brethren in studying the genius of the gospel, we should anticipate their progress less if we found them deducing the meaning of Greek words from the genius of the gospel, than if they were employed in deducing

the genius of the gospel from the Greek words used by inspired men respecting it. But what an extraordinary charge we have to meet, on our side! Formerly, the baptists had but little learning, in the estimation of their opponents; now, it appears, their propensity to classical literature is redundant. They quote the heathen poets, physicians, and historians too profusely, in the baptismal controversy, and rely too much on the knowledge which the Greeks possessed of their own language, in which it pleased the Almighty to express to them the truths and precepts of Christianity! "From the pagan poets, historians, philosophers, and physicians, who have been improperly adduced to decide the meaning, and the mode of Christian baptism," says Mr. Godwin, "we appeal to the remains of Hebraistic Greek, and especially to the writings of the apostles, — the pages of Holy Writ," page 16.

And it is no wonder that he appeals from the Greeks, for their verdict could yield him no satisfaction. Dull scholars undoubtedly he would have found them, had he attempted to teach them that the meaning of the word *baptize* was *purify*. Imagine him sitting on Mars Hill and explaining to the Athenians passages in their national literature in which the words baptize and baptism occur. A few instances, taken from his own book, will illustrate the difficulties he would have to encounter. With what astonishment would they look at him while he taught, that when Polybius, describing a sea-fight, said, "They dashed incessantly against them, and baptized many of the boats," he meant, not *immersed*, but *purified* the little vessels; — that in one of the fables attributed to Esop, the phrase "the ship in danger of being baptized," meant, not in danger of being immersed, but of being purified; — that the language of Epictetus, "As you would not wish sailing in a large ship, adorned, and abounding with gold, to be baptized," was intended to express the thought that it would not be desirable that such a ship should be purified. These are some of the instances respecting which Mr. Godwin says, "If dipping be substituted for baptizing in these cases, its unfitness will immediately appear." He might have found some reluctance among the native Greeks to admit the propriety of the change, if *purifying* were substituted in these

cases for baptizing. He might, however, proceed: — Polybius, describing the passage of an army over a strait, says, "With difficulty they crossed, the infantry being baptized up to the breast:" understand, ye Athenians! not immersed up to the breast, but purified up to the breast! Diodorus Siculus says, "On account of the abundant supply from these sources, they do not baptize the common people with taxes," meaning, of course, not that they did not immerse the common people in taxes, as William Pitt did, but that they did not purify the common people with taxes! Plutarch, describing the conduct of a Roman general left mortally wounded on the field of battle, says, "Baptizing his hand into the blood, he erected a trophy, writing on it;" but as this is one of three passages in which Mr. Godwin admits that "the term appears to mean to dip," perhaps he would not say, *purifying his hand in the blood*, or attempt to persuade the Greeks that this was in fact a purification.

From all "pagan poets, historians, philosophers, and physicians," however, Mr. Godwin appeals. He asserts that "The probability that *βαπτίζω* has, in the New Testament, exactly the sense which it bears in the classics is, in itself, but small; and is balanced by the probability that it has taken the sense of corresponding words in Hebrew, Chaldee, and Syriac," page 24.

"If some Jewish purifications before the Christian era were performed by overwhelming the objects to be purified, and were therefore called baptisms, it would be quite natural that other purifications, like these in importance, though unlike them in the mode of performance, should be classed with them, and be designated by the same term. Thus long before Christian baptism was instituted, the word would lose its original sense, and denote only purification. Words always change in their meaning with modes of thought, and, from either, inferences may be drawn in reference to the other. We know that the Jews, at the time of our Lord, were accustomed to think and speak of their sacred washings in relation to their design, rather than in relation to their manner; for where, in reference to the ablutions of the priests, the word to wash, is used in the Old Testament; the word to sanctify or purify is commonly employed in the Chaldee Targums. If their baptisms were regarded by them as purifying, and in this way habitually referred

to by them, it would naturally happen, that, whatever may have been its first sense, *baptizo* would, from this cause, come to have the sense of, to purify."

"If the baptism of the body was a symbol for the purifying of the mind, then the baptism of the mind must surely mean the purifying of the mind. And if in its application to mind *baptizo* denoted to purify, as a natural consequence it might have that signification in reference to the body; it might bear the same meaning when used for the sign, that it bore when used for the thing signified. That it always, in reference to mind, retained the idea of immersion, as well as of purification, is improbable, and destitute of all proof. The metaphorical use of the term for moral purification, before the time of John, cannot be proved, but it is not improbable. Such a use would tend to produce the signification, to purify."

"The application of the term to the purification of things, by overwhelming them with water, or dipping them into it, would naturally lead to its application to the more important purifications of persons, where there was no overwhelming, or dipping. Its application in the scriptures to a great moral and spiritual good, while in the classics it is applied only to moral or physical evil, proves that a great change had taken place in its use and meaning. Its context in the bible shows that it denotes some effect: and of all possible effects, either material or mental, none is so likely to be represented as purification. It is certain, that the baptism of the mind was the purification of the mind. It is highly probable, that *baptizo* denotes to purify."—*Fp.* 85—43.

But if we allow to these numerous suppositions all the weight that can be thought due to them; if we concede that a word may, in process of time, and in a foreign country, acquire a meaning that did not belong to it, how can the meaning of this word, assigned to it by Mr. Godwin, be admitted to have been its current meaning in Judea in the apostolic age, in the face of the use of the word by Josephus? Josephus was rather after the apostles than before them; he was as conversant with the ecclesiastical customs and phraseology of his countrymen as they; he often uses the word baptize, and he uses it as equivalent to immerse. At the very commencement of his account of his own life, he tells of his narrow escape from death, the ship in which he was having been *baptized* in the midst of the Adriatic sea. Does he mean that it

was purified, or that it was immersed? In his account of the prophet Jonah, he says, that when the ship in which he sailed was about to be *baptized*, the mariners made prayers and vows. Does he mean when it was about to be purified, or to be immersed? In his account of the murder of Aristobulus, he speaks of some servants and acquaintance of Herod as swimming in a fish-pond, of the young man as going into the water among them, and then of such of Herod's acquaintance as he had appointed to do it, pressing him down as he was swimming, and *baptizing* him as in sport, and not desisting till they had entirely drowned him. Does Josephus mean that they purified him, or that they immersed him? These are but specimens.

But why speak of Josephus? The writings of Luke and Paul are enough. What nonsense is made of the dialogue with the disciples whom Paul found at Ephesus, by the substitution of purify for baptize! "And he said unto them, Unto what then were ye purified? And they said, Unto John's purification. Then said Paul, John verily purified with the purification of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this, they were purified in the name of the Lord Jesus. But Mr. Godwin shall expound his own views of Acts xviii. 8, and 1 Cor. i 13—17.

"In both of these passages the verb is used alone, and that the special and sacred sense of *purify* is more suitable to such a usage, than the general common sense of *dip*, is immediately obvious. On the one supposition we have these strange sentences: They believed and were *dipped*. Were you *dipped* for Paul? or, as some would render, Were you *dipped* into the name of Paul? I thank God that I *dipped* none of you. Lest any one should say I *dipped* for myself, or I dipped into my own name. I *dipped* also the family of Stephanas; I know not that I *dipped* any other. For Christ did not send me to *dip*, but to preach the gospel. On the other supposition we have these simple, appropriate, and scriptural phrases: 'They believed and were purified.' 'Were you purified for Paul.' 'I purified none of you.' 'That I purified for myself.' 'I purified also the family of Stephanas: I know not that I purified any other. For Christ did not send me to purify, but to preach the gospel.'—*Fp.* 118, 119.

Yet, according to Mr. Godwin's theory, the apostles *were* sent to purify; and "St. Paul's commission was to purify men morally and spiritually," page 161. "The words of our Lord mean, purifying them for the Father, and the Son, and the Holy Spirit," page 154.

But while Mr. Godwin objects to *dip* as a translation of βαπτίζω, and sometimes writes of *dip* as though it were a term to which he has a special antipathy, is he pursuing a consistent course? Has he investigated thoroughly the meaning of this word *dip*? Is he aware of the evidence that may be adduced to show that the true meaning of the word *dip* is *purify*? The English word *dip*, we believe, means *purify*, just as much as the Greek word βαπτίζω does; and, if we had Mr. Godwin's skill, we could make this as clear as he has made his own theory. It is evident, that whatever the process called dipping may be, the design with which it is performed often is to purify the thing that is dipped; and circumstances show, that whatever is the mode of the action, its usual effect is purification. As ancient Pharisees, in order to purify their cups and pots, baptized them, so modern damsels dip culinary utensils with the same cleanly intention. English people very generally think that they know the meaning of the word *dip*; and Greeks probably thought they knew the meaning of the word *baptize*, though they were unacquainted with the writings of modern critics; but all that can be said of the vagueness and uncertainty belonging to the word *baptize*, may be found also assignable to the word *dip*. A student of our language in some distant clime, having only a few books to guide him, without a living instructor, might well feel himself perplexed and puzzled with this word *dip*, especially if he should happen to fall in with a treatise designed to prove that to baptize is to purify. What is the meaning of the English word *dip*, inquires the foreigner? To dip, it appears, is to *mortgage*. "It is generally used," says the great lexicographer, Johnson, "for the first mortgage." He adduces an example from Dryden's *Persius*,—

"Be careful still of the main chance, my son;
Put out the principal in trusty hands,
Live on the use, and never dip thy lands."

To dip is also to *moisten*, to *wet*. So Johnson says, and this meaning is more

frequently found than the other; for many things said to have been dipped appear from circumstances subsequently mentioned to have been moistened by the operation. It cannot always mean this, however, for Pope speaks of dipping into a volume, and to wet a volume would obviously be to spoil it, while it is not easily perceptible that the volume could moisten the poet. Johnson, however, gives this interpretation of it, citing Milton's words,—

"And though not mortal, yet a cold shudd'ring dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder."

To be dipped, then, is apparently to be moistened with some liquid coming upon one like the dew of heaven. For the dew to plunge a man into water is a very unnatural idea; but for it to descend so profusely as to purify him is quite possible. How naturally the lines read, "A cold shuddering dew purifies me all over."

But Johnson says also that to dip is to *immerge*, to *put into any liquor*. Respecting this, however, it may be remarked, that *immerge* is a very unusual word; a Latin word rather than English one. *Immergo* is the very first word that Schleusner uses in giving the meaning of *baptizo*; and, therefore, as it has been proved that *baptizo* means purify, it is to be presumed that *immergo* means purify; and as *immerge* is the very first word that Johnson uses in giving the meaning of *dip*, this increases the probability that *dip* means purify. But let us examine some of the lexicographer's examples. This is the first:—"The person baptized may be *dipped* in water; and such an immersion or dipping ought to be made thrice, according to the canon." Exactly to the point! That persons baptized were immersed in water is incredible, as Mr. Godwin has shown in various parts of his book; but see how excellently purify will read in the place of *dip*,—"The persons may be purified in water; and such a purification ought to be made thrice, according to the canon." By this supposition we suppose, to use Mr. Godwin's words, "what is simple, appropriate, and usual;" by the other, "what is inconvenient, indecent and unparalleled." But what is Johnson's next example? It is from Dryden's *Æneid*:—

"Old Corineus compass'd thrice the crew,
And dip'd an olive-branch in holy dew,
Which thrice he sprinkled round, and thrice aloud
Invoked the dead, and then dismiss'd the crowd."

Another confirmation of the theory ! Who could obtain dew enough to be able to immerse in it the branch of an olive-tree ; dip cannot mean immerse here ; but we must read purify, as it was suitable that the olive-branch should be purified for so sacred a purpose, and the dew was holy :—

“ Old Corineus compass’d thrice the crew,
And purify’d an olive-branch in holy dew.”

One more specimen will suffice. Johnson derives it from Pope’s *Dunciad* :—

“ There, in a dusky vale, where Lethe rolls,
Old Bavius sits to dip poetic souls.”

Dip souls ! Immerse souls ! Happily in construing this phrase we are not left to our own resources. Mr. Godwin says pertinently, “ No reasoning, surely, is required to prove that the classical cannot be the scriptural sense of the word, in relation to the soul,” page 38. “ It is certain that the baptism of the mind was the purification of the mind,” page 43. Thus instructed, we take the word purify : “ Old Bavius sits to purify poetic souls.” The whole design of the *Dunciad*, too, if we remember rightly, is to show that some “ poetic souls ” needed to be purified. As Mr. Godwin says of *baptizo*, so we say of dip, “ It is highly probable, that ‘ dip ’ denotes to purify.”

Are we trifling ? Not at all. We are showing, with the utmost seriousness of purpose, that if the same course were pursued in reference to a common English word which every body understands, as is pursued by some respectable scholars in reference to a Greek one, its meaning might be plausibly represented as dubi-

ous ; that if our Lord had spoken English, and had enjoined his apostles to dip those who received their testimony, his command would have been liable to become, as now, the occasion of debate ; and that if the principles on which it is contended that to baptize is to purify were applied to words in general, there would be no certainty in language. It is perfectly fair argument to show, as we think we have done, that if the courses adopted of late years by some dissenting paedobaptists especially, in reference to the word *baptize*, were employed respecting the English word *dip*, it might be contended plausibly, that to dip means to mortgage, to moisten, or to purify, but that there is no satisfactory evidence that persons said to have been dipped ever were in the water at all. If in attempting this we have said anything that seems disrespectful to any Christian brother whose name we have mentioned, or to whose arguments we have adverted, it has been unintentional, and quite contrary to our desire. If we thought that the pleasantry in which we have indulged would be offensive to the gentlemen whose writings have occasioned it, we should regret it deeply ; but men of learning and substantial worth are not generally so sensitive in reference to this as their inferiors, and without it we do not know how to expose the fallacy of this doctrine.

For the remainder of this article we find that it is necessary to trespass on the patience of our readers another month.

BRIEF NOTICES.

The Standard Edition of the Pictorial Bible. Edited by John Kitto, D.D., F.S.A. With many Hundred Woodcuts, and Thirteen Engravings on Steel. Part I. London : C. Knight and Co. Large 8vo. pp. 176.

It will afford great pleasure to all who appreciate as we do the merits of Kitto’s Commentary, to find that a new edition of it is called “ *a*,” and that its publication in a greatly improved state has commenced. Ten years having elapsed since its first appearance, during which great advancement has been made in some departments of biblical science ; and the author having had his mind occupied during the whole

period with kindred studies, he has undertaken to introduce certain additions and modifications which he believes will conduce to the increased usefulness and acceptability of the work. The specimen before us, including the book of Genesis and four chapters of Exodus, indicates that the new matter will greatly enhance the value of the original performance. Ten closely printed pages are occupied with instructive introductions to these two books and to the Pentateuch generally, which, like a great number of the notes, appear now for the first time. The publisher estimates the additions at three or four hundred pages, but proposes that the whole shall be comprised in thirteen monthly

parts at four shillings each, or fifty-two weekly parts at one shilling each. It may be necessary to apprise readers who are not acquainted with the work, that it avowedly avoids doctrinal interpretation, and reference to controversies existing among Christians; its object is to elucidate the inspired writings by reference to oriental manners and customs, history, geography, botany, zoology, antiquities, and criticism; and in all that belongs to these departments it is unrivalled.

The Use of the Body in Relation to the Mind. By GEORGE MOORE, M.D., Member of the Royal College of Physicians, &c., &c. London: post 8vo. pp. 431. Price 9s. cloth.

Attentive readers of our pages will remember a volume published last year, by Dr. Moore, entitled, *The Power of the Soul over the Body*, successive editions of which we noticed, giving also some extracts. This, on the *Use of the Body in Relation to the Mind*, is similar in character, and not less interesting or less adapted for usefulness. It contains several hundred pages of instructive reading on subjects of practical importance which are not often treated of under the combined influence of science and religion. Religious discussions of these topics are not often scientific; and scientific disquisitions upon them are seldom religious; but these dissertations are by a Christian physician who has devoted much attention to physiology, whose desire to promote the spiritual welfare of his readers is strong, and who is evidently much addicted to thinking. His reading has furnished him with a great variety of facts which he makes use of to illustrate his opinions, and from which he deduces pertinent inferences. Intelligent young persons, parents of families, and pastors of churches, will find in this volume very much that they will be able to turn to good account.

Compendium of the History of Doctrines. By K. B. HAGENBACH, Dr. and Professor of Theology in the University of Basle. Volume I. Translated by Carl B. Buch. Edinburgh: T. and T. Clarke. 8vo. pp. xvi. 496.

This is the third of the four octavo volumes promised to subscribers for the very moderate sum of one pound, by the house to which students were indebted for the Biblical Cabinet. It is by a professor of theology who belongs to the orthodox school of Germany, and whose reputation among his countrymen is high. The work of which it is the former half is designed to exhibit "the gradual development of the doctrines of the Christian church, the various aspects they have assumed in the course of time, and the changes they have undergone through the influence of civilization in different ages of the world." This volume includes three periods; the first, from the close of the apostolic age to the death of Origen (from the year 80 to 254), "the age of Apologetics;" the second, from the death of Origen to John Damascenus (240 to 730), "the age of Polemics;" the third, from John Damascenus to the Reformation (730 to 1517), "the age of Systems." The translator, observing that the author has not paid much attention to English theology, says

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that he has endeavoured to supply this defect by adding references to such works as he thought would be most useful and accessible to the English reader. We rather regret that he has done this, as his own acquaintance with English theology does not appear to be extensive. A remarkable prominence is given in his references to writers belonging to the congregational denomination. As a compendium, which it professes to be, the work will be useful to students of ancient theology.

A Memoir of the Life and Character of THOMAS WILSON, Esq., Treasurer of Highbury College. By his Son. London: 8vo. pp. xii. 584. Price 12s.

We often speak of works as especially adapted for ministers and students. This is a book which we would strongly recommend for the perusal of gentlemen engaged in secular business, or exempted from the cares of business by the possession of property. The name of Mr. Wilson has long been extensively known as that of a man devoted to the promotion of religion, and active in the management of important institutions connected with the congregational churches. The zeal and enterprising vigour by which he caused the erection of many large and commodious places of worship, both in the metropolis and in provincial towns, and their appropriation to the diffusion of evangelical truth, secured to him great and deserved influence in his own circle, and the respect of thousands out of it. How often have we heard the remark from ministers of our own denomination, during the last quarter of a century, "We want a Thomas Wilson!" He possessed considerable mental energy and independence, and he did not confine himself to one form of doing good, or to a beaten track. He was diligent and persevering, steadily pursuing courses which he believed to be conducive to the public good, and in most cases pursuing them successfully. His biography appears to be a son worthy of his father; the sound judgment and good feeling evinced generally in the observations he has intermingled with the narrative, have afforded us much pleasure. The volume will undoubtedly yield both gratification and profit to those of our readers to whom it may become accessible.

Letters to my Unknown Friends. By a Lady. London: Longmans. 16mo. pp. 294.

It is necessary to state that the unknown friends to whom this unknown author addresses her letters are young ladies who are presumed to possess religious principles, amiable dispositions, and intelligent minds. The subjects of the letters are indicated by the following table of contents:—I. Contentment.—II. Temper.—III. Falsehood and Truthfulness.—IV. Envy.—V. Selfishness and Unselfishness.—VI. Self-control.—VII. Economy.—VIII. and IX. Cultivation of the Mind.—X. Amusements. Having perused the whole, we do not hesitate to say, that we are acquainted with no book of the same general character which we could more cordially commend to the interesting class of persons for whom this is intended. It bears evidence of variety and solidity of knowledge, habits of correct and extensive observation, a

sound judgment, and an ability to exert a powerful influence on the minds of others. It is gratifying to add, that it is further distinguished by an utter absence of that puerile and wearisome sentimentalism from which the productions of anonymous female authors are not always free.

The Evangelical Alliance: what it is, and what it ought to be. London: Aylott and Jones. 8vo. pp. 24.

The author of this tract believes that many who are now sincere and warm-hearted advocates of this Alliance have not yet sufficiently considered what it is, either as to its present basis, or its probable result. The basis, he argues, errs by defect: a man might sign every word of the nine points of which it consists and yet reject, both in theory and in practice, the moral precepts of the gospel. The veriest antinomian could subscribe to the whole. "There is nothing to prevent one member of this doctrinal Alliance throwing another member into prison, or despoiling him of his goods, for not paying money to a system against which his conscience revolts." This basis, in another point of view, he says, errs by excess: it excludes many of the holiest and most actively benevolent men of whom the world can boast—men with whom many of the advocates of the Evangelical Alliance feel it an honour to labour, both in private and in public life. He alleges that the basis of the union is a verbal, and not a real basis. "We were just beginning to see the dawn of a true living Christian unity in the mutual agreement no longer to fight for words and phrases, no longer to chain down the church to a final test, but to rally round the word of God as the standard of truth, and the manifestation of the Christian character as the best evidence of true discipleship. In the midst of this hope we have had again to witness the vain attempt of setting forth 'the essentials of Christianity,' in a doctrinal formulæ—the re-introduction of the very thing which has caused almost all the controversies of the church; we have had to witness men who ought to have better understood the nature of truth and the human soul, seeking a great Christian union by holding forth that very system of creed making, which ever has been, and ever will be, the main principle of discord and division." The author thinks, that in the proceedings of the Alliance, the present separation of evangelical denominations, with its attending evils, has been much exaggerated, and hopes that the world will not judge all the protestants, at least, by the confessions of the Alliance. He points out what he conceives to be, in the Alliance, decided elements of contention, the perpetuation of theological delusion, and fruitful germs of religious dictation. "The nine points will be looked upon as the touchstone of full orthodoxy, and the Christianity of those who cannot subscribe to all its requisitions will be more than suspected." Whatever be men's intention, yet, when they become knit together in any particular association, they cannot avoid cherishing a kind of *esprit de corps*, which makes them look coldly, jealously, or suspiciously, upon those who occupy a position in any measure antagonistic. "When an asso-

ciation starts upon a fixed doctrinal basis, the effect is to fetter theological freedom, to uphold doctrines by authority rather than evidence, and to punish difference of opinion, or at least the open expression of it, by drawing invidious lines of separation in the theology of the universal church."

The Theological Register, and Monthly Advertiser of New Works and New Editions published in Great Britain, America, and on the Continent, of Works in Divinity, Ecclesiastical and Church History, Polemical and Practical Theology, Sermons and Charges, Christus Biography and Miscellaneous Religious Publications. London: Shaw. 8vo. pp. 20.

This is the first number of what is intended to be a monthly list of new theological works published in Europe and America, containing their full titles, size, and price. Information respecting new books is solicited from authors and publishers; and arrangements are made, it is said, to obtain from America copies of important theological productions, which are to be inspected at the office, 27, Southampton Row, Russell Square. A subscription of three shillings, paid in advance, will secure an unstamped copy of the Register for the year; and stamped copies may be secured at a proportionate cost.

The Naturalist's Poetical Companion; with Notes. Selected by the Rev. Edward Wilson, M.A., F.L.S. Second Edition. With Fifty-seven Illustrations, by W. H. Prior. Leeds: Knight. 16mo. pp. 416.

The connexion between a taste for poetry and fondness for the beauties of nature is quite close enough to make it easy to account for the demand for a second edition of this work, consisting as it does of several hundred extracts from a great number of writers, for many of whom niches in "Poet's Corner" might fairly be claimed.

Monthly Series. Blights of the Wheat, and their Remedies. London: R. T. S. pp. 192. Price 6d.

More than sixpenny worth of ability to converse instructively with agricultural neighbours may be gained from this treatise, in the production of which, Professor Henslow and the Rev. I. M. Berkeley have aided the author, the Rev. Edwin Sidney.

RECENT PUBLICATIONS

Approved.

Union to Christ, and to his Church; or, The Duty and Privilege of all to Believe in Christ, to Confess Christ, and to become Communicating Members of the Church of Christ. By the Rev. THOMAS SMYTH, D.D., Pastor of the Second Presbyterian Church, Charleston, South Carolina. *Edinburgh: Kennedy.* pp. 117.

Closet Hymns and Poems. By JAMES EDMISTON. London: R. T. S. Square 16mo. pp. 120.

A Reply to the Charges and Strictures of the Free Church Magazine, on the Tract entitled "The Origin, Claims, and Antiquity of the Baptists." Published by the Baptist Union of Scotland. By FRANCIS JOHNSTON, Minister of Drummond Street Chapel, Edinburgh. *Edinburgh: 16mo.* pp. 60. Price 6d.

INTELLIGENCE.

ASIA.

EVANGELICAL ARMENIANS IN TURKEY.

THE Rev. William Goodell and six other missionaries of the American Board of Commissioners for Foreign Missions have issued a circular dated Constantinople, March 14, 1846, entitled, *Statement Relative to the Persecution of Evangelical Armenians in Turkey*. If Paul were to write again, he might say, it appears, as he said to the believing inhabitants of the same region, nearly eighteen hundred years ago, "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

Of the 3,000,000 of Armenians in Turkey, the majority are still to be found in Armenia, while the city of Constantinople alone contains not less than 150,000 of that race; and they are found in large numbers in nearly all the great cities of Turkey. The church to which they belong, although not acknowledging the pope, like the rest of the oriental churches, resembles the Roman, in the mass, worship of saints, relics, and pictures, and other doctrines and practices.

A mission to the Armenians was commenced in Constantinople in 1831 by missionaries from America, who have ever since been labouring in various parts of Turkey among this people, with the design, not of proselyting them to any sect, but simply to declare unto them the truth as it is in the gospel of Jesus Christ. They have left the result to the providence of God, indulging the hope at times of a reformation within the church that should bring it back to evangelical purity. These missionaries, who have been residing at Constantinople, Smyrna, Broosa, Trebizond, and Erzurum, as a means of contributing to this desirable end, besides preaching and conversations with persons of all ranks and orders, have translated the scriptures into the modern languages of the people, circulated religious books, and established schools.

As the result of the reading of the word of God and listening to plain exhibitions of the gospel scheme, thousands of Armenians in Turkey have become intellectually enlightened, and acknowledge the truth of the evangelical system in contradistinction to the traditions in which they had before trusted; while hundreds, by the grace of God, have received the sincere love of the truth. These latter, by receiving the truth,

were soon led to feel that certain dogmas and practices of their church are sinful, and that they could no longer innocently and with a good conscience practise them; and they would not conform hypocritically for the sake of temporal advantages.

The ecclesiastical powers of the Armenian church becoming acquainted with the state of mind of the evangelical Armenians, began, five years since, to prohibit the people from reading the modern versions of the scriptures and the books from the mission presses, and to prohibit youth from attending mission-schools.

But these measures having been found insufficient to discourage the awakened zeal of the people for the truth, more stringent measures were adopted; so that, for the last four or five years, there has hardly been a period when, in some part of the empire, men were not suffering persecution for righteousness. The servants of God, including priests as well as laymen, have been banished or exiled to distant countries, oppressed with increased taxes or heavy fines, imprisoned in dark holes with chains to their necks and feet, or bastinadoed almost to death: one individual by the hands of a bishop, and in another instance three men, at the instigation of, and in the presence of, the village priests.

But this degree of persecution has still been insufficient to stop the spread of light, or to extinguish the love of the truths of the gospel in their awakened minds. In Constantinople especially the interest, in becoming acquainted with the living way of salvation, has continued to increase. The ecclesiastics and primates of the Armenian church, feeling that something must be done, and aware that the largeness of the number of those who are evangelically disposed incapacitated them from exiling all, devised a new course of persecution. In the first place, on the first sabbaths of February the patriarch solemnly excommunicated with anathemas all the adherents of these "new doctrines." Now, although the evangelical Armenians love the community in which they were born with all the strength of national feeling, they could still bear in silence the merely being excommunicated from a particular church on account of their adherence to the gospel of Christ. But this was far from being the sole design or result of the anathema. Their position as anathematized persons has been made a pretext, with the connivance and aid of some of the Turkish authorities, for putting all of them out of the pale and protection of the

civil law, for depriving them without appeal of their houses, shops, and trades, for false actions in court and false imprisonments.

Their enemies, to effect this result, have employed all their power. The patriarch holds up the terror of anathema to every one, however near of kin to the persecuted, who buys from, or sells to, or refuses to join in bringing calamities on, these pious men. Calumnies are circulated in high places as to the nature of this religious movement. The monied influence of Constantinople, which is chiefly in the hands of the Armenian bankers, is brought to bear with fearful effect in preventing any persons, high or low, civil officers, merchants, shopkeepers, or householders, from relieving or sustaining the persecuted. They are driven out of houses owned by themselves, or held for a term by contract; they are spoiled of their goods, all but one of their shops in the city, having been forcibly shut; many have been iniquitously deprived of their trade-licences, and four are contemptuously and cruelly confined in a foul prison. They are prosecuted for debts never contracted, or not yet due, and are impotent to secure their own debts by the arm of law. Their houses are mobbed and stoned, and it has become impossible for them to walk in safety in many parts of the city. And the thousands who sympathize with them in their distresses, are deterred by threats of similar injuries from becoming their sureties, or testifying to the truth in their behalf. And, to crown all, they are threatened with exile.

The number who have been made to suffer in consequence of these persecutions, is probably several hundreds, including families. And the number who have felt themselves obliged to succumb to the demands of the ecclesiastics, to keep their families from starving, is not a few; yet we rejoice to state that, with three or four exceptions, all those who had given us evidence of sincere piety have shown great firmness of faith, cheerfully suffering persecution for Christ's sake. They are chiefly men of the middle walks of life, who were in comfortable business, and are of solid and sober character. But they have had the boldness to throw themselves into the breach for the cause of Christ and his church, ready as they hope to suffer even unto death, thinking not so much of immediate deliverance for themselves as of contending for spiritual and religious privileges for the hundreds in Turkey and Syria, and for future generations, whose lot is depending upon the issue of this struggle for their faith at the capital.

And now, in behalf of these, our persecuted brethren in Turkey, we, as their most natural representatives, feel constrained to address evangelical and protestant Christians throughout the world. They have uncommon claims for our co-operation and sympathy. Having embraced cordially and earnestly the eternal

truths of the bible, and taken it as the sole standard of appeal for doctrine, they must be regarded as having essentially the same faith as that of the protestant churches. But, besides this, they are made to suffer with the very name of protestant, a name attached to them by all their enemies as a reproach, and made to be synonymous with blasphemer and atheist. Are not men, who are made to bear our name, and who are substantially of our faith, in a city of Europe, in the nineteenth century, in the presence of unpersecuted Greeks and catholics, and in the presence of the representatives of six protestant powers, when exposed to every hardship and wrong merely for their religious opinions, entitled to appeal to enlightened protestant countries for sympathy and aid, and for the exertion of influence in their favour?

We believe that they are thus entitled, and that they will find all needed aid. And therefore we have actually taken upon ourselves the responsibility of receiving, in the name of Christ, one or two hundred persons, thrown by oppression upon the wide world without the right to work for their own support; and of providing them for the present with food and shelter at the charge of the universal church of Christ, persuaded that this is what all the friends of the rights of conscience would expect and demand at our hands. And we shall not cease this necessary provision for them till we see, from the want of the supply of funds, that there are none who care for the interests of the truth here. "Remember them that are in bonds, as bound with them."

But although we here allude to their pecuniary wants, our principal object in making this statement is to excite such an expression, of opinion on the part of our fellow-Christians in protestant countries as shall secure for the persecuted evangelical Armenians in Turkey the free exercise of their religious sentiments; and that it shall no longer be the sole condition of their being unmolested in their persons or property, that they conform to doctrines and ceremonies which they and we regard as forbidden by the word of God. In Turkey, while every other form of the Christian religion is recognized by the government and tolerated, shall men, having a faith resembling our own, be treated, on that account alone, as the vilest of the vile? Besides, all classes of Christians here, Greek, catholic, or Armenian, find powerful friends, and among protestant ambassadors too, active to plead for them when oppressed. Shall it be known and declared here and in all the world, that their being called protestant is to be the very barrier to any decisive and effectual efforts in behalf of evangelical Armenians? We cheerfully acknowledge the readiness of protestant ambassadors to exert themselves in behalf of those who suffer for conscience' sake. And

all that we can desire is, that they may not be hindered by a want of interest at home from accomplishing all the good which they may be inclined to attempt. We appeal to all in protestant countries, who love justice and hate oppression, to use their best influence speedily and in such direction as may seem to them most promising, to secure the immediate removal of all obstructions to the toleration of these conscientious men in Turkey, equally with all other Christians. We also look confidently to our fellow-Christians that, in the name of Christ and for the love of truth and righteousness, they will show their sympathy for those who are thus suffering religious persecution by furnishing such relief as they are able to afford.

AMERICA.

REVIEW OF LAST YEAR.

At the close of the year 1845, the Boston Christian Watchman, reviewing the year that was closing, made some observations which we did not observe at the time, and which even now have not lost their interest.

"The progress of religion, during the past year, has been various. Although, in our own country especially, there have been some revivals, or other manifestations of progress as respects the increase of converts, yet the cause of religion has by no means been stationary nor retrograding. In many places there has been a diminution of members, but an increase of knowledge, of purity, and of consistency, in the churches. As it respects this country at large, the progress of religion has been chiefly in the intellect, rather than in the feelings. Men have thought much, and felt little. They have discussed questions of doctrine, of church polity, and of morals, but have said little on the subject of immediate repentance, and the salvation of the soul. It has, by no means, been a lost season. New doctrines have been discussed and pronounced heresies; measures have been examined and discarded. Important principles have been settled. And the churches have been shaken and sifted. Winds of doctrine have blown in all directions, and the faith of Christians has been tried. But the converting influence of the Holy Spirit has been, to a remarkable degree, withheld from the ministrations of the gospel.

"The decline of religious influence in the public mind, is manifest in the increase of amusements. Theatres, public shows, and parties, are far more prevalent than they were a few years ago. If there is less of extravagance, and of fanaticism, there is, also, less of ardent piety, and of devoted spirituality. The very extravagance of fanatics

may have made Christians too timid in manifesting that tender concern for sinners which they ought, and that steady zeal which, united with charity, is equally the dictate of duty, and of sound common sense. Christians, too, and ministers, appear more afraid than formerly of acting individually and independently in the cause of religion. They are afraid to attempt a revival till there is a concert of action. In the southern portion of our country, revivals have been more frequent.

"In other countries there has been little of interest, as it respects the development of spiritual Christianity. In England, the leading religious topics of public interest have been those growing out of the Romish tendencies of a party in the established church. There has been a marked and unusual activity among the various dissenting religious bodies in England; many new places of worship have been erected, and a considerable number of new converts have been added. The movement in Germany, under the influence of Ronge and others, may be regarded as an intellectual, rather than a spiritual, development. It is the mind of Germany indignantly rousing itself, and bursting the ignoble fetters in which it has been so long held by the shameless emissaries of the papacy. The Vatican is already alarmed at its progress, for the pope and his counsellors well know that a strong party in Italy itself is only waiting a safe opportunity to throw off their galling chains. In Switzerland, and France, and in many parts of northern Europe, the principles of religious toleration are openly avowed, and in some places religious liberty is ably advocated. Thus the way of the Lord is preparing among the nations of Europe."

NOVA SCOTIA.

Dr. Crawley, professor of theology at Horton College, has resigned his office in that institution, having accepted an invitation to become pastor of the church in Granville Street, Halifax, lately under the charge of Dr. Belcher. The conductors of the college are anxious to fill up the vacancy by obtaining the services of a minister from England. In a letter on the subject, which we have seen, it is said, "Though we are comparatively a small people in an infant country, nevertheless we need a man of high mental endowments, of energy, and prudence. Could we obtain such a person as Mr. Cramp, without intending any improper flattery of that gentleman, and to judge from our short, but exceedingly interesting acquaintance with him, we are prepared to say that confidence and satisfaction on the part of our churches and ministers would be likely to be immediate and universal."

AFRICA.

EXPULSION OF DR. KALLEY FROM MADEIRA.

After enduring much persecution, and persevering several years in his endeavours to make known the gospel of Christ among the inhabitants of Madeira, Dr. Kalley has been compelled to leave the island. An interesting account of the circumstances is contained in a letter from Mr. Miller, a brother-in-law of Dr. Kalley, dated, "On board the ship William, Funchal Bay, August 14, 1846," which we extract from the Edinburgh "Herald of the Churches."

"You are well aware of the long-continued persecution to which the poor protestants here have been exposed—brutally beaten and maltreated on all hands, without the least notice being taken by the authorities of such outrages, or anything being done towards the punishment of the perpetrators. Encouraged, as was natural, by all this, the enemies of the truth, instigated by the priests, on sabbath the 2nd instant, took a more daring step. On that day a few Portuguese had assembled, by permission, in the house of an English family (Misses Rutherford), for reading the scriptures and for prayer. On the meeting breaking up, and the Portuguese gentleman who conducted it passing out, he was met by a mob headed by a cunego or canon of the cathedral, who thrust an image before his face, and desired him to 'adore his God.' Passing quietly on with some mild expression, the priest struck his hat from his head. One or two others who followed the gentleman were struck, deprived of their Testaments, &c. The bulk of those at the meeting were afraid to venture out. The mob besieged the house till late in the evening; they then left, and the guard, which had been sent, left also. About one o'clock in the morning the mob returned—they broke the windows of the house; a large stone thrown through a window, narrowly missing one of the ladies, who was remonstrating with the mob on the illegality of their proceedings. They forced open the door, commenced a search for those within, brutally injured one of those whom they fell in with, laying his head open to the bone with a large stick, and throwing him over the balustrade; and they were proceeding in their work of violence, when some police and soldiers arrived, and put a stop to it. Two of the perpetrators of the outrage were apprehended on the spot, but were set at liberty the very same afternoon! What could be looked for as the consequence of this? Perhaps exactly what has happened. The rabble, apparently satisfied, not only of their power, but of their security, paraded the streets in parties with music, vociferating against the Kallistas and Calvinistas, and threatening an attack upon the house of my brother-in-law the following sabbath. These

threats were kept up throughout the week, and the very hour at which it was to take place (eleven o'clock, forenoon), and the signals arranged, were, towards the end of the week, openly spoken of. In these circumstances, Dr. Kalley felt it to be his duty to make the civil governor and her Britannic majesty's consul aware of the exasperated feeling which existed, and the danger to which he was exposed; and he demanded, as a British subject, the necessary protection. I waited on them both also on Saturday with a similar purpose. Protection was promised. How was the promise fulfilled? A party of six or eight soldiers were sent on the Saturday evening to guard the house; but, about the dead of night, my brother-in-law and I, who had been busy for several hours fastening additional bolts to the doors, barricading windows, &c., overheard the soldiers in familiar converse with men who were walking about outside the wall, in masks, and with their faces blackened, and in converse with those whom we heard whetting their knives on the door lintels as they passed, preparing, as they said, for the 'killing on the morrow.' This at once struck conviction to our minds that the very men sent to guard, or their employers, were faithless, and that life was in imminent peril. After consultation and prayer, we resolved it was my brother-in-law's duty to flee—to trust himself, not to the protection of faithless men, but to the good providence of God, to guide him to a place of concealment for a time. Mrs. Kalley and I disguised him, and he left by the garden, and found his way through fields and vineyards to the house of a friend. I then got Mrs. Kalley removed in disguise to my house, and after making all as secure as possible, left myself, about daybreak, riding quietly through the soldiers in front, as if leaving all things as usual within. At the hour fixed (eleven o'clock), the mob collected in front of the cathedral, where they had been at mass, moved to Dr. Kaller's house, broke into it in a few minutes, in presence of the governor, head of police, and a party of soldiers—Mr. Stoddart, her Britannic majesty's consul, being also shortly afterwards on the spot—and ransacked and destroyed at their pleasure, taking especial delight in heaving bibles and other books and papers from the windows, and making a bonfire of them upon the street. Their eager search for the doctor was, of course, in vain. Meantime, after seeing from my windows that the mob had the mastery, I had removed with Mrs. Kalley and my family to the British consulate, judging that my house would be the next point of attack and search. Failing in their principal object—the possession of Dr. Kalley's person—and believing what was told them, that my house was empty, they came next in a body to the consulate, demanding Dr. Kalley, and would have suc-

ceeded in breaking into it, but for the interference of the soldiery. While all this had been going on, seeing that there was no safety for Dr. Kalley on land, we had been taking measures for his being removed secretly, and again in disguise, to the beach, to be placed on board some English merchant ship in the bay. Before this was completed, the mob got some hint of the movement, and rushed to the beach. In God's good providence, however, they were a little too late for their object. Dr. Kalley, when the mob reached the beach, was on the sea, and being put on board the West India mail steamer, which had providentially almost at the moment arrived. After the most agonized feelings for some hours, we now breathed freely. No more violence was done in the city that night, the mob having taken their way to the country, to fall upon some obnoxious Kallistas, or rather their houses, which had for several days been deserted for safety; and Mrs. Kalley was quietly placed on board the steamer with her husband.

"We were now in hopes, the principal object of their aversion being thus violently forced from the island, that quietness might be restored. Next day, however, after remaining during the night with my family at the consulate, I was met at all hands with reports, that the mob having felt their power, were determined to use it in attacking the houses of those persons especially who had been particularly connected with Dr. Kalley, and forcing them too to leave the island; and we were advised, together with the Misses Rutherford and Mr. Tate, in whose house my brother-in-law was for a time concealed, to take refuge on board some ship in the bay. We did so on Tuesday (the whole of the three families), one of the Misses Rutherford in extreme ill health, and almost killed outright by the events which had taken place, and Miss Tate (also extremely delicate)—and so we at present remain, obliged, in all probability, to leave the island by the very first opportunity; while the enemies of the truth are scouring the country in all directions in search of the Kallistas, hundreds of whom are at this moment driven to the dens and caves of the earth for shelter from their persecutors. What a distressing state of things for the protestants here! How *disgraceful* to the British government and nation, if such outrages as have been committed on British persons and property are not rigidly investigated, and their perpetrators, and those who have instigated and connived at them, brought to the strictest account! What blame somewhere, long ere this, that such outrages on British subjects should be thought of and attempted in Madeira! At this moment there is no security for life or property in the island—all are at the mercy of an ignorant and savage mob, instigated by maddened and revengeful priests. In regard

to the attack on my brother-in-law's house, the belief is prevalent, that if not actually arranged between the local authorities and the priests or mob, it was at least connived at by the former. Finding they could not remove him from the island by law, they were satisfied to have him driven from it by a mob; and certainly there is very great reason for such a belief. We ourselves discovered the guard that was sent the evening before the outrage, to be faithless. The *civil* governor, I am assured on good authority, had a considerable force placed at his disposal by the *military* governor, but he refused to avail himself of their aid, while the soldiers who were brought to the spot he would not allow to act effectively, though insisted upon to do so. It will be for the British government, however, to investigate all, as well as how far their own representative did his *devoir*, then and before this time, for maintaining the honour of the British crown, and providing for the safety of British subjects; and surely the nation generally will feel that their honour has, in all this, been most seriously compromised. The governor told Dr. Kalley, when he demanded of him protection from the threatened assault, that he was himself the cause of the disturbances; and I dare say that there are many in half-popish England who will most gladly believe it. But those who best know Dr. Kalley's proceedings here, know well that he has been strictly keeping within the limits assigned to him by the decisions regarding him—incorrect as these may have been in their interpretation of the treaty between Great Britain and Portugal, as well as of the terms of the Portuguese constitution and law. He was *not* at the meeting at Miss Rutherford's, though it was attempted to have it believed that he was. The cause of the disturbances has not been the *teacher* of the truth, but its *enemies*. For years the bible readers have been insulted, attacked, and brutally maltreated at all hands, and the aggressors have gone unpunished. They have had their houses burned by incendiaries—they have been imprisoned by the authorities for quietly meeting for reading the scriptures and prayer. Here was direct encouragement to do all and more—to make the attack on Miss Rutherford's. Who, then, were the guilty persons? Most certainly not the least guilty were the authorities. As for the second still more daring act of violence, it is for the British government to inquire how far their representative here took such notice of the *first* as might have prevented the *second*.

"The present seems a dark day for Madeira. It would almost seem as if the light of the gospel were to be violently trodden out. The Lord reigneth, however. He will plead his own cause. He will avenge his own people. To the prayers of his people throughout the world, and especially in Great

Britain, we commend his cause and his people here."

Dr. Kalley has arrived in this country.

EUROPE.

BAPTIST CHURCH AT HAMBURG.

The pastor of this church, Mr. Oncken, is now in England, having visited us in the hope that the friends of truth in Great Britain will aid him in erecting a plain and neat building adapted to the size of the congregation that is now accustomed to assemble on Lord's days to hear the gospel of salvation from his lips.

The church was formed, in 1834, of seven members; and though passing through successive trials and persecutions, its labours have been so blessed that more than 500 persons have been baptized, and upwards of 300 believers are at present sweetly joined together by "one Lord, one faith, and one baptism." Among these are fifty converted Roman catholics, and six descendants of Abraham. More than sixty brethren, who have gone forth from this church, are now spreading the glad tidings of salvation among Jews and Gentiles, from Scandinavia and the shores of the Baltic to Switzerland and Hungary, and from the Rhine to the Vistula; and, as the Lord is opening a wide field of labour before them in various directions, they express their hope, both from this fact and from the rich blessing with which he has hitherto accompanied their efforts, that far greater things will yet be achieved, if they "continue steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

Their assemblies were formerly convened in private houses; but when these would no longer contain the increasing number of hearers, an old warehouse was hired; but even this is now by far too small for the attendance, so that many persons who would become hearers are prevented from doing so for want of room. They need a place in which one thousand persons can be seated. The members of the church, who are all poor, have done what they could; they have subscribed £127, and if they can obtain between £500 and £600 from their brethren in England and Scotland, they expect to be able, with the help of their transatlantic brethren, to accomplish their undertaking.

ASSOCIATION.

EAST AND NORTH RIDING OF YORKSHIRE.

Fifteen churches constitute this body:—

Bedale.....	
Beverley.....	R. Johnston.
Bishop-Burton.....	J. Voller.
Boroughbridge.....	W. B. Davies.
Bridlington.....	E. Trickett.
Driffield.....	J. Dunning.
Hedon.....	G. Greenwood.
Hull, 8. House Lane.....	D. M. Thomson.
Do. George Street.....	
Hunmanby.....	G. Patterson.
Kilham.....	J. Dunning.
Masham.....	D. Pascock.
Malton.....	W. Hardwick.
Scarborough.....	B. Evans.
Whitby.....	J. W. Parkinson.

At the annual meeting, which was held at Beverley, on the 8th, 9th, and 10th of June, Mr. Johnston presided. The circular letter, which had been prepared by Mr. Harness, was on the Nature, Causes, Results, and Remedies of Backsliding. Mr. Evans preached, and appropriate addresses were delivered by many of the brethren. A resolution was passed, that, in the opinion of the meeting, it would be a decided advantage to the churches in the North and East Ridings, to be united with the churches in the West Riding, in one county association; and that the secretary and brother Harness be a deputation to present that opinion to the West Riding Association.

Statistics.

Number of churches.....	15
Baptised.....	79
Received by letter.....	14
Restored.....	5
—	98
Removed by death.....	14
Dismissed.....	15
Excluded.....	132
—	181
Clear decrease.....	44
Number of members.....	1344
Sabbath scholars.....	220
Village stations.....	14

Seventy of the number reported as excluded were members of the church in George Street, Hull, who retired with the late pastor, Mr. J. Pulsford, on his avowal of a change of religious views.

It was determined that the next meeting of the association be held at George Street, Hull, on the Monday, Tuesday, and Wednesday in the week after Whitsuntide.

ORDINATIONS.

STOCKPORT.

On Monday, Sept. 21, 1846, Mr. John Russell was publicly set apart to the pastorate of the baptist church assembling in Zion Chapel, Greek Street, Stockport. Mr. Jackson of Knutsford gave out the opening hymn; the Rev. F. A. Tucker, A.B., of Manchester read the scriptures and engaged in prayer; the Rev. C. M. Birrell of Liverpool delivered an introductory discourse, on the Nature and Responsibilities of the Christian Church, and

asked the usual questions, which were answered by Mr. Russell in a clear, distinct, and satisfactory manner; the Rev. W. F. Burchell of Rochdale offered the ordination prayer; the Rev. J. Lister of Liverpool delivered the charge to the minister; and the Rev. R. Morris of Manchester, and the Rev. W. Evans, missionary from Calcutta, closed the first service of the day. In the evening, service commenced at half-past six. Mons. E. G. De Valmont of Paris engaged in the devotional services, and the Rev. T. Dawson of Bacup closed the interesting services of the day by an appropriate and excellent address to the church and congregation. The services were highly interesting, and were numerous and respectfully attended, both by members of the denomination from neighbouring towns, and by friends from other communions.

NEWPORT, MONMOUTHSHIRE.

On Friday, October 9, Mr. William Allen, late of Horton College, was publicly recognized as the pastor of the English baptist church, late under the care of Mr. D. Rhys Stephen. Mr. T. Thomas of the baptist college, Pontypool, delivered the introductory discourse, Mr. John Frise of Usk offered the ordination prayer, and Mr. James Acworth, A.M., of Bradford delivered the charge. In the evening a sermon was preached to the people by Mr. William Hawkins, M.A., of Bristol.

NEWARK.

The Rev. J. C. Norgrove, late of Brittle Lane, near Stourbridge, was publicly recognized as pastor of the particular baptist church at Newark, on the afternoon of Monday, the 12th of October. The Rev. John Phillips of Southwell delivered an address on our "Reasons for Dissenting from the Establishment," which was full of truth and sound reasoning, and calculated to convince any man whose mind was open to conviction, that the bible contains no warrant for connecting church with state. After which, the Rev. Daniel Wright of Cosely gave a solemn and impressive charge to the pastor. A second meeting was held in the evening, when the Rev. John Craps of Lincoln spoke on the "Duties of Deacons," and the Rev. George Pope of Collingham on the "Duties of Members." Many neighbouring ministers and brethren of different denominations assisted in the devotional exercises. The services were deeply interesting, and produced impressions which we trust will not be forgotten.

SHOREDITCH.

The Rev. W. N. Elliott, late of Mill End, near Rickmansworth, has accepted the unanimous invitation of the church assembling in Ebenezer Chapel, Shoreditch, formerly under the care of Mr. Massingham, to become its pastor, and commenced his labours there the first sabbath in October.

SHELFORD, CAMBRIDGESHIRE.

Mr. William Symonds, late of West Row, Mildenhall, has accepted the unanimous invitation of the baptist church at Great Shelford to become their pastor, and entered upon his stated labours there, Lord's day, October 18th.

BOW, MIDDLESEX.

The public recognition of the Rev. G. W. Fishbourne as pastor of the baptist church at Bow, took place, amidst a very encouraging attendance, on Wednesday evening, October the 21st. The Rev. Samuel Davis, the neighbouring independent minister, commenced the service; the Rev. Joshua Russell asked the usual questions and offered up the recognition prayer; the Rev. Dr. Murch addressed the minister; the Rev. Joseph Angus, M.A., preached to the church; and the Rev. Dr. Davies of Stepney College concluded. Other ministers also took part in the very interesting service.

RECENT DEATHS.

MRS. PICKERING.

Died at Pitsford, near Northampton, August 31, Mrs. Elizabeth Pickering, in the twenty-sixth year of her age, the only surviving daughter of the late Mr. J. Carryer, whose decease was announced in the July number of this magazine. Mrs. Pickering had not been married twelve months before indications appeared of a malady which brought her to an early grave. In the midst of a circle of attached connexions, enhanced both by conjugal and maternal ties, with pleasing worldly prospects around her, it was no small struggle with nature to bid them all farewell; but before the struggle came, faith in a Saviour whom she had long professed enabled her to do this; supported by the assured hope that nearly the whole of those she most loved on earth were preparing to join her in that world where such parting scenes will be felt and feared no more.

REV. DAVID JONES.

Died, on Saturday, Sept. 26, in the seventy-fourth year of his age, the Rev. David Jones, the faithful and successful minister, for upwards of forty years, of the baptist church at

Newport, Pembrokehire. He was a man in whose character were combined many excellencies, shaded with comparatively few defects, commanding the esteem and admiration of Christians of every denomination who knew him. Self-denying, affectionate, conscientious in all things, most exemplary in his deportment, endowed with popular talent, an eminently useful and truly a good man. "His end was peace." "His memory is blessed."

MRS. J. PALMER.

On the 5th of October, at Hitchen, Herts, after a severe and protracted illness, borne with much patience and resignation to the will of God, under peculiarly trying circumstances, Anne, the beloved wife of Mr. J. Palmer, and eldest daughter of Mr. Sugars of that place, in the thirty-sixth year of her age.

MR. JOHN PAXTON.

Died, on Wednesday, October 7, 1846, at the Bridge of Allan, near Sterling, John Paxton, for thirty-seven years deacon of the baptist church, Berwick-on-Tweed, aged seventy-five.

MR. G. GODWIN.

October 7, 1846, died at Malmesbury, Mr. George Godwin, gardener, in the sixty-eighth year of his age, who had been a steady and circumspect member of the baptist church in that town thirty-seven years. He lived and died an ornament to his profession.

MRS. ROBINSON.

On Tuesday, Oct. 13, 1846, in the fifty-third year of her age, died Mrs. Robinson of Tewkesbury, daughter of the late Rev. Elisha Smith of Blockley, Worcestershire. From her infancy she had been taught the fear of the Lord; and the faithful ministry of her father, which she was privileged to enjoy, tended, under God, to deepen and develop those gracious principles wrought in her by the Holy Spirit. No particular time is mentioned by her as the period when she first began to think more seriously of the concerns of her soul; but when only fifteen years of age, she devoted herself publicly to the service of Christ by joining the baptist church at Campden, then under the pastoral care of her father, and from that time she continued steadily and undeviatingly to pursue her onward course till called to her reward. The essential doctrines of divine revelation were believed by her with a firmness which no trial or sophistry could move; she felt their incomparable value and support; they were as living principles within, bringing her into fellowship with the Father and his Son Jesus

Christ, and their indwelling was manifested by a life of conformity to the lovely image of the adorable Redeemer. As a parent she felt a deep and tender solicitude for the spiritual welfare of each of her beloved children; indeed, no language can adequately describe the intensity of her anxiety for their conversion to God. Her letters to them are full of the most earnest appeals and entreaty, and her prayers, mingled with tears, were constantly presented to the divine throne on their behalf. Oh, that those prayers, registered in heaven, may be answered in the salvation of them all!

Being naturally of a most retiring disposition, her thorough enjoyment of religion and hearty attachment to the cause of Christ were not fully known, except to the few; but it was manifest to all acquainted with her, that she had a continual and earnest longing for Zion's prosperity; and by her constant attendance on the means of grace, she exemplified the language of the psalmist, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." Her last illness was solemnly sudden. Although much better than usual, an apoplectic paroxysm deprived her in an instant of the use of one side and the power of utterance. Like some traveller, who, having passed the most toilsome and dangerous part of his journey, finds himself overtaken by the storm and darkness of a tempestuous night, she found the shadows of an approaching dissolution fall upon her path when not looked for by her. But though thus suddenly smitten, she was not unprepared for the stroke; her heart was fixed, trusting in the Lord. And though not permitted vocally to bear a dying testimony to the faithfulness and preciousness of her unchanging Redeemer, and the support of that arm which holds up the pillars of the universe, yet it was delightfully apparent, in that period of extremity, that the name of Jesus fell with sweetness upon her ear. When asked by a friend if she found the Redeemer precious and a support to her in that trying hour, with a look of indescribable emotion she pressed his hand, and made evident signs that all was well. Some few appropriate passages of scripture were cited in her hearing, which seemed to afford peace and comfort. She lingered for a few days in great suffering, and then calmly fell asleep in Jesus.

MISCELLANEA.

SURREY MISSION.

This county mission held its autumnal meeting at Zion Chapel, Mitcham, on Tuesday, Sept. 29. The Rev. W. Chalmers, M.A., preached in the morning, and Charles Foster, Esq., presided over the meeting of the evening. One of the secretaries gave a

brief view of the society's operations, and read extracts from the journals of the missionaries; and it appears that the divine blessing continues to attend the labours of these devoted men. The claims of the institution were ably advocated by several ministers of the county, twenty of whom were present during the services of the day. In the afternoon a large company of friends assembled for dinner and tea in the school-room adjoining the chapel. The whole day's proceedings were delightfully characterized by Christian union and liberality; and an increased interest was awakened on behalf of this evangelical association, which has existed for nearly half a century, and has been honoured with the co-operation of many distinguished servants of Christ who now rest from their labours, amongst whom may be mentioned the late Rev. John Foster, an interesting record of whose village-services, in connexion with this county mission, appears in his recently published *Life and Correspondence*.

THE VOICE OF COLLECTIVE CHRISTENDOM.

How is this to be ascertained? Has it been uttered? What is its purport? The Free Church Magazine for October furnishes an answer to these questions. In an article on the Evangelical Alliance, especially in its treatment of questions connected with slavery, which the Free Church had been accused of encouraging, we have a parallel to Dr. Hook's celebrated admonition. Instead of, Hear the Church, our northern monitors say, Hear the Alliance! "We may hope," say they, "that the assailants of the Free Church may now be brought to admit the propriety of her conduct, since it has received the ratification of collective Christendom, and may desist from their fruitless attempts to injure her by their calumnious aspersions."

RESIGNATION.

The Rev. E. Davies, late of Lewes, having resigned his charge, concluded his ministerial labours there on Lord's day, Sept. 27, 1846.

COLLECTANEA.

THE MOVEMENT TOWARDS ROME.

"We perceive more and more reason, day by day, for the opinion, that the movement towards Rome, in the English church, instead of being 'over' and 'past,' as certain writers would fain persuade us, is as extensive, as real, and as effectual as ever. We believe that only the more honest, incautious, and outspoken of the party have yet seceded, and that they have left behind them hundreds of attached servants of the papacy, who

are at this moment labouring in various ways to carry the people towards Rome."

This is the language of the Record, which adds, "A very extensive publisher of Romish tracts and books remarked, very lately, that not a week passed in which he did not receive several letters from young persons in protestant families, requesting him to send them various popish works, by circuitous means, so as to reach them without coming to the knowledge of their relatives.

"Such is the work going on amongst us! What is to be done to stop it?"

The evangelical friends of the established church, whose sentiments the Record is supposed to express, would be displeased if we were to attempt to explain the lamentable fact by referring to the similitarity between the two churches. If we were to say, that they have principles in common, that if in some particulars the church of England is preferable to that of Rome, there are particulars also in which the church of Rome offers advantages which the church of England does not pretend to confer, and that therefore, in a time of religious excitement and activity, it is quite natural that earnest but misguided churchmen should desert St. Paul's for the greater magnificence of St. Peter's, it would be thought that we were treating the church of England harshly. Such is, however, the explanation given by an influential journal of their own. The English Churchman says, "Within the sphere of the church idea, the church of England exercises an influence, and the church of Rome exercises an influence. That idea is the common property, and often becomes the debateable ground, of both communions. Brought within the sphere of church influence, an English churchman's mind is also brought within the sphere of Roman influence. The church of Rome, because it is a church, and because it speaks and walks as a church, must attract, or, at least, arrest the notice of all who themselves rejoice in the name of churchman. The 'Romanizing' element is therefore inseparable from an Anglican revival: the Roman influence, and claim, and appeal, must co-exist with the simplest admission of the fact of the church of England claiming at all to be part of the church catholic." . . . "We have said, that individual defection to Rome was always to be looked for as an unavoidable accompaniment of an Anglican revival. As soon as the church of England stirs and moves, some of its individual members drop off to Rome. There always has been, as there is now, a constant flow in that direction: not a large burst and torrent of converts, but an oozing and leakage. Those who fall off are not all the highest of the Anglican mind, nor the lowest. They go and leave their equals and inferiors behind them. And yet they may be men of learning, and literature, and standing, and worth, and value, and

importance. They are fair average men; some much higher than others, some very common-place people indeed. Such, we say, has always been the case with the church of England, whenever it displayed life and revival at all. It was only in the eighteenth and nineteenth centuries that there were no secessions to Rome. Let any one look through 'Wood's Athenæ Oxonienses,' and he will be, as we were, quite surprised at the regular customary amount of Roman converts. And it seems part of our system that we should be constantly losing loose members that way."

The tendency of various parties in this country to entertain and promulgate favourable views of Romanism is, in our judgment, far more ominous than any other sign of the times. It was said, some time ago, that the Morning Chronicle, which is circulated extensively among dissenters, was edited by a Maynooth man; we know not whether that be the case or not, but we often see in its paragraphs adapted to give its readers a favourable impression respecting the Romish church. A few days ago the following sentences occurred in one of its leaders:—"The late Roman catholic conversions have at least done good to the protestant commonalty, in teaching us a lesson of humility and reconciliation. If that popery which has been held up so long to hatred and ridicule is embraced, at the greatest sacrifices, by some of the most learned and honest doctors and teachers of our own church, at least, it cannot be the shameful and wicked thing which has been the object of our scorn and loathing."

CONGREGATIONAL UNION.

The Autumnal meeting of this body was held at Plymouth, on the 13th, 14th, and 15th of October. It will be pleasant to many of our readers to learn something of the transactions; we will therefore give a brief view of those which are most deserving of notice, only premising that our knowledge is derived from the Patriot; that, for the sake of condensation, we shall not adhere uniformly to the words of its report; and that it is not our intention to intermingle any remarks of our own. Dr. Vaughan presided.

Revision of the Constitution.

By the Annual Assembly, this subject had been submitted to the Committee to be prepared for consideration at this meeting, then published, and finally brought up at the Annual Assembly in 1847.

It was resolved to retain the present test of eligibility for the connexion of churches with the Union, viz., previous union with a local association, but to require also a money qualification for membership; that the Union be no longer constituted of associations entire,

but of churches severally; that the annual payment of a church, in order to membership, be not less than ten shillings, and of an association not less than five shillings; and that the tutors of colleges, the officers of great religious societies connected with the Congregational body, and ministers belonging to associations, but ceasing to hold pastoral charges, be *ex officio* members, and that the Annual Assembly have power, in special cases, to appoint honorary members.

Annual Meetings.

It was resolved, 1. That a preliminary meeting of the Annual Assembly be held on the Monday of the missionary week, to which shall be submitted a statement of all business to be brought under the consideration of the ensuing sessions, whether by the Committee of the Union or by any other party; and the meeting shall thereupon nominate, as it may deem necessary, a Committee on each several matter of business, to consider and report thereon to the Assembly.

2. That, in particular, a Committee shall always be appointed at this meeting, to consist of five members of the Committee of the Union and seven brethren from the country, which Committee shall advise the Annual Assembly in the choice of officers and Committee for the year, and of Chairman and place of Autumnal meeting for the next following year.

3. That the Tuesday being henceforth yielded to the British Missions, for their public meetings, and opportunities on that and the other intervening days being obtained for the Committees to prepare the business for the Annual Assembly, its sessions be held on the morning and evening of the Friday, and on the morning of the Saturday.

British Missions.

The following arrangements were then agreed to, with the view to secure a more united and vigorous executive of the British Missions. These arrangements were recommended for the adoption of the Assembly by the Directors of the Home Missionary Society, the Committees of the Irish and Colonial Societies, in concert with the Committee of the Congregational Union:—

I. That, in their judgment, a more compact administrative union among the societies in question would be highly beneficial, by promoting unity, vigour, and economy in the conduct of their affairs, and by conciliating towards them increased public favour and confidence.

II. That they do not deem it advisable that the names, objects, funds, regulations, or agencies of these institutions should be merged and blended into one entirely new society; but that, in these respects, they should be preserved in their present distinct form, and that their designation be "British Missions," comprising the Home Missionary

Society, the Irish Evangelical Society, and the Colonial Missionary Society.

III. That union be sought in the following particulars:—

1. That there shall be one Board of Directors for the management in common of the three British Mission Societies.

2. That there be one treasurer for each society, and a united secretariat for the management of the three societies, though, of course, with any distribution of departments found needful or convenient.

3. That a united annual morning meeting for the three associated societies be held, at which their one board of direction and their officers may be elected; and that an adjourned meeting be also held on the evening of the same day.

4. That appeals for pecuniary aid, in behalf of the British missions, be conducted, as far as possible, in common: particularly that, in addition to united annual collections, there be strenuous efforts to form British mission auxiliary societies for the support of the three objects, every facility being given, as now, to both individuals and to churches or societies, to appropriate their contributions among the three objects at their discretion.

5. That the annual Reports of the British missions be united into one publication; and that some one organ or form, for all printed appeals and intelligence, be adopted.

These proposals to be submitted to the next annual meeting of the several societies interested, for their sanction.

Aged Pastors.

It is thought desirable to establish a fund to aid the effecting of insurances for deferred annuities, to assist in the support of pastors in their declining years, to accrue from contributions and bequests, the interest of which alone shall be annually employed for the object intended, and the surplus profits of the Magazines after meeting such claims of aged brethren as are presented, on or about the rate already adopted. The regulations to be observed in administering this aid are the following:—

First, not to aid in effecting any annuity of less annual amount than £50, because a smaller sum than this would not afford adequate means to assist an aged pastor in retiring from his post when no longer equal to his duties; and, secondly, not to aid any pastor in effecting an insurance whose income from all sources should exceed £200 per annum. Then, subject to these restrictions, to grant a uniform sum—say £6 per annum—in aid of every pastor assisted to effect an insurance; so leaving brethren who insured at a later period in life, or for a larger sum than £50 a year, to meet the increased annual charge from their own resources.

The Wycliffe Society.

A paper was read by the Secretary, (Rev.

R. Ashton) detailing the operations of this Society, from which it appeared that the project had not received that support which it deserved, and that consequently the Committee were under the necessity of recommending its discontinuance.

A resolution was moved and carried, thanking the Committee and officers of the Wycliffe Society; and to refer back the question to the Committee, whether the project might not be carried out by publication rather than by subscription. The size and price to be considered by the Committee.

General Education.

This subject was introduced by the reading of a paper by the Rev. R. Ainslie, Secretary of the Congregational Board of Education. This paper referred to the universal attention now attracted to the educational question, and to the discussion of the subject by the periodical press. It stated, that shortly after the premier's declaration of his intention to take up the subject, a conference was held in London, to which certain ministers and gentlemen had been invited to meet the Board, and subsequently another conference had been held: at both these conferences the question was very fully discussed. The document stated, that the sum of £109,000 had been raised by the congregationalists since the appointment of the Board.

It being felt that no satisfactory discussion could take place in the limited time that remained, it was determined to defer the consideration of important topics connected with this subject to the next annual meeting.

State of Religion.

The conference on the state of religion among the congregational churches, which occupied the remainder of Thursday's sitting, was of the highest interest and importance; and we regret, says the editor of the Patriot, that our report is unavoidably so brief. Three points were touched upon, which more especially claim the consideration of dissenting churches. The first was, the evil incidental to the pew-rent system, of merging too much the religious obligation of contributing to the support of the ministry in the mercantile principle. The law of Christ is not really fulfilled, nor is it likely to exert its due efficiency, in the absence of religious motive. The Voluntary Principle is an equivocal phrase: if understood simply as opposed to the compulsory principle, it does not imply or require any reference to religious obligation. But the principle upon which the New Testament rests the obligation of supporting the pastorate and contributing to religious objects, is both voluntary and obligatory, assuming at once the absence of constraint and the operation of adequate motive,—that of religious obedience. That the adequate support of Christian ministers will very mainly depend

upon the force of *religious* motives, must be evident; and, if these are lost sight of in the mere business transaction of paying for "church-room," apart from any personal regard for the pastor, we need not wonder that the individual payment is limited to the *minimum*, and that the general result is altogether unsatisfactory.

Multiplication of Small Churches.

A second point related to the false notion of independency, which has led to the multiplication and isolation of small churches, especially in rural districts, without any reasonable prospect of their being able to provide for the maintenance of a settled pastor. These churches have, in many cases, arisen out of preaching stations or Sunday schools, in connexion with some considerable congregation; and, as branch churches or out-stations under the same pastoral superintendence, might have continued to be useful and flourishing; but, claiming to be independent, without either the means or the prospect of realising the true idea of an independent society, they have come to exhibit a caricature of the congregational system, with a feeble pauperized ministry, and, too frequently, a troublesome and ill-conditioned people. The admirable paper read by Mr. Wells, calls the attention of the body to the desirableness of a union between the stronger and the weaker churches; and, in many cases, a consolidation, or a union of adjacent churches, under one pastor, would be of unspeakable advantage. This would be but a return to primitive independency,—the Congregationalism of Robinson and Owen.

Ministers' Libraries.

A third point touched upon related to ministers' libraries. Many pastors with limited incomes are unable to purchase the very apparatus necessary for prosecuting their studies, and rendering their ministry thoroughly effective. It would be well, if wealthy laymen would bear in mind, how invaluable would be, in many instances, a present of theological works to a poor rural pastor. But it was suggested at the meeting at Plymouth, that, if congregations would generally provide permanent libraries for the use of the pastor for the time being,—the books remaining the property of the church, and additions being made from time to time,—the plan would be found highly conducive to ministerial respectability and usefulness.

EFFICIENCY OF VOLUNTARIYISM IN SCOTLAND.

Before us is lying the Third Report on the Public Accounts of the Free Church of Scotland. We entertain no unequalled admiration for the principles or proceedings of this singular society, but it is impossible to

withhold a certain respect from the efforts and sacrifices disclosed in this remarkable document. Within the space of three years the inhabitants of the most frugal district of the British empire, for the satisfaction of either their caprice or their conscience, have voluntarily assessed themselves to the amount of a million sterling, raised by annual contributions of upwards of £300,000. They have not contented themselves with subscribing for the spiritual independence of their own burghs, hamlets, and families; they have not limited their payments to the 'sustentation' of ministers of discreet conformity to their wishes. The seceding body assumed at its birth all the functions and responsibilities of a matured establishment, and is not wanting in some one or two, at least, of the notes of a church. Six-and-thirty months have sufficed to form a society with all the appliances of self-support, instruction, and proelytism. A body whose existence dates no farther back than 1843 pays £72,000 yearly to its appointed ministers, provides for its widows and orphans, expends £9000 per annum on its home missions, and twice as much in building churches. It has a college with scholarships for poor students, and with professors and tutors receiving salaries amounting to £4000 a year. It has its normal and general schools, probationers, catechists, and travellers. Not only does it walk alone so sturdily, but it extends its arms to others, and pays largely for the denunciation of Erastianism to Caffres and Hindoos. It has six missions in India, and six stations in Eastern Europe and Asia Minor for the conversion of the Jews. It has made grants, amounting altogether to nearly £2000, to the evangelical societies of Switzerland and Belgium, the Bible Society of Toulouse, and the Gustavus-Adolphus Society of Germany. It has translated the Assembly's Catechism into the Armenian language, and has despatched a Portuguese catechist from Madeira to Bombay. It provides a temporary support for Hebrew converts in Hungary, and for Hindoo converts at Calcutta; supports missionaries with insured lives in Southern Africa, and has despatched a philosophical apparatus to the Great Fish River. . . . For one of the smallest causes that could well have been devised, they have consented to contributions, the very name of which, had they been other than voluntary, would have frightened the nation into perplexity, or driven them into open rebellion. . . .

But a transfer of state authority to these unyielding independents would be as fatal a gift as the donation of Constantine; nor can it be very clearly inferred from their conduct that they are altogether without that stuff in their composition from which tyrants and persecutors are made. . . . But they must suffer the inconveniences they have

brought upon themselves, for it is only by such patience that they can show the sincerity of their persuasions. *Dolor veritatis testimonium est.* Let them show themselves as apt for resignation as they have done for resistance, and leave to others the freedom of opinion which they have so determinedly claimed for themselves. That no very great hardship would be involved in such a contented acquiescence may be gathered from the Report which has suggested these remarks, and which concludes with so respectable a rent-roll that if the aggrandizement of the new establishment does but proceed in the next thirty years as it has done in the last three, it will have few sects to envy on its arrival at years of manhood.—*Times.*

COMMITTAL TO PRISON FOR REFUSING TO TAKE AN OATH.

The rights of conscience have been grossly outraged by the royal court of Jersey in the case of Mr. Philip Lemprière. It will be seen from our police report that Mr. Lemprière refused, as prosecutor in a case of theft, to take the oath prescribed by law, and claimed his privilege, as a "Friend," to have his evidence received on affirmation. The counsel for the prisoner demurred at this; and, addressing Mr. Lemprière, remarked, "But, Mr. Lemprière, you are no quaker. Your speech and your dress do not indicate that you are such." Mr. Lemprière replied, "It matters not much as to the dress. If it were necessary I could soon conform myself; but, by act of parliament, liberty of conscience is allowed. I have been before the court on similar occasions, and in the case of *Shave v. Russel*, I was allowed by the full court to give evidence on my affirmation. I have also been imprisoned ten weeks for refusing to take an oath, and that in the depth of winter." The bailiff then said, "But Mr. Lemprière, I do not think that you have at any time shown to the court that you were a quaker; besides, that act of parliament which you speak of is not registered here, and has no force. The opinion of the court is, that you take the oath, and I think that it will be more advisable for you to abide by the judgment of the court." Mr. Lemprière, not feeling disposed to adopt the bailiff's suggestion, was silent. The attorney-general then read the act of the court mentioned by Mr. Lemprière. It was dated 27th January, 1837; but it only proved that the parties in the case to which it referred had consented to hear George Payn and Philip Lemprière, on their affirmation, and that the court had rendered no judgment on that point. Sir John De Veulle having inquired of Mr. Lemprière whether he would obey the judgment of the court, received no answer; he therefore called on the attorney-general to "draw his conclusions." The

attorney-general moved that Philip Lemprière be sent to prison until he obtemperated to the judgment of the court. The court granted the "conclusion," and Mr. Lemprière was removed in the custody of the deputy-viscount.

Our English readers will scarcely credit this report. Mr. Lemprière is a highly respectable man; and, we have every reason to believe, a member of the Society of Friends. He does not, indeed, wear so plain a coat as most of the "Friends," nor are we certain that he speaks in the second personal singular, but we know that he attends their place of worship and is generally recognized as a member of that peaceable community. We regret exceedingly that the authorities should have gone so far as to commit to prison so respectable an individual on the ground of his not having *proved himself to be a quaker*; especially as he had given what we think should be regarded as indisputable testimony, at least of his sincerity, in suffering ten weeks' imprisonment, *in the depth of winter*, for a similar "offence." This matter cannot be permitted to rest here. The friends of liberty of conscience must make this case their own; and, whatever be their views with reference to the lawfulness of Christians taking oaths, they must sympathize with one who has the virtue to be faithful to his own convictions.—*The Christian Penny Record.*

RETENTION OF SUNDAY SCHOLARS.

If each school would form a class of volunteers; and if some of the teachers would make it a point of duty to meet that class for an hour one or two evenings in the week, and entertain them by reading some memoirs of pious children, happy deaths of aged Christians, interesting narratives, &c.; I think some happy results would follow, far greater than could be realized from the establishment of reading-rooms. I will give an instance of a class of this character. Near thirty years ago, a few of the teachers in Allen Street Sunday school, Sheffield, formed a class of this kind. They inquired in the school if any of the scholars were desirous of going to heaven; if they were willing to give up their companions and pleasures, and strive to serve the Lord; to live and act as becometh Christians. Such as were prepared for this, were invited to the school on Monday evening, after preaching in the chapel: the teachers would endeavour to instruct them. A few had their names entered; they were pleased with the proceedings, told their school-fellows, and induced others to attend. It was frequently mentioned in the school, what would be read or related the next night; and this generally brought a few fresh ones. All who went were required to attend regularly, subject to certain rules. One week the teacher read the memoir of a pious child,

endeavouring to impress it upon their minds; at another time, the memoir of an aged Christian; at another, the miserable end of some wicked person, drawing the contrast; at another time, an interesting narrative of some kind that would entertain and instruct their minds; relating every event to them that transpired, wherein the hand of the Lord could be traced,—particularly any case of sudden death, any accident that might remind them of the shortness and uncertainty of life; letting the thunders of Sinai sound in their ears, and the moving scenes of Calvary pass before their eyes; endeavouring to impress every thing upon the children, so as to work upon their feelings, awaken their consciences, and teach them their condition as sinners; and then point them to the Lamb of God. The result was, that very frequently tears were seen trickling down their cheeks, the workings of the Spirit were soon visible, and a desire for salvation expressed. One youth was taken ill, and died, rejoicing in

the Lord. This was the means, in the hands of the Almighty, of the salvation of, I believe, the whole of his family; a brother of his, who was also a member of this class, is now a travelling preacher, and several others of its members are preaching the gospel. It is to that meeting that I have to date my first religious impressions; and never will the thoughts be erased from my mind, of the happy hours spent there, how oft the mind was raised to the highest pitch; many times, when this has been the case, one of the teachers has given out that verse:—

"Then let our songs abound,
And every tear be dry;
We are marching through Emmanuel's ground,
To fairer worlds on high."

Thus this class proved a blessing, and might not similar classes prove blessings now? If every teacher would endeavour to induce his scholars to meet him once a week, for an hour, he would find it a blessing both to himself and to them.—*Sunday School Union Magazine.*

CORRESPONDENCE.

ON THE EXPENDITURE OF THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—The enclosed was sent to one of our brethren, and if you deem it suitable for the magazine it is at your service. The facts are really important.

Yours ever,
J. A.

MY DEAR SIR,—I am greatly obliged to you for the frankness and kindly spirit of your communication. I have sometimes heard it questioned whether the expenditure of our society is as economically managed as it might be; but, in the absence of specific objections, it has not been possible for me to give a definite reply.

1st. You say it is reported that our missionaries have £300 a year, and you justly object to this amount as unreasonably large.

Now, let us look at the facts. The income of the society available for the support of missionaries has amounted, for several years, to about £18,000. The balance of our income being given for translations and schools. From this amount is to be deducted the expense of collecting it, together with the incidental expenses of the society, amounting for the whole income (of say £24,000) to £2000; this leaves for the support of missionaries and the sending out of missionaries £16,000.

The outfit and passage of missionaries cost at least £1000 a year, and if the wants of our stations were adequately supplied, it would cost £1000 more; deducting only £1000, however, we have then £15,000 a year for the support of all the agents of the society.

We have, in different parts of the world seventy-five European missionaries, and if to support them were our only work, you will see at once that we could not allow them, on the average, more than £200 a year, a sum which includes, of course, medical expenses, and, in all instances, house-rent or repairs, and travelling expenses.

But besides these seventy-five Europeans (of course I do not include Jamaica in this estimate), we have 160 native preachers and teachers, 100 of whom, at least, are engaged in preaching, and are supported out of our general fund. £15,000, divided between 175 agents, allows, as you will see, about £85 for each. Of course, some have much more than this, and some much less; but it is plainly impossible that our missionaries should have, on the average, £300 a year, or anything like it. Our rule is, and I believe our brethren generally act upon it, to allow such agents, according to the number of his family and the locality in which he resides, sufficient, and only sufficient, for his support.

2nd. You question whether £200 is not too much for the average outfit and passage of a missionary, and think you could reach any of our stations for less. The fact is that, for yourself and wife, to say nothing of the "eight children" it would cost you, for passage money to Calcutta, 150 guineas; and, if you had to go up the country to your station, it would cost you two or three months' travelling and fifty guineas more. Outfit will cost yourself and wife not much less than £100, and not a single luxury of any sort would that sum include. You will remember that your 150 guineas for passage-money does not include bed or linen (for a

four months' voyage) of any sort. The same remarks apply to a missionary's return. His home-fit is, of course, less expensive; but yet all his Indian clothing is useless here.

3rdly. You fear that missionaries, especially "leading men," return to this country unnecessarily.

This remark, my dear sir, cannot apply at all to us. We have not had a missionary return for many years at our expense, excepting such as have been so ill as to be unable to take part in deputation work. Mr. Ellis returned to die, Dr. Yates to die, Mr. Burchell, at the expense of his church, to die; all the other brethren who have returned, not averaging two each year, however, have come to save their lives; or, as in the case of brethren Knibb, Dendy, Abbott, Clark, and others, at the expense of their churches.

4thly. You say, some think our establishment in London too expensive, and that too many clerks are employed. Here again facts are the best reply. We have less strength in this way than when I first became connected with the society, though our work, income and correspondence, is very considerably increased. We cannot, indeed, go on as we now are; for it was notorious to all practically acquainted with our mission, that when we had more help there was work enough for all.

The expenses of deputations I deplore as much as you. Most of the amount is incurred by auxiliaries and is necessary; but part is incurred through the waywardness of some brethren declining to co-operate with others, and insisting on a deputation for themselves. Such deputations, however, are never sent, I believe, excepting where their presence is essential to a collection. Whatever second and third class railway travelling, and the utmost economy consistent with the circumstances I have just named, can save, is saved. The rest depends upon the prudence, the co-operation, the self-sacrifice in little things of our brethren themselves.

5thly. You complain of our grant of £6000 to Jamaica as too large. And yet it was not one half of the amount for which our brethren had made themselves responsible. You suggest that they might have paid off their debts in time. True: but it must be remembered that the pastors had borrowed the money, and were personally responsible for it; that they paid from eight to twelve per cent., and that the lenders had called it in, and would not lend it to the people. While you complain of our generosity, there are as loud cries of our niggardliness. My own conviction, founded on a pretty extensive acquaintance with the facts of the case, is, that we have done nobly by Jamaica, and not unjustly to ourselves. It is to me very affecting to notice how differently the same persons are spoken of by different friends. At the very moment you are expressing your concern that some of our Jamaica brethren

should have died so rich, others, who know their circumstances, are attempting to devise means for increasing the small pittance upon which their families now depend. I am sure you will be sorry to know that the brethren you refer to were not in the circumstances you suppose; most of what they have left they inherited from friends, and are indebted for none of it to the funds of the mission.

As I gather from your letter that there are several friends to the society who sympathize with you in what I may, without offence, call your misapprehensions, I shall be really obliged by your sending this letter, or a copy of it, with or without your name, to our periodicals, or, if you please, I will myself send it.

I have thus attempted, my dear sir, to meet your objections by facts. I might have said more, but I trust to your candour fairly to consider them; your co-operation and the co-operation of all our churches is essential. Give us your prayers and your contributions. Judge us charitably. Tell us when you think we are to be blamed; you may rely upon an early and satisfactory reply; we will either correct the alleged evil or explain it.

Very sincerely yours in our Lord,
JOSEPH ANGUS.

33, Moorgate Street,
Oct. 2, 1846.

BAPTIST BUILDING FUND. — DR. NEWMAN'S
LOAN.

To the Editor of the Baptist Magazine.

DEAR SIR,—Inquiry has been made with reference to the letter in your magazine for August respecting the Loan Fund, as to the proper form of a bequest, and it is desired that some public notice should be given.* The peculiar feature of the new arrangement will not require any deviation from the words usually recommended to be used for legacies to charitable institutions; and it is presumed that direction by a testator to his executors for a payment out of his personal estate to the treasurer and committee for the time being of the Baptist Building Loan Fund, Doctor Newman's, to be applied to the general purposes thereof, will be valid.

If, sir, as desired, you will insert this information in your valuable journal, I shall

To Joseph Fletcher, Esq.

* "SIR,—Will you excuse my calling your attention to one portion of your letter in the last Baptist Magazine, viz. that, where you call upon friends to follow Dr. Newman's example, and bequeath a legacy to remain in active operation.

"Is there not ground for supposing that any such legacy, if coupled with any direction for its application to a similar purpose with Dr. Newman's legacy, would be void under the Mortmain Act?

"You will bear in mind, that the doctor's bequest was not, I believe, subject to any such direction, but being given simply to their treasurer, the committee determined upon its application in the method adopted."

be obliged. I avail myself of this opportunity to add, for the information of the friends of the Loan Fund, that the first instalment, being one-twentieth part of the money lent, due at Michaelmas, has been paid by every church; the produce, fifty pounds, will be added to the amount in hand of donations paid, and constitute an immediate loan to another church. The committee are gratified in thus disposing of the first-fruits, and they trust that extensive and prompt donations will enable them to deposit a second thousand in this savings' bank, which gives a threefold advantage, by remission of interest, a return of principal, and a recompence to the depositor amply secured in those words, "Whoso giveth to the poor lendeth to the Lord; he will repay him."

The following donations are noted:—

The Treasurer.....	£100	0	0
Joseph Tritton	10	10	0
J. L. Benham	10	0	0
John Sand	2	2	0
R. Luah	10	10	0
R. S. Dixon.....	10	10	0
William Stiles	10	10	0
William Bowser	10	10	0
Mrs. W. Naah.....	10	0	0
William Poole	5	5	0
S. M. Peto, Esq.....	100	0	0
George Bayley.....	5	5	0
William Bowser, Jun.	5	0	0
Rev. C. Woollacott	2	2	0
Thomas Truena	1	1	0
B. C. Wilmshurst	2	2	0
Thomas Merrett.....	2	2	0
Mrs. Mary Hightley	10	0	0

When one hundred pounds is in hand, it is immediately lent. The applications are numerous.

I am, dear sir,

Very sincerely and respectfully yours,
JOSEPH FLETCHER, Treas.

Union Dock, Limehouse,
Oct. 15, 1846.

A TRADESMAN'S ANXIETIES.

To the Editor of the Baptist Magazine.

SIR,—I am not much given to writing, except in the daily routine of business, so what I have to say shall be said as shortly as possible. The matter I have in hand appears to me a plain one, and few words will suffice. Last Lord's day our much esteemed pastor took a view of the many causes which prevented the word from bringing forth fruit. Amongst others, the anxieties of the merchant,—haunting his mind by day and not seldom by night,—intruding in the closet and perturbing his mind while in the house of God. I have not numbered, "by the good hand of God being upon me," the years of half a century, a considerable portion of which I have been in business, in a "small way" as compared with many others, without being able to respond most heartily to his statements; as well as of

many other similar statements, expostulations, and warnings arising out of the same subject. And it is with no desire to see these softened, in any way whatever, that I make these remarks. But it has numberless times struck me,—and it did so forcibly on the occasion alluded to,—how much would it conduce to the tradesman spending the sacred day of rest in the way he would wish to do, if his mind could be set at ease with regard to the bill he has due to-morrow, next day, or next week; if the many accounts standing long over-due in his books were paid him, or even a portion of them.

Sir, we have many, nay, almost numberless, societies for this, that, and the other object of Christian philanthropy, not one of which would I wish to see off the field. But I would wish to see one added, something akin to our temperance societies, whereby individuals would lay it upon their conscience, if they did not bind themselves in the sight of men, to pay what they are owing. I can assure those who minister to us in sacred things, that many a quieter mind would sit before them, and many a harassing thought be prevented in the house of God, if the accounts which have run on quarter after quarter were in the hands of the small capitalised tradesman. How can he listen with a quiet mind, or give himself to the manifold privileges of the day, when he has to look forward to the three or four "travellers" who are in town, and all of whom he must meet with a nearly empty pocket, but a full ledger,—all good debts (allow them to be so) at some time, but not at the time most wanted?

Whether in the church or at home, he has still the one thought upon his mind; his children even see it in his face; they have too often read his anxieties there before now to mistake the signs; his partner in life feels with and for him, and many soothing words may pass her lips, but still to-morrow is coming, and "What am I to do?"

This is no visionary picture, Mr. Editor. It is one daily realized, not only in what we call the world, but in the religious world too. To that world I speak; on those composing it I urge, that ere they assemble themselves again to hear the word, or break the bread of life, or congregate in the weekly meeting, they ask themselves, as in the sight of God, "Am I innocent of the anxieties pressing on the mind of my brother, of my sister, or indeed of any one whose books may bear my name?"

These, sir, are no new thoughts of mine. In my boyhood, when in my apprenticeship, I had perhaps such opportunity of observing this disease in all its aspects as few out of London possessed. I include in this its aspect in the religious world of the city I was placed in. I was counted a quiet youth, but one of a class who draw, sometimes, conclusions not quite so childish as their years and height would bespeak. "There are few such observers as

children," is a common-place remark; but it is little heeded, and many an anecdote could I send you of the glaring inconsistencies which met my eye, and found their way to my note book, i. e., a tenacious memory, and a constant habit of reasoning on what I saw.

But I merely intended to throw out a hint, and I have written a letter. Committing it to your care, and the really serious consideration of all whose eye it may meet,

I remain, Sir,

Your most obedient servant,

X. R. X.

September 29, 1846.

AGED MINISTERS.

To the Editor of the Baptist Magazine.

SIR,—You are very respectfully requested to invite an essay for the magazine "On the Claims of Superannuated Ministers on the Benevolent Sympathies of the Christian Church." Your correspondent thinks, that if this subject were suitably presented to the religious public, they would not permit so many that never before knew the apprehensions of want, the limitations of poverty, or the degradations of dependency, now in addition to the infirmities of advancing age and the painful absence of those services in which their highest happiness has been found, to struggle with the difficulties of the former, or to endure the humiliations of the latter, when applying to uncertain and inadequate sources.

If such an essay should not move the denomination generally to take this long-talked of subject into serious consideration, it may greatly aid the annual collections that are about to be made on behalf of the London Fund, and enable its managers more extensively to aid the object.

B.

October 20, 1846.

ON MORAL AND RELIGIOUS ACTS.

To the Editor of the Baptist Magazine.

SIR,—You would oblige a reader of your pages by inserting the following query, at your earliest convenience, in your excellent work; or should not this be by you deemed most advisable, by getting one of your correspondents to write a short plain piece on the distinction between a moral and a religious act, and between a moral and a religious principle? and whether the former can exist and be exemplified, independent of the other?

Query.—Is there such a thing as true and unfeigned morality existing in, and capable of being clearly exemplified by, any individual in the world, distinct from, and independent of, true religion? Or, to be clearly understood, Can an unregenerate man, with all the light of revelation, strictly speaking, be said to perform a moral act; and can a regenerate

person be said to perform a moral act, which in no way partakes of evangelical religion? Or, must not true religion be at the foundation of every moral act?

Sir,—I have been led to propose these queries purely for the sake of information and not on account of any existing dispute; thinking, at the same time, that a clear distinction and a correct notion on the subject would be pleasing and profitable to many of your readers, and particularly so to many of the public writers of the present day.

I am, sir,

Yours obediently,

A. E. O.

EDITORIAL POSTSCRIPT.

The most important occurrence in our circle this month is the appointment by the committee of the Baptist Missionary Society of a deputation to visit Jamaica. For seven years or more, earnest desires have been expressed by our friends resident there, that such a deputation might be sent; and, on several occasions, the committee, anxious to accede to their wishes, have applied to respected individuals to undertake the service, but without success, pastoral engagements or other impediments having prevented their compliance. The devotedness to every thing connected with the welfare of the society, and of Christ's kingdom at large, which characterizes our secretary, has surmounted this obstacle. Since the Jamaica brethren declared their ability to carry on the work in that island, urging the society to direct its benevolent exertions to other fields of labour, occurrences have taken place which rendered personal investigation desirable, several intricate questions having arisen on which the epistolary evidence laid before the committee has been unsatisfactory and conflicting. It has been intimated in print that the committee has received with indifference complaints that have been laid before it. Nothing can be more incorrect. The committee has been more ready to adopt questionable courses in yielding to applications from Jamaica than in refusing them, and more ready to vote assistance than the public has been to ratify its decisions. This is evident from the fact that the appeal made for £6000, voted during Mr. Knibb's last visit, has been met but partially; and, of the amount contributed towards it, more has been given by gentlemen who are themselves members of the committee, than by all their constituents and supporters together! In these circumstances, Mr. Angus has expressed his willingness to visit Jamaica and confer with the brethren there, and Mr. Birrell of Liverpool, whose qualifications for the service are appreciated highly by all who know him, has kindly consented to be his com-

panion and coadjutor. A few gentlemen, who are prominent friends of the society, and averse to any grants to Jamaica from its funds, being apprehensive that there are cases which call urgently for aid, have empowered the deputation to draw upon them to a certain amount; and others, who have not done so will, probably, according to the intimation in the *Herald*, communicate their desire to do so to Mr. Peta. Our dear brethren expect to sail on the second instant, and we are but expressing the feeling of every reader when we say, May the God of heaven prosper them, render their mission successful, and bring them back in safety!

Since the preceding paragraph was in type, we have received a note from Mr. Birrell, suggesting a hint to our readers, that on the evening of the day on which they receive their magazine, and when they are assembled at their monthly concerts for missions, Mr. Angus and himself will in all probability be ploughing their way towards the mouth of the English Channel, much in need of their supplications, both for temporal safety and for the success of their delicate and responsible mission. "If any good is done by this undertaking," he adds, "it will be owing to the prayers of the churches. I have an absolute conviction of this."

A portrait of the late Dr. Yates of Calcutta, whose eminence as a biblical translator deserves that he should be held in affectionate remembrance by the whole Christian world, is in the hands of the engraver, and is intended to adorn our number for January, 1847.

Several of the Circular Letters published by baptist associations, we have not yet received. This will interfere with the completeness of the statistical information we usually give in our number for December, unless the secretaries will favour us with them immediately. Some which were wanting we mentioned on our wrapper last month, but only one of them has come to hand. Secretaries of baptist societies and colleges, and of general societies also, will oblige us, and render service to their own institutions, by forwarding copies of their last Reports as soon as possible. Any corrections in the lists of baptist chapels in London, or of the residences of ministers, will be thankfully received, and will greatly subserve public convenience.

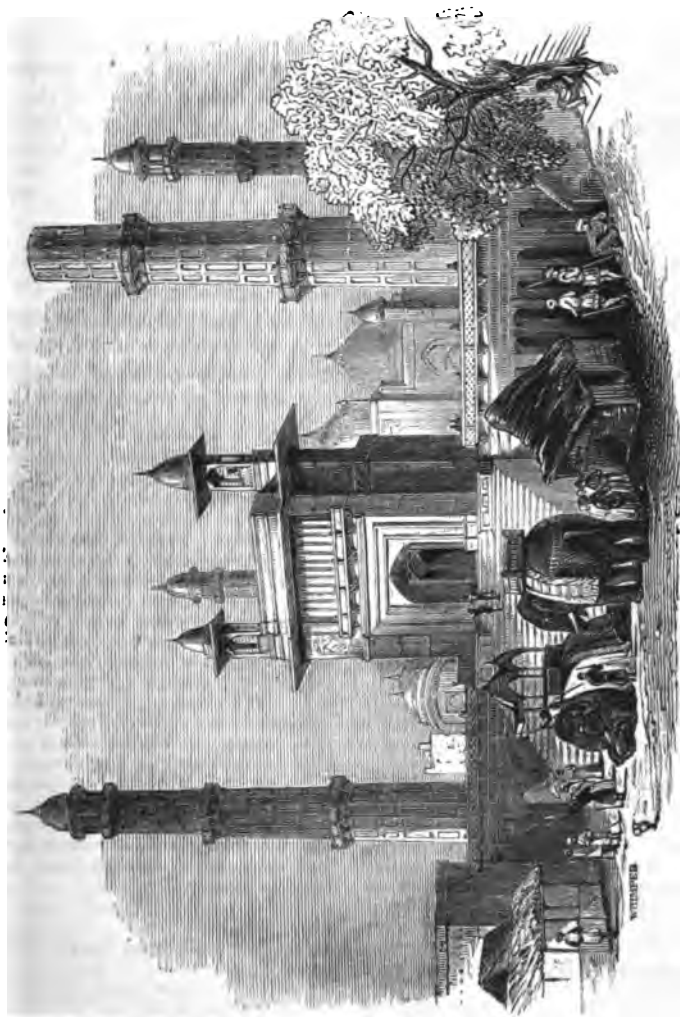
Dr. Murch having removed from London, letters should now be addressed to him at Rickmansworth, Herts.

It is necessary to refer to a letter which appeared last month in another periodical respecting the prize essay announced by Messrs. Bell and Roe, and mentioned in our number for September. On the receipt of

that letter from the writer, Mr. Pengilly, in the middle of September, we wrote to Mr. Roe, suggesting that if such a letter were published at all, it ought to be authoritative. It pointed out, very much in detail, what, in the judgment of the writer, the parties offering the prize wished that the essay should be; but, if the judges should not concur with Mr. Pengilly in opinion, any competitors who should follow his directions would be misled, and would, probably, think that they had reason to complain. Mr. Roe replied, writing from Mr. Bell's residence, and requesting that the advertisement, Mr. Pengilly's letter, and all other communications on the subject, should be for the present withheld. With this request we complied, but the letter appeared elsewhere. Up to the present time, nothing further has arrived from Mr. Roe. We have heard that he has been suffering from indisposition, and that may have occasioned delay. His letter from South Shields apprised us, however, that the adjudicators are to be Dr. Godwin, Mr. Acworth, and Mr. Underhill,—an excellent selection. It would be well, after what has taken place, if these gentlemen were to obviate any doubts or misapprehensions, by publishing their united opinion of what the essay ought to be.

A publication possessing more than common claims to a cordial welcome is to be brought out in the coming year. A new translation of the Works of Josephus is about to be issued in monthly parts, the first of which is promised for the first day of January. Several thousand pounds, it is said, have been expended in its preparation, the places which Jewish history has rendered memorable having been visited for the express purpose of obtaining graphic illustrations, and the whole country having been traversed on both sides of the Jordan, from the Arabian desert to Tripoli. It is proposed, that by means of drawings thus procured, Palestine and its archaeological remains shall be placed vividly before the eye, without any exaggeration or compromise of truth for the sake of pictorial effect. The translator, Dr. Robert Trail, is believed to be thoroughly competent for his task; and a gentleman of very high literary reputation, whose name we are not at liberty to mention, is rendering him zealous aid in the undertaking. The first portion of the work, including the Life of Josephus, the Jewish War, and the two books against Apion, is to be completed in 1847, in twelve five-shilling parts; containing one hundred engravings on steel, showing views of the scenes of the history, plans and elevations of architectural remains, and medallion heads of the Grecian and Roman personages mentioned by the historian. An elegant prospectus has been issued, containing specimens both of the engravings and the typography, which may be obtained from the publishers 65, Paternoster Row.

THE MISSIONARY HERALD.



MOSQUE AT MUTTRA.

ASIA.

CALCUTTA.

Our most recent communication from Bengal, at the time of preparing for press, is a letter from Mr. Wenger dated August the 7th. He says, "In May and June I suffered very much, not from positive illness, but from exhaustion by the heat, and from frequent headache, an old enemy of mine: however, I was not laid up a single day. It is trying to go on year after year, preaching twice on the sabbath and hard at work the other six days as well. I have often thought of taking a day of rest in the week."

"Letters for India need not be prepaid in London; and if posted by the 19th or 20th, *via* Southampton, they cost only a shilling here. I am glad to find that the printed papers, sent by friends, now begin to reach us by the cheaper mail, and no longer by that which leaves London at the commencement of the month, which to us here is three times as expensive as the other: often more than that."

MUTTRA.

Muttra, or Mathura, a celebrated city and place of pilgrimage in the province of Agra, is on the river Jumna, thirty miles north-east of Agra, latitude $27^{\circ} 31'$ N. longitude $77^{\circ} 33'$ east. It is highly venerated by the Hindoos, as the birth-place of their deity Krishna, and the chief street is one continued line of temples and ghauts. The Mahomedans in this district are numerous, their principal mosque being that of which a representation is given on the preceding page. Christian missionaries occasionally stand on the steps in front of it and address considerable audiences.

Mr. Phillips, writing on the 7th of July, after giving some interesting details of his itineraries in and around this vast city, adds,

As the result of these labours, a slight sketch of which I have given above, there is to report a visible agitation. Many gnash their teeth, fling out hard speeches and abuse on us as we pass the streets, and hinder us by their voice and influence from getting a hearing. The common people, however, listen, some with stupid astonishment, others with unfeigned sincerity and delight. Their remarks and countenances evince this. In the villages they are also quite alarmed at the regularity, frequency, and urgency of our preaching. The report often spreads that such and such a village is about to become Christian. Some of the villagers have indeed paid such deep attention, treated us so kindly, and asked such interesting questions, as made us hope that the truth had produced some abiding effects on them. As this town and neighbourhood, however, has been wholly given up to vile idolatry for ages, as far back as genuine or fabulous history conveys us, there is little hope that with a few years preaching they will abandon their ancient religion. The people of the villages have not till this year had the benefit of regular visitation, my time having been so taken up in the two previous years with buildings. I have now done with attending to new buildings since my chapel has been re-erected. While I remain in India, I intend only to keep the two chapels and my own house in repair. May we not hope that if during the last six months alone, a shaking amongst the dry bones has become visible, the result of two or three years of continuous hard work will be, that the desert itself shall begin to blossom.

The following paragraphs are taken from a letter addressed by Mr. Phillips to the secretary of the Maze Pond sabbath school:—

Allow me, in few words, to state the history of the school supported by you for the past six months. At the beginning of the year I was on a tour to Delhi, and left the school in the special care of my best native Christian, who conscientiously attended to it. On my

return, I found that, in consequence of the Seikh war and our recent victories, a report had spread in Muttra and other places, that now the English had conquered every foe capable of opposing them, they meant to make Christianity the religion of the land by force. This frightened more than half of my school away. As the hot weather approached, I felt that I could not remain in the hot school-room after breakfast, and wished therefore that the two head classes should come and be taught in our chapel, which almost adjoins our house. This, and the appointment of another pandit to teach these classes with me, so offended the old pandit by whose influence the boys were first collected and are now kept together, that he threw up his situation. The consequence was, that from forty the school came down to four. This continued for two months, when, having dismissed the new pandit, the old one came and humbled himself. He then began again, and the school is gradually rising, the number of scholars being twenty-four at present.

Our increased activity in city preaching will, I fear, prevent many parents from sending their children, as they are all now fully aware of our real object, which I have not tried to hide, namely, to turn them from worshipping dumb idols, &c. I now visit the school one hour a day, at irregular times, to keep the teachers on the alert. One native Christian is always present to see that no idolatry is taught. One hour a day is given to the catechism. The elder boys read the scriptures and religious books, and the school is opened with prayer. They learn writing, reading, arithmetic, a little history, geography, and grammar, in addition to the above. If you have any suggestion to make, I shall be happy to attend to it. Unfortunately, the native Christian who is sent to superintend the school, has no tact at teaching, while he is a good preacher, and he is prevented by his attendances at school from going out in the morning, as I could wish. The other preacher teaches well, but he cannot always be present, on account of preaching work.

DINAJPUR.

A specimen of the opportunities of which our brethren avail themselves, and of the reception which their message meets, similar to the reception which the same message was accustomed to meet when delivered by inspired men, is afforded in a letter written by Mr. Smylie after a visit to Calcutta.

Since I left Calcutta, I have had many opportunities of preaching to the natives; and although those were chiefly by night, after our boat stopped, they were embraced. And only in one bazar along this route, which is not a short one, I met with opposition, or any thing like ill-will. That was not a general and united thing, but the opposition of individuals in the various places of the bazar where I was engaged. Nor were any of those who opposed men of talent, natural or acquired. They were bitter, noisy, and ill-natured enough. In the midst of their own storm they soon became breathless with angry passion, and retired or withdrew panting. They came roaring like lions, but did not retire so. In the midst of such elements I am sometimes obliged to be silent for a moment, while I cry out in silence, Lord, help, Lord, save, it is thy cause; thou hast promised help.

In all other places, whether by night or by day, the word was listened to with much attention. The poor heard it gladly and approved of it.

On the evening of the 23rd our boat stopped at Gomashapur. I went up to the top of the high bank, under which our boat lay, and found there was a ghaut with several villages at no great distance. I therefore addressed the first man I met, knowing others would

soon join. When I concluded, they went home and told in the village what they had heard, and in a few minutes I could hear several men on the banks of the river inquiring for the sahib who loves and teaches the poor. I instantly came out of my boat, because to walk was out of the question. They said, when asked what they came for, that they wished to be taught what their neighbours had told them about. As the night was not only dark, but the painful and enfeebling wind so common in these parts at all seasons of the year, was blowing, I asked where the mandal's house was, and on hearing this, I was invited to it, because their own was too small. When I reached the mandal's house a straw fire was lit, and a lamp brought; thus, in the midst of the smoke, some twenty or thirty of us sat down. They listened with great attention for about an hour. When I concluded, three young men proposed following me immediately: this I could not allow, but told them to read and understand. When you have done so, come up to Dinagepore, and I will give you instruction; when you have understood you may be received. If you can come up and see us, and hear what we have to say, you will be entertained. Whether you come or no, remember there is none who can save you from sin, Satan, and eternal sorrow, but Jesus Christ. Be sure to

pray to God in his name, to pardon your sins, and to give you new and holy hearts; and you may be sure he will do it. They came to my boat with me, and were not inclined to say good night. They withheld their salam; but when they saw I was gone, it was given. Numbers during the past year

have said to me, Why don't the government give an order, and we would all become of your faith at once? Numbers of the Hindas seem to wish the struggle was over; but the Musalmans are doing all in their power to propagate unitarianism, and would take the sword again if they could.

The fairs called melas, at which immense multitudes assemble, have often been visited by missionaries anxious to embrace every opportunity to present their message to public attention. The following is the journal of some NATIVE PREACHERS who visited a mela at Baraipur for the same purpose.

Thursday. We started at the dawn of day, and reached the above place at nine o'clock, A.M., but our cart only arrived at three o'clock, P.M. In the mean time we selected a spot for the tent, and then, being wearied through hunger, we began to prepare something for our dinner. As soon as the cart came, we put up the tent, and took our dinner at four o'clock, P.M. After this we went out among the people for a short time, and divided into two parties, two in each stand, and preached to fifty persons respectively. The place was not yet crowded, yet there were hundreds of people all busy about something or other. The shopkeepers were erecting their booths and arranging their shops. The inhabitants came to see what things were coming to the market, and what amount of tamáshás there would be this year, &c. We preached to them, and were favoured with good attention from the majority of them; but there were some bad men, who being disputatious, produced some noise, and disturbed the attention of the others, and made them slight religion like themselves. The objections they made were of no importance, scarcely worthy of children. Refusing to enter into discussion, we preached to them the main doctrines of the scriptures, and refuted some of the prevailing fatal errors. A good number of tracts and gospels were distributed, and the people received them eagerly, especially the large ones, as a rare boon.

Friday. In the morning we were engaged in distributing books at our tent. After breakfast we went out and preached to very large congregations. While our old friend Rám-Hari was speaking, the second Bábu came and disputed with him, maintaining that God is the author both of vice and virtue. The people, seeing their head-man, the proprietor of the place and a great zamindar, paying attention to our religion instead of preventing the preaching of it, came in numbers and heard very attentively. There was a little noise on account of the numerous attendance of the people. In the afternoon we were out again, and preached in

four different stands, and the people heard as much to our satisfaction; there were some who disputed and laughed at us, and ridiculed the solemn truths of the scripture, but on the whole the people were attentive. The points of discussion were not fresh, but those we commonly hear in town; consequently they need not be inserted here. To-day we preached to about 800 men, and distributed about 300 books. There was a great demand for large books, we partly satisfied their anxiety by giving some of them the whole New Testament. There was an old woman of a respectable family, who talked for some time with seriousness on the subject of religion with Kailas Chandra Mitra.

Saturday. In the morning we distributed a number of tracts and single gospels at our tent. Not anticipating that we should do much after twelve o'clock, as the people had kept up the whole night in hearing songs, sacred and profane, and in the morning went home to prepare for the afternoon and the succeeding night; some of us went after breakfast and got men enough to preach, to dispute, and to give away tracts. In the afternoon we all went out and proclaimed the gospel without any fear, to hundreds of men. We divided and preached in three stands. At one post, where Rám-Hari and I were, there was preaching for full two hours, and disputing for about one hour. Our aged friend was very energetic and full of zeal; he answered some of their questions very shrewdly and cleverly. Just so it was at other stands, I believe. There was an old woman behind us listening from beginning to end, who showed great displeasure at those who caused a noise. To-day I think on the whole about 1000 people heard, and about 150 books and tracts were distributed. The chief Bábu sent men for books, and we sent him three, the Psalms, Genesis, and a Gospel. He received them very cordially, and went away smiling.

Lord's-day. In the morning gave books as before. In the afternoon we went out and made known the glad tidings to hundreds of men. To-day there was not

much noise, but the people heard very well all the time we preached, which was about three hours. Gave away several books to those who could read. People were so eager for big books that two or three small ones were torn and thrown at us, by some of the proud men of Rájpur, I think. In the evening, after coming to the tent, some rich Bábus of the K—, called at our tent for books. We

gave them the best we had, which were received thankfully, and with a promise to read them. On their request, a promise was made by Rám-Hari of a whole bible, as we had none then with us.

Now our unanimous prayer is that God may bless our imperfect labours unto his glory and praise.

CEYLON.

Mr. Lewis, writing from Colombo, August 15th, says:—

Last week I visited the Leper Hospital and preached to its inmates. It is truly a miserable spectacle there. Some have been in the hospital more than forty years gradually decaying, losing joint after joint from the extremities, and fearfully diseased in the cartilaginous parts of the frame. Some appear

to be wholly covered with the horrible disease some are affected only in parts. They are most commonly afflicted with elephantiasis, and not with leprosy, strictly speaking. I have now this day completed the seventh month of my residence on this island.

AFRICA.

FERNANDO PO.

The want of facilities for regular communication between this country and that part of Africa in which our missionaries labour, is productive of great inconvenience both to us and to them. They complain, with feelings for which we can fully account, of long intervals in which they hear nothing from us; and we find it impossible to give such definite and continuous views of their affairs as would be pleasant both to ourselves and the public. We are not acquainted with some particulars which we should be very glad to know respecting the prospects of our brethren in this island and the adjacent continent. Some of the coloured settlers from Jamaica have returned thither; and some we believe are preparing for residence on the mainland. One of our brethren says, June 27th, "The Spaniards are not likely, I should think, to occupy the island; but the French may obtain it, if the British hold back. They have almost constantly from their vessels here. Some of the officers have been well behaved and friendly; but the commander of a war vessel, not a steamer, here in May, was bad in his conduct. He sent his carpenter to pull off twelve pairs of large hinges from our doors and windows; and I had twice to send on board his vessel, in a way of peace, before I could have ten pairs restored; two pairs he kept, I suppose for his trouble in stealing them. The sailors, too, ran after some native women, and stole some yams, and nearly got the spears of Glorio and his people thrown into them. Glorio first complained to Captain Becroft, who paid him for his loss, charged him to keep quiet, and sent to the French captain to complain of the conduct of his men." The following are extracts from Mr. Clarke's recent letters:—

I have heard this morning (June 22), that the Dove reached Cameroons on Thursday morning, the 18th, and all appeared to be tolerably well, except Mrs. Saker, who by the mere excitement of seeing the Dove, had a

severe attack of an afflictive and dangerous complaint, to which she is subject through weakness, which soon prostrated her, and was followed by dangerous symptoms; both Dr. Prince and Mr. Newbegin being there, the

disease was arrested, by the blessing of God, upon the use of medicine, and she soon began to recover. Mr. Saker and daughter were well. Brother Merrick had also gone to Cameroons, to pay his sawyers and obtain bamboo mats for thatching the new buildings at Bimbia. Miss Vitou left us on Saturday (20th), to go to reside with Mr. and Mrs. Sturgeon, as an infant school is to-day commenced. To-day Mr. Byl is to be united to Miss Stewart. Both are greatly affected in the good work, and though I have met with too many disappointments in myself and in others, to allow me to be very sanguine, yet I do humbly and prayerfully hope that better days in Africa will soon be seen. When God works by his Spirit, the days will be glorious. I thank him for what he has done; but we can scarcely say that a real heathen, in his own town, and among heathen companions, has yet been converted. All conversions have been confined to those who have lived among civilized people in the town of Clarence.

If the following notice would be proper, I should thank you to have it copied, and sent to the Baptist Magazine for insertion. Alter it in any way you think it well to do so.

Married, on Monday, the 22nd of June, at Clarence, Fernando Po, by John Clarke, Baptist Missionary, Leendert Byl, second son of Heer Cornelis Byl, of Nieuwenhoorn, Island of Brielle, Holland, to Isabella Beatrice Stewart, second daughter of the late Lieut. Stewart, R.N., of Dingwall, and granddaughter of the late Rev. Donald McKenzie, of Maryfield, near Dingwall, Scotland.

In our old Baptist Magazines I see mention made of Miss Stewart's (now Mrs. Byl) father as the entertainer, at Dingwall, of Mr. Fuller and others, when travelling for the mission society. Her grandfather, too, took an

active part with the Bible Society, in assisting in the distribution of Gaelic bibles, &c. At present we are in a trying position; we cannot stand still without the risk of being houseless, should the Spaniards come; we cannot build but at a great expense, and no letters have reached us since the painful ones about the debt. I hope some commanding spirit has taken up the pen and raised his voice for us at this time.

Brother Sturgeon still seems anxious to remain here, if permitted to do so; and by mutual agreement, believing it will be for the good of all, Miss Vitou goes to reside with him and Mrs. Sturgeon, to assist in the school, after the departure of Mr. Norman for Jamaica. Miss Vitou proposed this herself, and the best possible understanding prevails in reference to the change. Mr. Sturgeon is employing two other female members, and hopes to carry on his infant school vigorously. Our removal to Bimbia, the union of Mr. Byl and Miss Stewart, and the poor accommodation we have at present for so large a family, all render the remaining of Miss Vitou here for a time desirable.

The late voyage to Cameroons was of the most pleasant description, and I hope you will soon hear more cheering accounts from this part of the missionary field. We have no letters yet later than December and January, and are anxious to know what you are doing in the Spanish affair. The *Ethiope* is laid up, and her hands paid off. The boiler has quite failed. The *Wasp* got upon a bank in the Cameroons River, and is so injured that she is to be sent home for repairs. The *Warree* has gone to Bonny for the stores of the *Ethiope*. July 4.

From Mr. Sturgeon, Fernando Po, we have received letters of rather later date. He says,

As I could not in my last finish my account of the schools, &c., I will now endeavour to do so. I have engaged Mrs. Johnson and Miss Johnson as teachers for our newly established infant school, at eighteen dollars per quarter. Two will not be required at one time, but I thought it better to employ both, as sickness is so frequent here, and neither of them have ever been so closely engaged before. The plan agreed upon is this, they are both to attend the school for a month, after which one only will be needed. Each will perform the office of governess every alternate week, so that I shall only have to pay the salary of one. The mother of Miss Johnson does all she can to encourage her daughter thus to labour, and the husband of Mrs. Johnson has promised to co-operate with his wife in this work of faith and labour of love.

Should either of them prove to be incompetent for the task, I shall retain the other. If, after a sufficient trial, the institution answers our expectations, and the number of the scholars should increase, I can separate the teachers, and form another infant school in another part of the town. Mrs. Johnson is a young woman of great acuteness and fervent piety, and Miss Johnson is of a lovely and gentle disposition, very pious, and particularly fond of children. They have been teachers in our sabbath-school upwards of two years, have been regular in their attendance, and kind and pleasing in their methods of imparting instruction to their scholars. We commenced the infant school on Monday 22nd ult, with forty-five scholars—we have now fifty-one. The infants only attend once a day, at ten A.M., and leave a little before two, P.M.,

when the British school children assemble in the same room. At a time when I was greatly perplexed about the schools, Miss Vitou came to us (altogether unsolicited and unexpected on our part), and expressed her desire to take charge of our British school, and live with us. Having been informed by her that she had made known her views to Mr. Clarke upon the subject, and that he had approved and commended her intentions, and having had several interviews with her upon the matter, I readily acceded to her request, and regard the movement as being of divine appointment, and trust that it will be overruled for the glory of God. As Miss Vitou is very intelligent, pious, and active, we hope the school will improve under her care. The maps, scripture prints, infant school lessons, &c., I purchased last year, will all be in requisition now.

I am not in the least discouraged to hear they cannot get the children to attend daily for instruction at Bimbia. There is nothing surprising in this. It is, however, very pleasing to know that they have good congregations on Lord's days to hear the good news of salvation, and generally as many as they can teach in their sabbath-schools. Brother Merrick's holy resolution and untiring zeal will carry him through all difficulties, and I doubt not but we shall see ere long abundant fruit from his persevering efforts. In a note I recently received from him he says, "Not a ray of divine light has yet appeared in the minds of the heathen around me. But while the residue of the Spirit is with the Lord, and we can approach the divine throne, we cannot despair." Mr. Newbegin says he is making rapid progress with his house. Mrs. Newbegin was very unwell when he wrote. Mrs. Saker was apparently on the point of death when the "Dove" last

went to Cameroons. Through the skill and kind care of Dr. Prince she soon became better, and is now at Clarence, considerably improved, but not well. She spent a day with us, and states that their prospects at Cameroons are more encouraging than formerly. Brother Saker appears to improve in health, but is now far from being strong. Dr. Prince has serious thoughts of fixing at Cameroons, at Dido's town. You will hear from brother Clarke that Miss Stewart has recently been married to Mr. Byl. I view them as a promising couple, and hope they will be able to do great and lasting good to the perishing Isibus among whom their lot is about to be cast. Mr. Williams has recently taken his wife to Bimbia. She lived a long time with us before her marriage, and greatly adorned her profession at Clarence. May she, with her beloved husband, walk in all the commandments and ordinances of the Lord blameless. By her particular request, I have taken the entire charge of her eldest boy, and shall bring him up to be useful in our schools, if possible. He is about ten years of age, and can read tolerably well. Already I find him a useful boy in the infant school. I have also a Bubi boy, whom I employ as monitor. He is living with one of our friends. Seeing that he was a shrewd lad, I put him to school a few years since.

Brother Clarke gave us a parting address this evening. He expects, with Mr. and Mrs. Byl, to leave us to-morrow evening. The Lord guide, guard, and prosper them. I anticipate taking a trip in the "Dove," to attend a general meeting of the brethren either at Bimbia or at Cameroons. May wisdom, meekness, and love be imparted to us. Pray for us, that the will of the Lord may be done, and the blessing of the Lord largely communicated to our mission.

WEST INDIES.

JAMAICA.

CALABAR.

In the arrangements respecting Jamaica, the payment of the salary of the institution for training native preachers was undertaken by the Society, but every other expense incurred in their support by the churches. The representations of their impoverished state that have been laid before the Committee, induced some generous individuals to forward, through the Secretary, some relief which is acknowledged by Mr. Tinson in a letter dated September 19.

The packet has arrived, and brought me yours of July the 9th and August the 7th. It was well, perhaps, they came in company. I happened to open them in the order of time, and when July the 9th was beginning to produce the heart's sickness of deferred hope, August the 7th came with a good word to gladden the spirit. With my heart do I

thank those kind friends who have so readily come to our rescue; and most sincerely do I thank God, who put it into their hearts thus to do good. He knows all about my anxieties in this matter—how far the undertaking was begun for his glory, and what will be the result. I have talked with Him about it by day, and in the night-watches, and after using

every effort in my power, both here and in England, I was trying to leave the matter in his hands, not without a hope that he would help. He has helped, and to him be all the praise. Let me be increasingly diligent to improve the little remnant of life that remains for his glory.

• You say several questions have been asked about the expenses, and why we deem £30 a year necessary for the board of each student. We do not. Perhaps some expression in the circular, or in my other communications, has led to that conclusion, but I will explain; for I hold, and have ever held, that persons who give their money for benevolent objects, are entitled to a full, unreserved, and accurate account of its expenditure. This I am ever ready to give. It seems, however, almost a hopeless case to make persons in England, even secretaries, understand about things in Jamaica. Nor am I much surprised at this, when I think of the strange and contradictory statements often made, either in letters, confidential intercourse, or platform orations. One writing or speaking under the influence of some local circumstance, which has not only engrossed his own mind, but given a tinge and a colouring to the circumstances of every other locality, thinks he must be right, and all the world must see with him. Another, speaking from the excitement of the occasion, utters some flaming account which he rather wishes to be true, than knows to be fact, but it passes current, and when the plain, naked truth comes out, discrepancies arise very difficult to reconcile. Thus it has been with respect to our churches, schools, and public institutions. Thus it has been with the students here, some represent-

ing that they could support themselves, others that they could live on faith, if not on air. But we find it impossible to do with less than from £20 to £25 per annum for each man. When I mentioned £300, in addition to what little may be raised here, as enabling us to support ten students, I included every expense; servants, doctor, washing, and other incidental expenses, that you know will occur in any public institution. I not only say the utmost economy is observed, but am prepared to show it. With the expense of purchase, erection of buildings, &c., I had nothing whatever to do. But for all the current expenses since the Academy was opened, I alone am responsible. The books are open for examination by any one, everything is entered under its proper date, even to a threepenny-worth of salt fish. My wife devotes herself to the interests of the Institution, without fee or reward. She has reduced the servants' wages more than one-third below what the committee of management originally fixed. The doctor, servants, and washing, at the lowest possible rate of remuneration, amount to £136 a year. We must keep a mule and cart, to send for provisions, and in dry seasons to supply the establishment with water. I have taken no notice of extra expense in cases of sickness, nor of the wear and tear that must be constantly going on; and then there are the whole premises to be kept in order. I have not time now, or I would send you a schedule of the different items of expense. As to the students, the expense of each will be from £20 to £25. I am afraid our friends do not bear in mind, that from the heavy taxation on food, we must pay almost double what the articles cost in England.

TRINIDAD.

Many refugees from Madeira have recently arrived in this island. Mr. Cowen says, writing from Port of Spain, September 19th,

Although it is not long since we received a case of bibles, yet you will be glad to hear that we have already disposed of a great portion of them by means of colporteurs who travel through our streets and from house to house, with this precious seed of the tree of life. The priests have already taken the alarm, as these men have learned and are doing what they can to prevent the Catholic people from purchasing or receiving the bible, consequently our French copies have not sold so well as the English. But the primary object we have in view now in seeking a fresh supply, is to secure some scriptures in Portuguese, to be distributed among the immigrants from Madeira, who are now becoming rather numerous, and must not be neglected. A few days since the ship William came to anchor in this port, having on board about 190 of these people. We soon learned some-

thing of their history, and it turned out they had all fled from the fierce persecution raised against Dr. Kallej and his followers. This intelligence respecting them produced in our breasts a deep interest in their favour, and we soon after had a group of them, about thirty, at the mission house, where it rejoiced our hearts to show them all the Christian kindness in our power. Four of them remain permanently with us. A second cargo is daily expected. The change produced on the minds of these people through the reading of the scriptures is truly astonishing, and calls for great thankfulness from those who desire to see God's word exalted above human dreams and devices. Oh, how they seem to love their Testaments, for I have seen no bibles with them. They gather in a group of their own accord, and with the greatest solemnity, each in his turn reads a portion,

as if they hungered after the bread of life. Truly God has wrought a great work among them. They inquire strictly before engaging themselves if the person be Protestant or Catholic, as they will have nothing to do with the latter class. But I must close. Fever still clings to me, and since I last wrote I have been of little use. Mr. and Mrs. Law are well.

HAITI.

Mr. Abbott, of Falmouth, was, at the time of our last advices from Jamaica, on his way to Haiti, having kindly left his home in order to visit our bereaved female friends, and attend for a short time to the congregation there, hoping that permanent help will soon be sent from this country. By letters from Miss Harris we learn that Mrs. Francies has been very seriously ill, but is nearly restored to health. The meetings for worship are regularly held, and continue to be well attended. As far as we can judge, our friends are acting with great prudence, combined with an earnest desire to devote their lives to the spiritual interests of the benighted population around them. The expense of living on the island is, however, found to be greater than had been anticipated: some kinds of provision have become scarce, and prices are rising.

Since the preceding paragraph was in type, we have received from Mr. Abbott a communication dated September 22nd.

I arrived at this place on the 10th inst., and purpose returning to Jamaica by the mail due here on the 29th inst. In giving you the result of my observations and inquiries as to the state and prospects of your mission here, it is unnecessary that I should enter into any description of this town and neighbourhood, or repeat any of those particulars as to the number and character of its inhabitants, or the prevalence and baneful influence of Roman Catholicism, with which you have been made acquainted by our lamented brother Francies. A few points demand attention, and to these I shall now briefly and faithfully refer.

I. The selection of Jacmel, as the site for commencing your mission in this island, was a judicious step, and a more auspicious commencement than our departed brother, aided by our excellent and indefatigable friend Miss Harris, was privileged to make, could not have been anticipated.

In a papistical community—a community taught from childhood to distrust and dislike fair-faced foreigners—our departed brother was, on account of his affable and affectionate demeanour, and his untiring efforts to do good, beloved by many, respected by all, and his death is regarded as a public loss. A successor of a kindred spirit, and such I hope you will soon find, will meet with a hearty welcome, and find a field for extensive usefulness open before him. No man will make way here who is not courteous, patient, plodding, self-denying, and persevering. He who is chosen for this field of labour, must come prepared to contend meekly, yet firmly, with ignorance, superstition, and idolatry, and to

bear frequent repulses and disappointments, without desponding or complaining.

Papacy here appears in its least attractive garb, and its influence amongst the thinking portion of the community at least, is evidently on the decline; it is highly important, therefore, that you should send a missionary here who would not repel such as are disgusted with the absurdities of popery by an indiscreet zeal for proselytism, but who would win their esteem and confidence by unobtrusive and self-sacrificing efforts to promote their spiritual and eternal welfare. It would also be of great advantage to a missionary coming hither to possess some knowledge of the peculiarities of the negro character. Thinking it probable that the Committee may look to Jamaica for a missionary for Haiti, I would remark that I know of no one there, that is moveable, so well suited for this place as brother Dutton.

II. Mrs. Francies, Miss Harris, and Miss Clarke, are very anxious to remain here, carry on the schools, and assist your missionary as far as possible by distributing tracts, which are thankfully received, and by visiting the inhabitants, by most of whom they are cordially welcomed, for the purpose of reading the scriptures, &c., and hope the Committee will sanction their so doing, and afford them some pecuniary assistance, in the event of their failing to obtain a sufficiency from other sources. I have this morning replied to a letter from Mr. R. Foster, of Tottenham, dated August 1, in which he states that the Society of Friends had resolved to assist the school here. I have requested him to consult with you on the subject, and to let our friends

here know whether that assistance will be given if the schools are conducted by Misses Harris and Clarke. In the expectation and hope that he will show you my letter, I will not repeat here what I have written to him. The schools will not, I trust, be abandoned, and they are at present so efficiently conducted that a change of teachers is greatly to be deprecated.

Hoping to hear soon what decision the Committee have come to respecting our friends, and the stations at this place, I will not enlarge on this point.

III. There is one other subject, however, to which I cannot forbear alluding. I mentioned in my last from Jamaica, that the family here had frequently wanted wholesome food, and of the truth of this I have had ample proof during my stay here, while the painful conviction has been forced upon me, that our brother Francis's health became greatly impaired some time prior to his decease by excessive fatigue and the want of a sufficiently nutritious diet, the result of his determination to keep, if possible, his domestic expenditure within the limits prescribed by the Committee.

I have taken special pains to ascertain the prices of the different articles of food, the wages of servants, and other items of expense in housekeeping, and while I admit that the cost of living is less here than in Jamaica, about one-third less, I feel confident that a European mission family, say with two or three children, cannot live, without denying themselves many things necessary to health and comfort, upon £150 per annum exclusive of house-rent.

I have only to add that since brother Francis's death every thing has been done that could be done by our friends here to keep the inquirers after truth together. The services in French are regularly attended to, Miss Harris conducting the devotional parts, and two or three promising native young men reading the scriptures and a sermon at each service. Last sabbath week I preached in English, and last sabbath administered the Lord's supper to the mission family and the only baptized Haitien on this side of the island. Next sabbath I shall (n. v.) bid them farewell.

CANADA.

MONTREAL.

Towards the shilling contribution we have received from Mr. Cramp £16 15s. 3d., collected by several friends in and near Montreal. He adds, September 12th,

" I have nothing particular to communicate this time, except that we are deeply involved in debt. Contributions for the Swiss Mission will be most thankfully received. A new number of the Swiss Mission Register will be forwarded by next mail. We are now living

in the college, and are as yet in much confusion, owing to the noise and intrusions of the workmen. Our apartments are very commodious.

We have fourteen students, thirteen of whom are studying for the ministry. Another general student is expected this month.

HOME PROCEEDINGS.

At the quarterly meeting of the Committee, held on the 7th of October, the condition of the churches in Jamaica having been fully considered, and a statement having been made by the chairman, to the effect that if it should be deemed important, and no other party should be found, Mr. Angus, the secretary, would be willing to undertake a voyage to that island for the sake of making a more full and satisfactory inquiry into their state, it was resolved:—

1. That as the Committee have often recorded their opinion, and still retain it, that highly important services in connexion with the Society might be rendered by a deputation to Jamaica, they rejoice to find that Mr. Angus is willing to undertake this service; and they request him to go as their representative, in order to confer generally with the brethren on questions which have arisen since the independence of the churches, and to make the fullest possible inquiry into their condition.

2. That in the judgment of the Committee it would greatly contribute (under the divine blessing) to the efficiency and success of the deputation, if an associate could be found for Mr. Angus, and having reason to hope that their brother, Mr. Birrell, is not indisposed to give himself also to this service, the Committee affectionately assure him of the gratification they would feel if he should find it consistent with his duties to do so, and of the confidence they would repose in him as their conjoint representative with their esteemed secretary, in this important mission.

Mr. Angus expects to sail on the second instant. During his absence, letters on mission business may be addressed to him, as usual, at the Mission House, Moorgate Street, as they will be opened by those members of the Committee who have undertaken to give attention temporarily to the various duties which ordinarily devolve upon him.

At the same meeting the following resolutions were passed unanimously in reference to esteemed missionaries recently deceased :—

Resolved,—That this Committee record on their minutes, with sentiments of profound submission to the will of God, and of affection for the memory of their departed brother, the death of the Rev. Thomas Burchell. Called by divine grace to the ministry of the gospel, and, under the influence of Christian zeal, resolving to exercise that ministry among the negro population of Jamaica at a time when they were held in cruel bondage, he was sent to that island as a missionary in the year 1823. His earnest piety, his bold and faithful preaching, his sympathy with the oppressed, and his efforts to mitigate when he could not redress their wrongs, together with his patient endurance of toil and persecution for their sakes, greatly endeared him to the flock which he was instrumental in gathering into the fold of Christ; while his manly sense, his steady judgment, his prudence, decision, and firmness, gave him influence among the churches at large, and qualified him to use it, with personal honour and public advantage. Revisiting his native land to recruit his health, he was not permitted to return to his family and his flock, but fell on sleep in the assured hope of salvation through the blood of the Lamb. The Committee deplore, in his removal, the loss of one of their most distinguished and deservedly honoured missionaries, and offering their Christian sympathy to his bereaved widow and relations, as well as to the church which constituted his pastoral charge, and the brethren amongst whom he lived and laboured, would comfort them, and be themselves comforted, knowing that since for him “to live was Christ, to die is gain.”

Resolved,—That the Committee have heard with emotions of deep sorrow of the decease of the Society's esteemed missionary, E. J. Francies, at Jacmel, in the island of Haiti. In recording this event, the Committee would magnify the grace of God in their departed brother. Converted at an early age, his heart was deeply affected at the condition of the heathen, and after much deliberation he placed himself at the disposal of the Baptist Missionary Society, by whom he was sent to Jamaica in 1839. Diligent, earnest, and successful in his labours in that island, he yet longed for a sphere where the gospel had not reached. When it was determined to undertake a mission to Haiti, Mr. Francies was the first to offer his services, which were cheerfully accepted. Though from the first, affliction deprived him of the aid of the brother sent out with him, he toiled alone with characteristic zeal, till he was seized with the disease which in a few days hurried him to the grave. His course has been short, but useful. He has fallen honourably in the midst of his work, and his death is gain. The Committee offer their affectionate condolences to his sorrowing parents and his bereaved widow and family, while they humbly trust and pray that the Society at large may regard these repeated dispensations as calling for submission to the will of God, and for earnest prayer that others may be raised up to fill the places of beloved brethren who have entered upon their reward.

JAMAICA.

A few warm friends of the mission having spontaneously made a subscription to enable our deputation to afford some pecuniary aid in cases of peculiar emergency, contributions for this purpose will be thankfully received by S. M. Peto, Esq., 47, Russell Square, London.

THE SHILLING CONTRIBUTION.

All our friends who have promised an effort in aid of the Shilling Contribution of the Baptist Missionary Society, are requested to send in the amount collected as early as possible. The Committee are anxious to close the account, and ascertain the result.

It is very undesirable that the amounts in hand should be retained till the close of the financial year of the Auxiliaries.

PORTRAIT OF MR. KNIBB.

We are glad to learn that the proprietors of the mezzotint portrait of Mr. Knibb (by far the most beautiful engraving of him ever published) have just resolved to issue copies of the engraving from the first of December next, for one month, at 2s. 6d. each.

We recommend our Sunday schools and friends generally to avail themselves of this generous offer.

The engraving may be had of any bookseller, and should be inquired for as the mezzotint engraving of William Knibb.

CORNWALL.

The services of the twenty-sixth anniversary of the auxiliary in this county have just been held, when the cause of the Society was most efficiently advocated by the Rev. Mr. Winter, of Bristol, the Rev. Mr. Jackson, and by various other brethren of our own and other denominations.

Public meetings of the branch societies were held at Penzance, Redruth, Falmouth, Helston, Truro, Grampound, and St. Austle.

At all these places the addresses were highly appropriate and effective, and the lively emotions of zeal pervading each assembly were chastened with the solemnity which becomes the house of God. May the greater prevalence of holy love and self-denying activity in the cause of Christ during the following year, prove that the grace of God, in regard to these meetings, has not

been bestowed in vain. At St. Austle the zeal of some very young friends demands special notice.

The annual meeting of the county auxiliary was held at Truro. The chair was occupied by the pastor, the Rev. Mr. Tuckett. The secretary read the report, from which it appeared that the receipts for the last year amounted to £131 2s. 5d.

The receipts of the branch societies for the present year are not yet ascertained, but it is expected that when made up they will manifest that the zeal of the Cornish churches has increased.

JOSEPH SPASSHATT,

Secretary.

Redruth, Sept. 30th, 1846.

UNITED PRAYER.

The following observations have been received from a correspondent in the west of England :—

Believing as I do that there is an intimate connexion between prayer for spiritual blessings and the realization of the things desired and sought, and having seen, with no little pain, the complaints made touching the present condition of the missionary cause, I am induced to suspect that our missionary *prayer-meetings* are not what they *should* be, nay, what they *have* been; and before I had read the language of complaint just referred to, it had struck me that two or three things were wanting to make our meetings for missionary prayer more effectual. May I be allowed to specify then, in part at least, what they are, in the judgment of your correspondent?

They are, as I believe :—

I. Where unions exist, either between different churches in the same denomination or between churches of different denominations, that union exists far less in reality than in supposition, and occasionally unholy feelings occupy the breast. This must be offensive to the divine Spirit.

II. There appears but too little of the *spirit* of prayer. This is indicated by a want of *unction*,—a want of speciality and distinctness as to the immediate object contemplated in a

prayer-meeting for the mission cause, and hence rarely are details heard in public devotion which would both present more vividly to the minds of the worshippers the circumstances and condition of the mission field under its various aspects, and would enable both the leaders and the led in public devotion to wrestle more earnestly with God for the all-important objects sought to be attained by such exercises. *This* defect must also tend to grieve the Spirit.

III. The general aspect of the congregations at our periodical seasons for missionary prayer, especially where unions exist, has been, in the writer's judgment, that to a great and unhappy extent individual Christians *lean on others* to bear the pleasing and solemn burden of intercession: the fact that *each one* is responsible, *each one* concerned, does not, as it appears to the writer, manifest itself. This is unworthy of a right state of heart.

If then, in the judgment of the editor of the *Missionary Herald*, there be any truth or point in these remarks, and they are capable under his (the editor's) hands of amplification or of alteration, perhaps their insertion in a future number of the *Herald* might be of some little use in so good and great a cause.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.....	June 15 (2 letters) and 30.
		Newbegin, W.	July 1.
	CAMEROONS	Clarke, J.....	July 23.
		Merrick, J.....	July 23.
	CLARENCE.....	Clarke, J.	June 22 (2 letters) and 27,
			July 4.
		Sturgeon, T.....	June 24.
AMERICA	BROOKLYN	Henderson, A.	September 7.
	HALIFAX.....	Harding, T.S.&sons.	September 12.
	MONTREAL.....	Cramp, J. M.	September 12.
	NEW YORK	Colgate, W.....	June 10.
		Henderson, A.	August 12.
		Wyckoff, W. H....	September 12.
ASIA.....	CALCUTTA.....	Thomas, J.....	August 7.
		Wenger, J.....	August 7.
	COLOMBO	Davies, J.	August 14.
		Lewis, C. B.	August 15.
	DINAPORE.....	Smylie, H.	June 18.

£ s. d.		£ s. d.		£ s. d.	
Hendon—		STAFFORDSHIRE.		Hull—	
Collections.....	8 9 1	Bilston—		Harwood, James, Esq.	5 0 0
Contributions	1 11 0	Collection	7 12 0	Millwood—	
Torrington—		Contributions	0 5 3	Collection	1 11 0
A Friend, by Mr. C.		Do., Sunday School	1 2 9	Milne's Bridge—	
Vessey	4 0 0			Collection	4 13 9
Upton—		SUFFOLK.		Pole Moor—	
Collection	2 1 6	SUFFOLK, by Mr. S. H.		Collection	2 2 10
DORSETSHIRE.		Cowell, on account ...	50 0 0	Contributions	2 3 1
Lyme Regis	2 13 3	SURREY.		Salendine Nook—	
		Mitcham, by Mrs. Pratt	1 5 0	Collection	5 2 6
DURHAM.		SUSSEX.		Female Association...	12 16 1
South Shields—		SUSSEX, by Mr. W. But-		Sheffield—	
McKay, Mr. H.....	10 0 0	ten, on account.....	50 0 0	Friends, by Joseph	
KENT.				Sturge, Esq., for	
Crayford—		WARWICKSHIRE.		the Misses Knibb's	
Sunday School	2 6 10	Birmingham, &c., by		School	12 0 0
Greenwich, London Street—		Mr. J. H. Hopkins,		SOUTH WALES.	
Collection	2 10 0	on account.....	47 4 9	GLAMORGANSHIRE.	
LANCASHIRE.		WILTSHIRE.		Merthyr, Zion Chapel—	
Burnley—		Bromham and Sandy Lane—		Collection	5 8 3
Collections.....	15 0 0	Contributions	3 4 8	Contributions	2 14 1
Croughfold—		WORCESTERSHIRE.		Neath—	
Collection	11 1 5	Astwood—		Contributions, addi-	
Colne—		Collection	6 4 0	tional	0 6 10
Collection	10 10 0	Contributions	6 16 11	MONMOUTHSHIRE.	
Coniston—		Worcester—		MONMOUTHSHIRE, by	
Collection	0 15 0	Collections.....	24 0 3	Rev. D. B. Stephen...	24 2 7
Haslingden—		Contributions	25 1 0	Bassaleg, Bethesda—	
Pleasant Street—		YORKSHIRE.		Collection	1 4 8
Collection	10 18 10	Bingley—		Contributions	2 10 0
 Ebenezer Chapel—		Sunday School	0 5 0	Twyn Gwyn—	
Collection	4 3 6	Bradford—		Collection	1 10 0
Liverpool—		Collections—		IRELAND.	
Houghton, John, Esq.	50 0 0	Public Meeting ...	10 1 4	Cork—	
NORTHAMPTONSHIRE.		First Church.....	17 12 8	Collection	5 2 1
Stanwick—		Second Church	12 16 8	Contributions	5 0 0
Collection (in part) ...	1 13 4	Briggs, Master, don...	0 10 0	Tralee—	
Contributions	1 17 6			Collection, Indepen-	
Do., Sunday School	1 3 0			dent Chapel	1 16 0
				Youghal—	
				Contributions	0 15 0

Contributions from Braintree sent too late for the last Annual Report, but belonging to last year:—

£ s. d.		£ s. d.		£ s. d.	
Collections.....	20 0 6	* Dawson, Mr. Joseph	1 0 0	Collected by—	
Craig, Mrs.....	2 2 0	Hart, Miss.....	0 10 0	Hart's, Miss, Young La-	
* Challis, Mr. William	1 0 0	Boxes by—		dies, for Done	0 10 0
		Bentall, Miss	0 7 0	Rees, Miss, for do.....	0 10 0
		Rees, Miss.....	0 11 1		
		Boosey's, Miss, Young			
		Ladies.....	0 4 8		
					26 15 3

* These names are inserted from other places, and are now connected with Braintree.

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to October 12, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.		£ s. d.	
£ s. d.		Hackney.....	36 17 0	Shakspeare's Walk	1 3 6
2 Corinthians ix. 6....	5 0 0	Islington Green	11 2 6	Shoreditch, Providence	
Grosar, Mr. W. J.,		Lambeth, Regent Street,		Chapel	2 10 0
Collected by	1 2 0	Sunday School, one			
		shilling from each class	1 11 6		

		£ s. d.			2 s. d.			£ s. d.			
DEVONSHIRE.			NORTHUMBERLAND.			Rishworth.....					
Culmstock.....	1	3	0	Broomley.....	1	11	0	1 7 0			
Devonport, Morice Sq.,				Newcastle, Tuthill				2 0 0			
Sunday School.....	0	7	6	Stairs.....	14	4	0				
Torrington.....	5	0	0				NORTH WALES.				
			NOTTINGHAMSHIRE.			ANGLESEA.					
DORSETSHIRE.			Collingham.....	7	14	0	Llanfair.....	2 2 0			
Dorchester.....	4	0	0				SOUTH WALES.				
			SHERIFFSHIRE.			CARMARTHENSHIRE.					
DURHAM.			Snailbeach.....	2	6	0	Cwmfelin.....	2 1 6			
Bedlington.....	0	5	0				GLAMORGANSHIRE.				
Hamsterley.....	1	3	6	SOMERSETSHIRE.			Aranat, near Cardiff.....				
			Bristol, by Mrs. Haw-	1	16	0	3 3 0				
ESSEX.			kins.....	3	13	0					
Langham.....	5	0	0	Cheddar.....	5	0					
Loughton.....	4	9	0	Taunton.....	1	2					
			Watchet.....	2	2						
GLOUCESTERSHIRE.			STAFFORDSHIRE.			MONMOUTHSHIRE.					
Campden.....	3	0	6	Walsall—			Llanthewy.....	3 0 0			
Naunton and Guiting...	5	8	0	Sunday School.....	1	0					
						PEMBROKESHIRE.					
HAMPSHIRE.			SURREY.			Blacnilyn.....	2	10	0		
Lockerley.....	1	10	0	Brixton Hill, Salem			Blaenywaun.....	2	6	4	
Newport, I. W.....	2	11	0	Chapel.....	4	0	0	Caersalem.....	2	10	6
Romsey.....	3	10	0				Flisguard.....	3	4	3	
			SUSSEX.			Soar.....	1	3	0		
HERTFORDSHIRE.			Battle.....	2	6	0	Tabor.....	1	4	2	
Markyate Street.....	2	3	5				Trefdraith.....	1	16	0	
			WARWICKSHIRE.			SCOTLAND.					
LANCASHIRE.			Rugby.....	2	11	0	Arbroath.....	1	0	0	
Burnley.....	3	0	0				Dunfermline.....	2	17	8	
Liverpool, Pembroke				WILTSHIRE.			Edinburgh, Drummond				
Street.....	21	5	6	Corham.....	5	0	Street.....	1	0	0	
			Devizes and Bromham	1	5	4	Leith, Preaching Station	0	10	0	
LEICESTERSHIRE.			Malmesbury.....	0	11	0	St. Andrews.....	1	17	6	
Arnsby.....	4	11	0	Semley.....	1	14	6				
			WORCESTERSHIRE.			IRELAND.					
NORTHAMPTONSHIRE.			Worcester.....	13	18	0	Omagh, &c.....	5	0	0	
Clipstone.....	9	0	0				FOREIGN.				
			YORKSHIRE.			CANADA.					
			Golear.....	4	10	7	Bytown.....	2	0	0	
			Hull, Salthouse Lane...	5	0	0	Cornwall... 1 0 9 }	16 15 3			
						Osnabruck.. 1 5 6 }					
						Currency.					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

SYMPATHY IS GOOD, BUT HELP IS BETTER.

At the risk of seeming to be too importunate, we must again press the dreadful condition of the Irish people on the serious attention of our readers. Sometimes indeed, the frequent repetition of a topic, however important, tends to produce indifference. Even the sympathy of tender, kind-hearted, persons is sometimes checked by the unceasing recital of suffering, though it be very deep and appalling. But the calamity which Providence has brought upon Ireland is so terrible, and its consequences to the great mass of her poverty-stricken population are so fearful, as to place the case beyond the possibility of our becoming indifferent. If the cry for bread is now incessant, and the appeal for succour is repeated again and again; every one feels it is not the fabled cry of wolf! wolf! The distress is so wide and dreadful, that it is exceedingly difficult for those who do not see it, to form a just conception of its character and extent.

If it were only for the purpose of affording relief to our agents, whose hearts are wrung by the misery which stalks all around, by giving them the opportunity of pouring out their grief; we cannot refrain from publishing a few extracts from their more recent letters. But it may serve another purpose to do so. In addition to the public accounts of the condition of Ireland, our friends may wish to hear what the agents on the spot have to say, ere they place any fresh contributions at the disposal of the Relief Committee.

Mr. M'CARTHY writes on the 17th inst. from Kilbeggan, as follows:—

"It is quite evident the hand of God has fallen heavily on the people of Ireland. For what reason we cannot accurately determine. It may be for the almost general rejection of his word. This is not so much the question, as what is to be done. The people are suffering. Thousands are starving! Men, women, and children, are without subsistence. They are daily coming to my door, and making the most pitiable and heart-rending lamentations. Withhold your hand, and turn a deaf ear to their cry, is impossible. But what is one among so many? It is useless to multiply words to make known the true state of the case. Can any thing be done, on your side of the water, to lessen their present wretchedness?"

Mr. BERRY of Abbeyleix, in a letter dated the 15th, remarks:—

"We are almost in a state of stupefaction here. We know not what a day may bring forth. The potatoes, bad as they are, have been nearly all consumed. Hunger, destitution, and misery prevail. For the last fortnight, from two to three men have been supported by each farmer and shopkeeper. Here inland, we are worse off than in the seaports. May the Lord preserve us!"

The accounts from other districts are equally deplorable. Mr. HAMILTON, of Ballina, observes:—

"With regard to the poor, I do not know how I shall be able to bear the cries of distress I am obliged to listen to every day. Several of our own people find it difficult to procure one wretched meal in the day. My wife and I have slept but little this past week, on account of the number that come to tell us their distress. There was no Indian meal this last fortnight. Nearly half of the children in our school have been obliged to go into the workhouse, which is now so full, that it can hold no more."

Comment on these statements is surely unnecessary. That all our readers will sympathise with millions of their fellow subjects plunged into the very depths of poverty and woe, we fully believe. But this will not save them from famine and death. They will be grateful for your sympathy. But for timely succour, which may save them and their little ones from perishing, the blessing of those who were ready to perish will come upon you. A collection at the Lord's table or one in our congregations generally, might enable our agents to provide, first for the members of our little churches and the scholars in the schools, and then to extend it to others in their immediate locality, according to their best judgment, "until the calamity be overpast." And these devoted men, while distributing temporal food, will not forget to hold out the bread of life at the same time. And who can tell how much the great purpose of the mission may be advanced thereby!

Amidst the details of the distress now next to being universal in Ireland, and which naturally occupy a considerable space in the correspondence of the agents, we have some encouraging accounts of the progress of the truth. PAT. BRENNAN, in his monthly letter for September, gives some instances of the want of the temporal bread producing a desire for

THE BREAD OF LIFE.

I am happy to be able to say that there are some poor to be met with who are reading the word of God very carefully. I was recently returning from inspecting the school at C—— and met with a man to whom I gave a testament a short time ago. He told me the reading of it had given him great comfort. Convinced that though the priest could not forgive sin, and that purgatory could not purge away its remains, he had found, from the book, the way of pardon by Jesus Christ.

About six weeks ago, I met with two soldiers walking near my house. I got into conversation with them about reading the scriptures. They paid great attention, and when they were leaving I gave them some tracts. To my great delight, they came to me the next day to have some more conversation. The Lord's day following they came to chapel. They have invited me to the barrack, and promised to get some of their comrades to hear me.

The state of the schools in the various districts is reported as highly encouraging. They are a very important part of the agency. Through the schools belonging to all the evangelic bodies labouring in Ireland, we mainly owe the withdrawal, by the hierarchy, of the prohibition from reading the Douay version of the scriptures. And by them, as a means, we can secure the advantage thus given of distributing the truth more widely. The Committee have recently endeavoured to increase their efficiency. This has occasioned considerable outlay; but it is an outlay not only unavoidable, but one which all must approve. The following extract from RICHARD MOORE'S letter of September last, being confirmed by similar testimony from other districts, will give a general idea of the usefulness of this part of the agency employed in Ireland:—

I am just returned from my inspection of the schools. They are tolerably well attended, and the children are greatly increasing in knowledge. They commit large portions of scripture to memory; and we may add, that it is not likely that it will be forgotten, or that the knowledge thus gained of the contents of the sacred volume will be finally ineffective or lost.

INQUIRY, INSTEAD OF BLIND CREDULITY.

On returning from this inspection, I met with a young man who had often argued with me in favour of the Romish faith. I had my bible in my hand, and we sat down on the road-side. The deeper we got into the exhibition of heavenly truth, the more he liked what I read and explained. We went into a house that was not far off, where we spent the evening. On parting he acknowledged that the blood of Jesus Christ was all-sufficient for the salvation of the soul.

Indeed, the number of the Romanists who are thirsting for the word of life, is increasing. On every side they hail my appearance, and often surround me anxiously inquiring. On a recent occasion I was conversing with a considerable number, when one attempted to defend the doctrines of the Romish church. I asked him how long he had been in the habit of attending to what his church taught him; "More than fifty years," was his reply. Can you tell me, I inquired, how a poor sinner can be saved? He was silent for some time, and then referred to good works. On this I spoke to them all. Here is a man who has been attending to the teaching of the church for fifty years, and cannot now give a good account of how he is to be saved. Those fifty years have been badly spent surely. In five minutes I can show you, out of this book, how God can be just, and yet the justifier of all who believe in Christ. One of them came to me afterwards, and conversed with me on these subjects, and assured me if he could be sure the way I described was the way God had appointed, he would never bow to priest any more. I tried to remove one difficulty after another, and then left him in the hands of Him who can perfect the good work wherever it is begun. I continue to receive numerous invitations from Romanists to visit them and their families.

It is very natural that an intelligent people, like the Irish, should be anxious to discover, if possible, the reason why God has laid his hand so heavily upon them. This leads them to what JOHN MONAGHAN describes in the following extract from his letter of Sept. 18, and strongly suggests the propriety of making this visitation the subject of an affectionate and earnest address to the people generally. A good, suitable, kindly written tract on this subject would, without doubt, be eminently useful just now.

I am happy to say that at present the people, particularly the Romanists, seem to value and to delight in reading the scriptures more than ever. Some indeed read them in order to ascertain if the famine of food, that now stares them in the face, has been therein foretold; whilst others more wisely read the consoling truths of the gospel, and freely con-

feels that it is for their disobedience against God, and their neglect of his sacred word, that this affliction has now fallen upon themselves and their children.

SOMETHING UNUSUAL.

In a house where I called a few days since, I met a man engaged in reading the first chapter of Joel to several others, all Romanists. As soon as I entered, one of them said, "Give this man the book, he will read and explain it for us." I read many portions to show that God afflicted men to do them good, and bring them to repentance, and that they would turn to him for mercy. Here a poor aged man replied, "For ten years I have strictly attended to my duties in order to please God, yet he has no mercy on me. He has taken away all my years' provender, as well as that of my wickedest neighbours." This charge against God, which is not common with the people, led us all to a lengthened conversation on the fallen and depraved state of the human heart, and the necessity of our natural mind being renewed. On this all present acknowledged the truth of what had been said, and the poor old man seemed to feel the impropriety of what he had spoken, for he clasped his hands together and looking up, prayed that God would forgive the wicked language he had used respecting his name.

ENMITY AND PREJUDICE CONQUERED.

A Romanist who lives convenient to the school at C— has, for many years, shown the greatest opposition to the truth. He was continually going about among his neighbours reading a controversial book, and cautioning them against the bible, stating that its doctrines were heretical, and contrary to those of the catholic church. Some months ago, when I was visiting the school mentioned above, the mistress, seeing this man go by, invited him in, saying, that the reader was then in the school, and that he would have a good opportunity of objecting to what he did not like. The invitation was accepted, and he came in with displeasure evidently on his countenance.

While I was examining the children, he sat and listened most attentively. Observing that his manner changed while this was going on, I bade the children to their seats, and read many scriptures, showing man's natural state, the need of divine grace, and the nature of justification before God through Christ. He listened with deep attention, and never spoke a word of contradiction. On leaving, he parted with us in a friendly manner, and expressed his satisfaction with what he had heard.

In about a month afterwards he called upon the mistress, telling her that since he heard the scriptures, the bible appeared in another light; that his heart was smitten for his past conduct, but he hoped God would pardon him, for he had done it ignorantly. *He then besought her to get a bible for him, adding, that he now believed it to be the word*

of God, and that he felt it to be his duty to read it for himself and his family.

Surely the word does not return void, and is spreading. In all my engagements among the people, I generally find them willing to hear, and they make such inquiries about it, and for religious instruction, as show that it is making an impression on their minds.

It is to be expected that any active and successful exertions to spread the truth, will excite strong opposition. Indeed, the energy and extent of that opposition, is a proof of the efficiency of these efforts; and it is encouraging to know that it does not silence inquiry; on the contrary, it is a stimulus. Our attention has been called to this sign of the times by a letter of THOS. COOKE'S, dated Sept. 21, from which we extract a few lines referring to this subject.

OPPOSITION EXCITES INQUIRY.

We had a delightful meeting yesterday. Our prayers, and hymns, and expounding the scriptures, were truly refreshing. Those inquiring Romanists, of whom I spoke to you, were there. They were not simply affected; they were bathed in tears. The almost indescribable opposition of the priests, through the surrounding district, is serving the cause. *The meetings increase at all my stations; and the people are giving up their usual arguments against reading the word of God.*

AN AFFECTING APPEAL.

The committee, and all sympathising friends in England, will be glad to hear of the readiness which the people display, to hear and read the word. Oh that the Lord may give them a heart, as well as the means, to employ persons to teach the thousands which I cannot reach, and would willingly receive them, and the gospel message. They are perishing for lack of knowledge. They cannot be well met by any other class of agents.

I hope you have not forgot [this is to his superintendent] the great distress and hunger among some of our friends at Easky, which exists at this present moment. They must not be suffered to die of hunger. Two pounds of money would alleviate their distress, and prevent starvation; *and would do more good to those who are without, who would thus see our love for each other, than a whole volume of dry words!* You must not wait for an answer from the committee. Write, and tell me what I must do.

Desirous of producing the evidences of the usefulness of the different agencies employed in Ireland, that our readers may have before them, from time to time, illustrations of the Society's operations, we take, from W. M'ADAM'S letter of September 21, a few examples, showing

THE WORKING OF THE SCHOOLS.

On the 3rd inst. I visited the school at C——, which is indeed in a flourishing condition, owing to the assiduousness of the teacher, notwithstanding it is strongly opposed both by minister and priest. After the school was dismissed, I was delighted to see some girls return again to read part of the Old Testament. On inquiry I found this was often the case. They take great delight in reading the wonderful works of God. The good seed thus sown, will spring up by and bye to the divine honour and glory.

On the 4th I went on to B——, and went into a smith's shop, and had some salutary converse with those present about the goodness and mercy of God, as manifested in

the gift of his beloved Son, through whom we have redemption and the forgiveness of sins. To one in particular, I pointed out the danger of putting any trust or confidence in man, or the sons of men, and repeated several texts to prove what I had said. He spoke of his little daughter, who could read very well, he said; *and he begged me to get a bible for her, that she might read about the great God to the family.* I gave one to her, and he and his wife returned me many hearty thanks for the gift.

The people are all deeply affected by the signs of the times, and they generally attribute the distress to their sinfulness. They readily receive tracts, and are much disposed to serious conversation, and seem more anxious for the bread of life.

POSTSCRIPT.

The winter is now approaching, and we beg our friends who so kindly help us in the way of clothing, to do so as soon as they conveniently can. The schools, and the poor members, need such help more than ever. Scarcity of food will fearfully aggravate the severity of winter. Assistance offered in good time greatly enhances its value. It is doubly useful. May we also request the favour of being apprised, *by post*, of the transmission of parcels for Ireland. The donors are then known, and regularity is ensured both in forwarding the articles, as well as in acknowledging their receipt.

. Receipts on account of the Relief Fund, will be acknowledged in the next Chronicle.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.		£	s.	d.
Colchester W. Blacklock, Esq., by Rev.				Bugbrook—collection.....	3	7	4
Mr. Frances	10	0	0	Molety of weekly subscriptions } (2 years)	3	2	8
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Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE
BAPTIST MAGAZINE.

DECEMBER, 1846.

MEMOIR OF THE REV. JOHN PRING.

BY THE REV. WILLIAM BARNES.

MR. PRING was a native of Ashill, in the parish of Uffculm, Devon, where his parents occupied a farm, and, like their progenitors and kindred, adhered steadfastly to the state-church, in both which characteristics it was intended that John should accredit his lineage. God ordered otherwise. It is believed that a sermon in a cottage of the hamlet first arrested his mind, so as to unhinge it from the establishment, and to cause him wholly to recast the prospectus of his life. He now began to attend the ministry of the gospel in the baptist chapel at St. Hill, Kentisbear, and soon, notwithstanding the zealous counteraction of clerical and other persons, became a member of the church there. In the year 1839, his thoughts were directed towards the office of a minister of Christ, and, after labouring a while with acceptableness as a local preacher, he placed himself in the household of a pastor with a view to some improvement in knowledge befitting the work he contemplated. Continuing there twelve months, he, by untiring

assiduity, acquired much useful information, and pleasurable brought those mental faculties into exercise which previously had been sadly untutored. Early in 1841, he accepted a call from the church at Hunmanby, where he laboured, not without proofs that God was with him, a year or more, when he retired to occupy, for several weary months, a couch in a private infirmary at Wiveliscombe, Devon. Here, in the intervals of suffering, he read many theological works, and a series of the English poets. Of the latter he appears to have read with insatiable thirst the writings of Cowper and Young; and, while under the excitement of these studies, he composed those pieces which he afterwards published under the title of "Seasons of Sorrow." He sent me a number of letters from his bed of sickness, each one successively discovering a parallel growth of intellect and spirituality. I offer the reader an extract from the only one I have preserved. It is dated, May 1st, 1843, and proceeds

thus:—"I came here the last day of March. Continued to take medicine till yesterday, when I underwent a painful operation. Mercifully supported; but oh, I am a sufferer!—such a sufferer, dear sir, as, if you knew all, you would, I think, pity. I have not cherished hopes of recovery much, of late; I have rather felt as if 'this sickness was unto death.' Solemn thoughts of eternity have filled, at times not few, my mind—my whole mind. I have been mercifully free from anxiety respecting life; but painfully and prayerfully anxious to be partaker of God's holiness, the end of this parental chastisement. If I live, I cautiously and humbly say, 'To me to live shall be Christ'—to serve and glorify him; for this only would I desire life. Yet it strikes me that this wish can be gratified in those worlds which roll above, where every one incessantly serves the Saviour, as well as here. Ah, better far, surely! The regions of immortality, 'the climes of bliss,' are preferable, as a scene of action, to this world of death. Besides, how unimportant, except to myself, is my existence here! If I die, will any one say, 'Alas, my brother!' really concerned that I am no more? Hardly, perhaps. But oh, what a pregnant consideration to my own soul, to live in vain, or almost in vain! I trust I feel this as I ought, in some degree, at least. Yes, dear sir, should I recover, I shall always be thankful for this affliction. 'Tis, I believe, as true in fact as tender in poetry, that—

'When pain can't bless, heaven quits us in despair.'

"But I feel too little. Do pray for me, —much for me,—I earnestly implore you! Long after my affliction commenced, I was led to ask, sometimes, why it was; but ah, I ask it no longer! I distinctly see why and wherefore. Yes; and firmly do I believe that it has been a peculiarly gracious and merciful

dispensation. I cannot murmur, or repine. Invaluable are the enlarged views of things,—of many things. The great importance of personal piety, deep, and real, and decided; the spirit of prayer—patient and importunate prayer; more spirituality of mind; greater purity of motive; and the necessity, in order to secure happiness and prosperity, of aiming always in every thing at the glory of God. These are of the number of those things on which the light of eternity has shone from across the grave. The ministry appears, not only increasingly important and awfully responsible, but increasingly delightful and attractive as an engagement for a sinful mortal. Oh, how tenderly could I (I fancy now) declare to sinners that gospel which so richly supports and consoles in tribulation; but never more may I be permitted thus to be engaged!"

This foreboding was not verified. He was sufficiently recovered, after protracted and acute sufferings, to visit Stourbridge in September, 1844, with the hope of being called to labour in the gospel there. This came to pass; and for two years he went in and out amongst the believers assembling in Mount Zion Chapel, as a faithful man of God. He gave himself fully to the ministry of the word and to prayer; and the Lord by him sent messages to the souls of the people. Thirty-two persons were added to the church during his brief pastorate.

His last illness set in suddenly, and hastened rapidly to its fatal end. He was seized on Thursday, September 10; continued getting worse till Tuesday, when delirium commenced, in which he lingered until Friday morning, Sept. 18th, when "his spirit returned to God." There was amazing coherence and solemnity in his delirious utterances. For several days and nights he preached or prayed incessantly, and with thrilling

force and fervour. In the course of one address (as he seemed to suppose), to the unconverted part of his congregation, he apostrophized the Omniscient, as to the faithfulness of his ministry, in a way that penetrated those who heard it with profoundest awe; and some of his prayers are described by auditors, as not only impassioned in expression, but in tone and compass of thought, most sublime and ethereal. "The ruling

passion strong in death," can have been seldom more strikingly exhibited.

He was borne to the grave amidst the visible and audible sympathies of his flock, and of his ministerial associates of various denominations; and a sermon, designed to be adapted to the sad occasion, was subsequently preached to the bereaved congregation by the writer of this sketch.

Trowbridge.

TABITHA.

BY THE REV. ANDREW LESLIE, OF CALCUTTA.

The death of Mrs. Evans, wife of the Rev. W. W. Evans, of Calcutta, which took place on the 3rd of October, 1845, has been already recorded in our pages. On that occasion Mr. Leslie delivered a discourse in the Circular Road Chapel, on that part of the Acts of the Apostles which refers to the death and restoration to life of Dorcas, who, in the vernacular language, was called Tabitha. It had been a request of Mrs. Evans, when dying, that nothing should be said of her on the occasion; but Mr. Leslie took the opportunity to portray the character of Tabitha, and to many of our female readers especially, we doubt not that his remarks will be both acceptable and useful.

Nothing is told us of the early history of Tabitha or Dorcas. Enough, however, is stated to warrant us in the making of such conjectures as will, I think, be admitted by all to be sufficiently probable. Her name and her place of residence indicate that she was by birth a descendent of the faithful Abraham; and all that is mentioned of her doings renders it evident that she was a daughter in whom the patriarch would have much delighted. As not more than five or six years had elapsed from the time of Christ's appearance in public to that of Tabitha's death, and as this short period would scarcely account for the formation and the gaining of such a character as appears to have belonged to her, we feel inclined to the conclusion, that she must have been one of those Jewish females, (of whom there were not a few,) who, like Anna at the temple, most

longingly looked for the coming of the Messiah; and who, when he did appear, most ardently embraced him as their Lord and their Saviour. This prospective faith of theirs having been of the same holy nature with our own, was, in all probability, the origin of the greater part of what was so excellent in the conduct of Tabitha.

In what I have now said, I have attributed to the faith of Tabitha but a part only of her good works; for I do not forget that, in the formation of such characters as hers, the influence of example has commonly had no ordinary share. May we not, therefore, with some degree of probability, suppose, that Tabitha had been favoured with a pious mother,—a mother who had laboured to form her mind, and who had accustomed her to the practice of all those benevolent acts for which she was afterwards so much distinguished? But whether this were

so in the case of Tabitha or not, such was the favoured lot of our deeply lamented friend Mrs. Evans. She had a mother who was, not only to all her children, but to a great part of society around her, a pattern of every thing that was good; and so blessed was this holy woman in the influence she exerted, that the most, if not the whole, of her numerous family, have arisen to be most useful and honourable in the world, and two of them to be preachers of the glorious gospel. Let all parents, therefore, and especially all mothers, mark this and remember it. Children are oftentimes the most servile imitators of their parents, and particularly daughters of their mothers. Where, therefore, the female part of a household are abandoned to frivolity and to vanity, it will, in the majority of instances, be found that they have been accustomed to listen to remarks made by the maternal lips such as never should have been uttered; to have had ideas instilled into their minds such as never should have been spoken; to have been the witnesses of deeds such as never should have been performed; to have been ushered into companies and places such as never should have been entered; to have been allowed to have as associates and friends such as should have been most carefully avoided; and to have been permitted in the indulgence of habits such as should have been most firmly resisted. But let this pass, and let us come again to Tabitha.

We have spoken of her early history; let us now notice what may be gleaned from the narrative respecting the qualities of her mind. And of these enough is intimated to us to make us to be almost fully acquainted with her, and, if we have any taste at all, exceedingly to admire her. In order to bring out her mental peculiarities into view, it will be necessary for us to recollect that it was a custom among the Jews, as it was also among the Greeks and Romans,

frequently to change the names of individuals, when arrived at maturity, for others indicative of the qualities, mental or bodily, with which they showed themselves to be endowed. I do not know that this was the fact in the instance before us; but from the whole complexion of the narrative I am strongly inclined to believe that such was the case. She was, says the text, "named Tabitha, which by interpretation is called Dorcas," that is, a doe, or a hind, or a deer,—a creature in every way pleasant both to the eye and to the mind. And to females among the Jews this name may, in all probability, have been given, in reference to the words of Solomon, who, when speaking of a wife of youth, says of her, though employing a different word from that used in the verses before us: "Let her be as the loving hind, or as the pleasant roe." Now, if my conjecture be correct as to the change, in after life of the name, it will follow that our Tabitha must, at least, have been very graceful in person, whatever she might have been in mind. But of the excellence of the latter we have no reason whatever to doubt. The acts of her life proclaim the benevolence of her heart. And as this is a virtue usually found in combination with others, it may, perhaps, be permitted us to imagine what, in several other respects, may have been the mental qualities of Tabitha.

May we not, therefore, in the *first* place, suppose, that along with her benevolence of mind, there was a perpetual flow of the greatest sweetness of temper? I know, indeed, that the two are not always, nor necessarily, conjoined; but I, at the same time, know that they are seldom apart. At any rate, few, I am persuaded, will be found who could bring themselves to believe, that in one who was as the loving hind and as the pleasant roe, there could have been any thing like sourness of

spirit. The throng of people into her room at her death, and the tears shed over her by the daughters of affliction, show that she must have been most heartily loved: and I cannot for a single moment imagine that it was in the power of her charities alone to produce such a gush of mournful tenderness. The manifestations of liberality will, no doubt, stir up a spirit of gratitude; but it requires the exhibition of sweetness of temper to call forth the warmth of affection. And how lovely is the latter in all, and especially in woman! What a beauty it imparts to her features, and what a charm it gives to her society! A house where there this is, is a home indeed, though it should be only a hovel; and a dwelling destitute of this, is a prison indeed, though it should be in reality a palace!

But shall we not, in the *second* place, ascribe to Tabitha a temper happy as well as a temper sweet? A person may be thoroughly mild, gentle and inoffensive, and yet be destitute of every thing like an open and happy cheerfulness. There may be no pettishness, no fretfulness, and no anger, and yet there may be such a degree of reservedness, of silence, of coldness and of gloominess, as may have a painful and an almost repelling effect on all who come within the circle of its influence. But we can imagine nothing of this kind to have belonged to Tabitha. Her very name inclines us to believe, that she was not only a woman happy in herself, but one who studied the attractive art of rendering her happiness diffusive,—attending to all, whether old or young, whether rich or poor, who happened to be near her; having a kind word to say unto each; listening with a sincere and interested air to whatever was addressed to her by any; overlooking none because of their poverty, their unpolished speech, or the awkwardness of their manners; and utterly forgetting herself

in her attempts to make the whole of her company comfortable and easy. This in such an insincere, and rude, and scorning world as ours, is a character of no ordinary worth; and when it does appear, all are delighted; and when removed, all are distressed.

But, in addition to this, shall we not, in the *third* place, commingle with Tabitha's temper of sweetness and happiness, a thinking and a speaking well of all, and an envying of none? This is the very essence of benevolence,—nay, it is benevolence itself. Who can imagine in a Tabitha, that is, in one who was as the loving hind and as the pleasant roe, any thing like the manifestations of slander, of detraction, of ill-natured remark, or of evil-speaking in any form? Or who, for a moment, can suppose, that in the superior elevation, the better fortune, or the greater adornment of any of her neighbours, there was any thing like the exhibition of discontent, of jealousy, of mortification, or of envy? Of every thing like this, there must, or she belied her name, have been in Tabitha the most thorough negation. Unquestionably no one's character ever suffered from her. The most charitable construction was continually put upon the doings of all. And where it was not possible to speak in laudatory terms, the most strict and imperturbable silence was constantly maintained. The success and the welfare of any of her acquaintances were to her matters of the greatest happiness and joy; and the adversities and sorrows of others, causes of the deepest sympathy and regret.

Such, I think, must have been the mental qualities of Tabitha. We have no evidence whatever that she was distinguished for any thing like wittiness of remark, for strength of reasoning, or for interesting conversational powers. These, in all probability, never belonged to her. But there could not possibly have been wanting, in one whose death

was so loudly lamented, an air of kindness, a display of cheerfulness, an exhibition of amiableness, and a freedom of manner, such as could not have failed to have made all her guests, her associates, and her visitors, to think more highly of humanity than perhaps they were accustomed to do. And is such a character as this unattainable by all, excepting by a highly favoured few? Who, with the 13th chapter of 1st Corinthians open before him, will hazard such an assertion? Besides, have we not ourselves seen the whole of these excellences embodied in the very place where God has caused us to dwell? And is it not, therefore, worth while for all, and especially for females, to be the imitators and possessors of so much loveliness? Oh what a different scene this our world would present, were all, in their several circles, to be what, from our text, we have ground for believing Tabitha to have been!

But Tabitha was celebrated for something even higher than for the excellent qualities of her mind. Our text says of her, that she "was full of good works and alms-deeds which she did." Of the latter we are told somewhat, but of the former nothing. The narrative, however, will favour us in the making of some such conjectures respecting them, as will not, we hope, be considered either improbable or useless.

And, in the *first* place, may we not attribute to Tabitha, since we are told that she had a house of her own, the good work of the entertaining of the saints of God, and especially of those who might occasionally happen to be sojourners in the sea-port of Joppa,—a town which, from its position, was most likely a place of considerable resort? Hospitality was a virtue extensively practised in the early period of the church; and of so much importance is it in the estimation of the Spirit of God, that he has enjoined it upon all Christians

to the end of the world. And can we suppose that in Tabitha, who was as the loving hind and as the pleasant roe, there could have been any thing like a neglect of that which was not only a command, but of that which, to such a heart as hers, must have been one of the sweetest luxuries of life! Depend upon it, that she not only most heartily threw open her doors to the Christian friend and the stranger, but that she most diligently laboured to make them as much at home as she could,—studying their various wants, providing for them the best which she was able to afford, and striving to make them feel that they, by their company, rather conferred a favour upon her, than she, by her hospitality, an obligation upon them.

And may we not, in the *second* place, include also among Tabitha's good works, a kind and constant visiting of such of her friends and acquaintances as happened to be sick or dying in the town of her abode? Her very name seems to intimate, that neither the remoteness of her dwelling, nor the heat of the sun by day, nor the dampness of the dews by night, ever operated upon her as obstacles to her being by the bed-sides of those whom she thought would, in all probability, be the better for her sympathies, her attentions and her cares. A love of ease, and an unconcernedness about the sorrowful and the suffering, could have made no part of the composition of the heart of one who was as the loving hind and the pleasant roe. There never could have been any saying: "Oh I can do nothing! Others are there! My presence and services are neither looked for, nor needed! Besides, my health, and my state altogether, demand that I should take care of myself!"

And, in addition to this, may we not, in the *third* place, ascribe to Tabitha, a labouring to her very utmost to diffuse a knowledge of the precious word of the

Lord among all those to whom she had an opportunity of communicating it? As it does not appear that she had any children of her own, is it going too much out of our way to suppose that she, occasionally at least, devoted herself to the imbuing of the young and the ignorant in her neighbourhood with an acquaintance with those scriptures which made Timothy wise unto salvation; to the fitting of them, both by her teachings and her example, for the useful if not for the ornamental in life; and to the giving of them many valuable hints for their future guidance and comfort in passing through the world? I know not that she presided over a school, nor is it likely that she did; but had this been her vocation, can we imagine any thing other in the case of one who was as the loving hind and the pleasant roe, than that the very sight of her was a source of gladness to her pupils, her presence among them a cause of delight, and her absence from them, especially when sickness was the obstacle, a ground of depression and of gloom? All this, and more than all this, we may truthfully imagine; for all this, and more than all this, has been seen in the reality in the midst of ourselves.

But whether Tabitha had much to do with the young or not, we know from the narrative, that she had not a little to do with the mature in years; for thus speaks the word: "And when Peter was come, they brought him into the upper chamber; and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." If we were left to indulge in imagination as to what might have been the good works of Tabitha, we are not so situated as it respects her deeds of charity. Omitting, however, much that might be said about them, let the two following observations suffice:—

1st. Works such as hers, and labours

so extensive, seem plainly to tell us, that Tabitha must have been an uncommon economist of time. If it be even certain that she had no family of her own on whom to attend, yet having had a house of her own, and that house having, in all likelihood, been much frequented by the widow and the fatherless, to say nothing of the stranger and the friend, it is clear that she must have had many things of a domestic nature about which to occupy her thoughts. But whatever was the amount of these, she nevertheless found time to make, with her own hands, a variety of raiment for the poor. And she, in all probability, the rather engaged in the labour herself than hired others to do so, just that she might be enabled to clothe more than she might otherwise have been competent to do. But whether we are right in this conjecture or not, it is obvious that she must, from what she accomplished, have been exceedingly careful about the odds and ends of her time. She could have been no dozer away of her days, nor could she have spent many of her moments in needless visiting and in unprofitable talk. Will it be too much to infer that, when she was well, she spent at least five or six hours of every day of her life in works of benevolence and mercy?

2nd. But not only must Tabitha have been no common economist of her time, but she must also have been no common economist of her money. Not a word is said of her that would lead us to the conclusion that she abounded in wealth. It is likely enough that she was in easy and comfortable circumstances; but nothing beyond. To have been able, therefore, to have clothed so many of the destitute as she did, it is certain that she must have spent but little upon herself, and still less upon the vanities and shows of the world. She could not, for instance, have decked herself out in fine and gay clothing, nor could she

have adorned herself in ornaments of silver, of gold, and of precious stones. Women who do this have usually little to spare for the poor; and from the quantity of time commonly consumed in arraying themselves, they have seldom any of this commodity left for the clothing of the naked. Neat and becoming, no doubt, Tabitha always was; but gaudy and fine she never could have been.

But there is yet another particular narrated of Tabitha which must not be overlooked, and that is, she was a Christian. She is here called "a disciple,"—a name which, in her case at least, implies conversion, profession, and docility of mind.

1. At what period of her life, or by what means, she was brought to the knowledge of the truth, or what, on the occurrence of this important event, were the peculiar exercises of her mind, we are nowhere told. Indeed, it is not at all unlikely, that, from a spirit of the deepest humility, and from an unwillingness to say a word of herself, she studiously kept all such matters in the dark. She could not, however, conceal the fact that the change had been most thoroughly accomplished. There were evidences of this in every disposition which she manifested, and in every action which she performed. She was emphatically a disciple in *deed* and in *truth*.

2. And conversion having thus been most surely effected, it displayed itself in the leading of her publicly to take up her cross and to follow her Lord. The whole town of Joppa knew as well that Tabitha was a Christian as she did herself, and perhaps somewhat better than she did herself. At what age she was enrolled among the members of Christ's flock we have no means of ascertaining; but let all the young now present know, and let them lay it also deeply to the heart, that there has recently been

another among them who, besides our lamented friend Dr. Yates, was admitted to the communion of the church at the early age of fourteen years.

3. And having thus been admitted as a member of the church of Christ, Tabitha was there as "a disciple," that is, as a learner, as one who was seeking instruction in the ways of the Lord. And this having been her character, she, we may be sure, was never absent from any of the meetings of the saints. Neither wind, nor rain, nor company, nor a little sickness, were ever, in all likelihood, excuses with her. The word read or spoken must, too, have received her closest attention, have been treasured up in her mind, have been afterwards the frequent subject of her talk, and have often, in that upper room of hers, (such apartments being always, among the Jews, places of devotion,) afforded her matter for application in behalf of herself and others. Her designation, also, forbids the thought that she could ever have been guilty of thrusting her peculiar opinions upon others, or of dogmatizing upon any topic which might be discussed in her presence. On the contrary, there must have been in her a watching to know, and no little pleasure felt and manifested when her information was increased.

And that she was indeed all which we have stated her to have been, is strikingly obvious from every thing that transpired on the occasion of her death. No sooner is it known abroad that the spirit of Tabitha has left its clay tenement, than there is instantly a rush to her house. Disciples are immediately there who wash, dress, and prepare the body for the tomb. Others are there who, without any delay, run off the distance of twelve or fourteen miles to Lydda, to acquaint Peter with the event. And a host of widows are there who, when the apostle comes, show to him,

with tears in their eyes, the coats and garments which Dorcas made while she was with them. Such occurrences as these are strong and unequivocal proofs of the real excellence of Tabitha's life, and of the estimation in which she was held by the poor and the worthy.

But to bring all to a conclusion,—who does not see, in this character of Tabitha, the power and the nature of the converting and sanctifying grace of God? If we even allow that Tabitha was naturally a person of great amiability, of great gentleness, and of great benevolence of mind, still, I think, it will be readily admitted, that she could not have been all that she appears to have been without having had her heart affected by the Spirit of God. Without this she could not, for instance have been a disciple; nor do I think that without this she could have been so distinguished for her good works and her alms-deeds as it is obvious she was. To Him, therefore, from whom cometh every good and perfect gift, be the whole glory of all that was so excellent and so praiseworthy in Tabitha. It becomes, however, a serious question whether the converting and sanctifying grace of God does or does not, in every instance in which it is bestowed, produce, in a greater or in a less degree, all the blessed effects to which your attention has been called? If the Bible be appealed to, the matter is plain. What, then, are we to say of those persons who have never become disciples, and who have never made a profession of faith in Christ? And what of those who, though they may have done so, are yet churlish in their dispositions, slanderous in their speech, unkind in their conduct, selfish in their doings, and careless of both the souls and the bodies of those who are about them? Must they, in truth, be all pronounced destitute of the grace that saves? Yes: such must be the declaration. They are

yet unconverted! They are yet in the gall of bitterness and in the bond of iniquity! And they are yet exposed to all the despair and horror of the lost! If I have erred in ascribing so much of good to Tabitha, yet I have not, as many of you know, been all the time exhibiting to you a mere *fancy picture*. I have only been describing to you what, with your own eyes, you have recently seen. And why, after the residence of five short years, has the original, in all its loveliness, been removed from our midst? Has it been that we were too unworthy to have more of her company? Yes, rather has it not been, that, feeling the greatness of our loss, we may think more of the beauty of holiness, learn more to admire it, and be more effectually aroused to become the imitators of those who through faith and patience now inherit the promises?

And who does not see, also, in the character of Tabitha, what is that line of action which is of the greatest worth in the estimation of God? Tabitha was not, as we have already had occasion to notice, a woman of mere contemplative piety. On the contrary, she was just what Jesus Christ himself was,—a person of real activity, continually going about doing good, not living to herself but seeking perpetually the welfare of others. No oration could have been made over her dead body, dilating on the powers of her mind, or on her achievements in literature; but an oration much better than this was actually made in the tears of the widows, and in the exhibition of the coats and the garments which she had made while she was yet with them. And God, in the events which immediately followed,—events on which I have no time left to make any remark,—most clearly demonstrated how valuable he judged such a life as Tabitha's to be to the world. It is for usefulness rather than for any thing else that he detains his

people upon earth; for thus does he speak: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

And let it, in conclusion, be once more observed, that the character of Tabitha is one that may be imitated by all. All cannot be characterized for mental attainments, but all may be distinguished for works that are good, and

for deeds that are charitable. And happy will they be who are thus approved at the last. Of them it will be said by one who can neither mistake nor misjudge: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

Mrs. Evans was born in England, and died in Calcutta, October 3, 1845.

THE CHURCH.

BY PROFESSOR C. ULLMANN.

THE church, so far as it corresponds to its true character, is the kingdom of God, or, in other words, Christianity realized in the world. So far from being anything external or incidental, it necessarily results from the very nature of Christianity. The life of Christ, as the life of perfect love to God and man, binds those who share it into fellowship; and as the God revealed in Christianity is a God of order, so must this fellowship, notwithstanding the variety of gifts and characters therein comprised, constitute *one* perfect whole, organized and developed according to essential inherent laws.

If, then, the church is only the natural expression, the realization of Christianity, then must the essential characteristic of Christianity be also that of the church. We therefore say, on the one hand,—the church is no mere moral institution, no school for the dissemination of doctrine, or the promotion of redemption or reconciliation;—but, on the other hand,—as Christ taught and bore witness to the truth, so must the church teach and bear witness; as he by word and deed promoted morality, so must the church cultivate and cherish it; the redemption and reconciliation which he revealed, the

church should with all its powers diffuse and render available. But all must be done with reference to the central point of Christianity, which is the life and character of Christ himself; and the more all secondary objects are kept subordinate to this main principle, the better will the church fulfil its office, the more Christian will it become. What has been said of God's relation to the world, that preservation is a continued creation, is applicable in this case also;—it has passed into a political maxim, that the permanence and prosperity of any institution must depend on the continuance of those causes which first called it into existence;—and thus the church can be preserved only by the same principle to which it owed its origin; its prosperity can be ensured only by its continued connexion with its root. In this sense the apostle says, "No other foundation can any man lay than that which is laid, Jesus Christ." In this sense he likens the church to a living body, of which Christ is the head, the animating soul; to a temple, in which, through the spirit of Christ, the Holy One himself dwells. In this sense also the true office of the church is expressed, in the significant, comprehensive word, Edification; which is

limited neither to instruction, to chastisement, to improvement, or to consolation ; but denotes that all-embracing influence, which, upon the foundation of all that Christ was and is, has done and is yet doing for us, *builds up*, in individuals and in the community, a similar life of holiness.

If, then, without Christ there is no Christianity, so without him there can be no church ; and where he has a living presence, *there must be a church* :—“ I am the vine, ye are the branches ; he who abideth in me bringeth forth much fruit ; but without me ye can do nothing.”

And here let us be again permitted to deduce some practical results, and to cast a glance at the present time.

First. A number of our contemporaries, who have hitherto belonged to the catholic church, are now earnestly occupied with the project of founding a new church. This must be acknowledged to be a very significant symptom, which may well occasion much serious thought to parties on both this and the other side of the mountains ; and the (on this occasion) somewhat empty words of Görres are yet far from having disposed of the question. This is not the place to pass a deliberate judgment on the whole affair ; we will only express what arises of itself from present inquiry, though we do so at the risk of being wholly unheard amid the tumult of the day. It is not necessary to say that these are the words of a protestant, who abides by the old protest against priestly domination and interference, against the exclusive bigotry and jesuitical spirit of Romanism, and especially against all actual perversions of Christianity ; and who holds that the spiritual sword must not be laid aside, so long as these corruptions endure. But the present question relates, not to this old opposition, but to a new and still problematical position ; and to those by

whom this has been taken up, we address ourselves in all good will, on the assumption that they also are willing to hear what is said in sincerity. Let him who aspires to be the founder of a new religious community reflect, not *once* not superficially, but repeatedly and earnestly, what is involved in the task ! It is a great and holy work, incalculable in its results for whole generations : but it is also a labour of toil and sorrow, a work for which human sagacity and human strength are insufficient ; which can be accomplished only by the counsel and power of God, and when he, the ruler of history, prepares the way for its reception. Thus alone can it be enabled to resist the storms of life. And in the next place, a foundation is laid for the church ; and besides it can no other way be laid. Whoever would establish a *Christian* community, may build thereon ; and he who does otherwise, will find that he has built upon the sand. But this is not all ; even he who adopts this sure foundation, must also follow in his work the order which Christ has appointed ; and this, for a sinful race, can only be through the consciousness of sin to repentance, through repentance to faith, through faith to sanctification, through sanctification to salvation. Above all, the assumption of personal merit, or the righteousness of works, must be excluded ; and every thing referred to the free grace of God. A Christian reformation can only take place by the development of Christianity into fuller, deeper efficacy ; but now, as eighteen hundred years ago, Christianity commences with the words, “ Repent, for the kingdom of heaven is at hand.” This precept, and the means of salvation pointed out, may probably appear antiquated to men of the present day ; and modern speculation, in which the first condition—the acknowledgment of sin—is wanting, will probably reject them ; but this is and remains the Christian

method, and whoever would found a Christian community must adopt it. If modern philosophy emancipates itself from Christianity, let it attempt on its own basis to establish a religious, or, more properly, a moral community; and thus practically test its own principles, by comparison of this community with the church. We shall then at least have something clear and distinct; a mixture of incongruous elements cannot in any case be permanent, or even temporarily beneficial.

Secondly. There will at all times be corruptions in the church, deficiencies and excrescences, unbelief and superstition. These must not be spared or passed over, and we praise him who boldly enters the lists against them; let him, however, not rest satisfied with destroying error, but immediately substitute for it the clear truth; or rather, let him, by bringing this truth to light, annihilate falsehood. So acted our German reformers, and we cannot better describe this true mode of spiritual warfare, than in the words of their greatest warrior, Luther, the hero of faith:—"He is no wise teacher who says, This is a lie, and yet gives no certain truth in its place. It avails little to point out falsehood, yet be unable or unwilling to show us falsehood's great detector—Truth. Whoever will destroy falsehood with a strong arm, must substitute for it obvious, certain, enduring truth. For falsehood will not retreat in terror till bright unchangeable truth appears."

Thirdly. It is the duty of every Christian community already in existence, to remain firm on the true foundation; to maintain its connexion with its true Head, that thus it may

attain the stature and strength of maturity. Much is said in these days of the possibility of a union between the two great ecclesiastical parties of the west—the catholic and the evangelical. Truly, a great and glorious idea! An idea to which the patriot, the Christian, would gladly accede! But who that is in the least acquainted with the hard realities of our religious and ecclesiastical position, can delude himself with the hope that such a consummation is near? Who can believe it that beholds the revived energy of the papal system, the efforts of Jesuitism, the forcible renewal of so many things which long since seemed abrogated by common consent, the wide-spreading differences in religious opinions and tendencies, the independence and diversity of individual views, which render a great organic combination in our day impossible! We willingly admit that such a free, all-embracing union is the crowning triumph of Christianity; but for this triumph our age is not prepared. The religious, moral, and political conditions therein involved are yet far distant; great events are perhaps also required, such as no human foresight can calculate, far less hasten. The present age seems to be only the preparation for what we have above denominated the church of the future—the truly universal church. If, however, this should ever be realized, it must still retain the same great central principle; it can only be a fuller, more expansive development of those powers and gifts which Christ introduced among men; of what now exist, only the extraneous, the false, the unchristian portion will be rejected, while all that is excellent will be preserved, under a more perfect form.

CASTING BREAD UPON THE WATERS.

ABOUT fifty years ago, the late Mr. Thomas Wilson heard several sermons with great interest which Mr. Fuller of Kettering delivered at various places in London. His biographer, having referred to some of them, adds, "But the discourse of Mr. Fuller's, which, I have reason to believe, had the greatest influence on my father's mind in future life, was from Eccles. xi. 1—4, 'Cast thy bread upon the waters, for thou shalt find it after many days; give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth,' &c.

"Often have I heard my honoured father mention Mr. Fuller's remark on the phrase, 'thy bread,'—not a few crumbs, not a thin slice; but a large piece, a substantial portion of the loaf."

"Dr. Philip bears the following testimony to the effect of this discourse, as having given a permanent direction to my father's views on the duty of Christians to distribute largely and liberally; and led to a determination, on his part, in dependence on divine grace, to carry them out into practical operation in future life. The following are his words:—'It is a feature in the character of human nature which is common to the world, and to the church, that the capabilities of men are often concealed from themselves and others, till brought into notice by circumstances apparently incidental. A casual sermon, or even a single expression, uttered from the pulpit, or the press, or in conversation, by imparting a new light to the mind, or, what is more remarkable, giving new energy to a subject with which it was previously familiar, has frequently been known to lead a man to alter the whole course of his life. Thomas Wilson knew the obligation he was under to God and to his cause, before

he became a public character; but it was not till he heard a sermon by Mr. Fuller from these words, 'Cast thy bread upon the waters,' &c., that he realized those obligations to their full extent, and resolved in a humble dependence on divine aid, to consecrate himself, his time, his talents, and his property, to the Lord's service. Under that sermon he felt, for the first time, that what he had been doing for the cause of God did not amount to the self-denial enjoined in the text, and that it was his interest, as well as his duty, not to content himself with the common standard of liberality, but to deny himself, not only the luxuries of life, but also what may be deemed [by some] its necessities.'"

The following is a copy of Mr. Fuller's own notes of this influential sermon. May their transference to these pages have an effect on the minds of some readers similar to that which the sermon itself had on the mind of Mr. Wilson!

"Solomon lived in times of great plenty; yet they had their poor, and the text proves a regard to them. Charity is here expressed by casting our bread on the waters,—either in allusion to sowing seed, in some countries, on the water, or to express the improbability, according to a judgment of sense, of ever seeing it again.

"I. Point out the duty recommended. In general it is—to do good with our property. Charity has been brought into disrepute by the superstitious motives of some; but the thing itself is right, and a great duty. The change of dispensation made no change here, except to increase the obligation. It is the glory of true religion, that it inspires and inculcates a spirit of benevo-

lence. It is a religion of charity, which none other ever was. There never was a hospital built until Christianity built one. It is true there have been many since, and by people of the world, too; but they were provoked to it by Christians. This spirit is not peculiar to the New Testament. Deut. xv. 7—12. Christ went about doing good,—he taught the doctrine (parable of good Samaritan),—he censured the Pharisees for setting it aside,—he set the example to his disciples, and they abounded in it. It is no inconsiderable part of true religion to let our light shine before men. But more particularly,—

“1. That with which we do good, must be our own. ‘Cast *thy* bread.’ As there are some who withhold more than is meet, so there are others who, from ostentation, give what is not their own.

“2. We are to go good liberally. ‘Give a portion to *seven*, and also to *eight*.’ It is a great obstacle to many, and a common objection, that cases are so numerous. This is true, and every person must judge whether he ought to give to all. If not, he must select the most deserving and important, and those in his immediate circle. But the caution, ‘*Be not weary* in well doing,’ is not given without reason.

“3. For the sake of doing good, we should deny ourselves. ‘*Thy bread*.’ It is a notion of many, that they are required to give only superfluities; but this is treating God and the poor with only a dog’s portion,—the crumbs, as it were, which fall from their table. ‘Cast *thy* bread upon the waters.’ There is something wonderful in that passage, ‘Ye know the grace of our Lord Jesus Christ, that although he was rich, for your sakes *he became poor*,’ &c. Deny thyself—especially in such times as these—of luxuries in eating, drinking, apparel, entertainments, appearance, &c. Emulate the churches of Macedonia

(2 Cor. viii.), whose deep poverty abounded to the riches of their liberality.

“4. We are to do good, notwithstanding discouraging appearances in providence. We must not regard wind and weather, but resemble the husbandman in sowing the grain. The work *must* be done,—the corn *must* be sown, let wind and weather be what they may. ‘Here is a cloud,’ says one, ‘stay a while. I am apprehensive of loss in this quarter, and in that, and I may not have enough for myself.’ Nay, but in the morning sow thy seed, and in the evening withhold not thine hand. Give as the Lord hath prospered you; and leave another day or another year to take care for itself.

“II. Consider the motives by which this duty is enforced. The sum of them may be reduced to four things.

“1. The reward which awaits us. ‘Thou shalt *find* it again.’ What we do for the poor is not thrown away, though it may seem to be so. It is sowing the seeds of immortality, and if done right, we shall find it, though it may be many days first. God so orders it, that merciful men meet with mercy in this life, and their children after them (Ps. cxii. 2); and who knows what ours may need? Or, if we never find it here, we shall find it in a dying hour, and still more at the judgment (Matt. xxv. 31—46). The poor are Christ’s receivers. Yea, it will add to our joy hereafter, else it could not be called, ‘*Laying up treasure in heaven*.’

“2. The impending ills that threaten us. ‘Thou knowest not *what evil shall be on the earth*.’ Perhaps there never was a time when this motive would apply with greater force. Covetousness would turn this to another use, ‘We know not what we shall want; we must every one look to himself.’ No! that which you now possess may be taken from you; fires may consume it, floods may sweep it away, enemies may invade

it, or internal changes may strip you of your all. Who would have thought, a few years ago, of thousands of the opulent inhabitants of a neighbouring country being reduced to misery and want? The case of the French emigrants may be your case. The language of these providences is, Do good while you have it in your power; by-and-by you may be unable. These things should check our desires to lay up great fortunes for our children, to the neglect of present duty. We have sometimes heard the words of an apostle brought to justify such a course, 'He that provideth not for his own,' &c., and we do not deny the duty, in moderation. But the spirit there censured is not improvidence, but covetousness; neglecting their aged rela-

tives and throwing them on the charity of others.

"3. The design of God in affording us what we have,—not that it may be hoarded, but communicated. 'If the clouds be full of rain, they *empty themselves on the earth.*' Inanimate nature is brought in to provoke us. We are but stewards after all, and must give account of our stewardship.

"4. The near approach of death, when all our opportunities will be for ever at an end. The tree will soon fall, and as it falls, so it will lie. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device in the grave, whither thou goest.'"

CHAPEL DEBT EXTINCTION.

BY THE REV. SAMUEL GREEN.

Who has not heard of debts pressing on the churches of our denomination, and on those of other denominations,—exhausting their energies, impoverishing their pastors, and in a thousand ways interfering with their usefulness? It cannot be necessary to say one word to recommend any feasible plan to notice, which may have for its object the removal of these burdens.

The attention of the readers of the Baptist Magazine has been repeatedly called to this subject of late; and, with other correspondents, I ventured to submit a few remarks upon it in the number for June (page 373). My present object will be to unfold somewhat more fully the hints thrown out in that brief paper. A scheme had then been submitted to the committee of the London Baptist Building Fund, which since that time has been more generally made known, viz., to convert all the

resources of the society, as its legacy of £1000 under the will of the late Dr. Newman had been converted, into a fund to be lent for chapels in need, without interest, subject only to the stipulation of repaying the loans by annual instalments of not less than one-tenth of the sum lent. This scheme for benevolence and cheapness in working, may be pronounced unrivalled. I doubt, however, whether it can ever be made sufficiently extensive to meet the case to be remedied; and also whether the requirement of personal security for the repayment of the loans, to the exclusion of mortgage security, will not render it all but inoperative and impracticable.

Mr. Daniell of Ramsgate has published a tract under the title, "*Chapel Debt Extinction, without donations, or loans, or sinking funds converted into savings' banks by means of building societies,*" which may be had at Ward and Co.'s

for twopence. His proposal is at first sight somewhat startling: the plan, however, is very simple. Building societies, as they have long existed, chiefly in the north of England, secure a considerable profit on the sums deposited in them. Mr. Daniell recommends that individuals in the several congregations burdened should become shareholders, and at the end of the society's existence,—say, in ten years,—should give all their profits for the purpose of extinguishing their debt; viz. A.B. pertaining to a congregation £500 in debt, becomes a shareholder in a building society by the payment for ten years, or whatever other term the society may run, of 12s. monthly. He will have paid, at that time, £72, on which a profit will have accrued of £48. Mr. Daniell proposes that he should receive back his £72, and give the £48 towards paying the debt. It is not the business of this paper to examine this plan minutely; suffice it to say, the profits are not over-stated, and, provided parties will adopt the suggestion, debts may be removed with but little difficulty. The plan is worthy of my esteemed brother's generous heart.

In this plan, however, as well as in that of the Building Fund, there seems to be lurking somewhere a morbid apprehension in relation to mortgaging chapels and chapel premises. This apprehension may be called morbid, for a mortgage by no means necessarily involves either mischief or ruin. We never think it does in private and personal affairs. Reckless mortgages and spendthrift habits are ruinous, but where can be the evil of my raising money, wanted for a good and profitable object, on the security of property out of whose proceeds, were it necessary, that money can be at any time repaid? Nobody likes mortgages. I do not affect in this matter to be singular, still dislike may be carried to an unreasonable extent. I think it is,

if we object to all chapel mortgaging; and I will venture to add that, in spite of our objections, chapels will still be mortgaged.

The question ought to be, How, if this must and will be done, it may be done with the least chance of mischief? A paper on this question has lately been submitted to one of our public societies in London through the medium of a sub-committee, the particulars of which may be presented to our churches through the columns of the magazine; and the more readily, inasmuch as the society in question, though deeming the subject important and the suggestions valuable, did not feel that they could take them up effectively. The subject was scarcely within the scope of the society.

Mr. Daniell's pamphlet adverts to two of the building societies, at present in operation in London, viz., "The London and Provincial," and the "United Kingdom." Each of these societies professes to contemplate the case of chapels in debt, and welcomes shareholders who enter with the view of extinguishing these debts. Both these societies were carefully examined with special regard to this object, for the paper submitted, as above stated. They differ in several points. The London and Provincial names ten years as its period. Its monthly payments are 12s. per share, and the members who require an advance of money have to bid for it at a sort of auction, the successful bidder being, of course, the man who consents to take the smallest amount for the then present worth of his share. In other words, during the first year of the society's term, each share is supposed to be worth £60. That amount may be obtained on loan at a reduction of from £5 and upwards. I have heard that the reduction has amounted to £12 and more. In following years, the nominal worth of the share increases, perhaps

the reductions may decrease in proportion. The "United Kingdom" names thirteen years as its term. Its monthly payments are 10s., and shareholders are to obtain loans, as money may come to hand, without reduction, in the rotation of their asking for them. For Mr. Daniell's plan, the first of these two societies is obviously the best. Its profits accrue most rapidly, so that it may terminate before the ten years' end, though this is not very probable; but for chapels wanting money to meet their liabilities soon, this society is entirely ineligible. The cost of a loan is too heavy, even should it be obtained, of which there is, in my mind, great doubt, inasmuch as private speculators can afford to outbid chapel applicants. This cost will be easily calculated. Let the first year's value of the share be obtained at a reduction, say of £12, the sum obtained will be £48, the sum paid will be £72; just the amount of the loan, with five per cent. interest thereon for ten years; and as the repayment is constantly going on, the rate of interest must be regarded as considerably enhanced. Instead of five, it will be nearly, if not quite, eight per cent. Can chapels bear so heavy a cost? Compare the loans and payments in both societies, and the difference will be at once perceived. In one, £48 may be obtained in the first year, for which, during ten years, £72 will have to be paid; in the other, £60 may be obtained, the repayment for which will amount, during thirteen years, to £78, which is equal to the principal and just three per cent. thereon for interest. Twelve pounds more will be received, six pounds more will be paid, the whole payment being easier on account of the longer term, and the loan being more certain since there can be no competition and no outbidding in obtaining it.

I am anxious to see our friends, who have the means, forming a society for

themselves, or joining one of the existing societies, in sufficient numbers to make a clearance, during the society's term, of all our chapel debts. The latter I regard as the preferable course. Taking the proportion of the debts which must be provided for at £135,000 (see page 373), there will be required somewhere about two thousand five hundred shares to be taken up, four-fifths of that number being the shares of parties who may want to borrow, one-fifth those of parties who may invest for a profit. A moment's consideration will show how safe and practicable such a society is, and must be, for all parties.

Two thousand five hundred shares, at 10s. per month, will yield £15,000 per annum. The four-fifths loans will be met, according to the following table, within the tenth year, allowing an increase upon the value of the loan in each year in a proportion adjusted between the first and the last years' value; and all the shareholders, as the table shows, may be paid off, leaving a large sum to meet the expenses of carrying on the society.

£	s.	£	s.	£	s.
1 yr. 15,000	0	would pay 250 shares	60	0	no rem.
2.....15,000	0	.....246.....	60	15.....	60 10
3.....15,060	10	.....241.....	62	5.....	58 5
4.....15,058	5	.....333.....	64	10.....	29 15
5.....15,029	15	.....222.....	67	10.....	44 15
6.....15,044	15	.....211.....	71	5.....	11 0
7.....15,011	0	.....198.....	75	15.....	12 10
8.....15,012	10	.....185.....	81	0.....	27 10
9.....15,037	10	.....172.....	87	0.....	63 10
10.....15,063	10	.....160.....	93	15.....	63 10
11.....15,063	10	.....148.....	101	5.....	78 10
12.....15,078	10	.....133.....	109	10.....	10 0
13.....15,010	0	.....101.....	120	0	2800 0

It is commonly calculated that entrance fees, and fines on nonpayment of shares at the proper time, nearly meet the expenses of carrying on the society. The first of these items, at 3s. per share, would raise the final remainder to a gross amount of £3265, or a little more than £250 per annum through the society's term.

Security to the society for the con-

tinued payments on shares during the thirteen years, is obviously an important element for consideration. Generally, the property to be redeemed from debt would be ample security; if, however, the trust deeds prohibit the mortgage of such property, (which is sometimes, though rarely, the case,) persons surely would be found, in the churches or congregations respectively, willing to give the required security on their own property. If there be power to mortgage, and the property should be deemed insufficient to afford the required security, it may be hoped that parties connected with the congregations so situated, would be found willing to secure three or four years' payments, until the value of the property, and the sum remaining to be paid, shall be so proportioned as to supply the deficiency.

Examples of the contemplated application of these societies may be easily selected. The first is that of a congregation in London, the lease of whose place of worship will expire in about twelve years. To purchase the place, it is supposed will require an outlay of not less than £600. Five shares would give that amount; so that the congregation, by immediately commencing an easy subscription of £30 annually, would be in a condition to make its place of worship its own when it may become necessary.

A second is that of a congregation now requiring a place of worship, which it is thought would cost £1500. One gentleman interested in the undertaking says, "I will be one of ten to take, on our own responsibility, twenty shares, so that a large part of the money to build with, may be at once forthcoming;" here the annual outlay would be £120 for the thirteen years. There would be no interest, and no accumulations of interest, which often so greatly burden our chapels.

A third is that of a congregation

which has built a chapel, and, after straining every nerve, has been left to grapple with £1100 debt. About three years since, this debt, at four per cent., was costing the people £44 per annum. A friend, happening to be visiting among the people at a time when the pressure of their debt was especially felt, advised them not to look at it all at once, but to attempt the removal of £100 every year. The advice was approved; the parties have made the attempt, it is believed hitherto with success. In this case there had to be paid the interest of the debt, together with the suggested proportion of the principal. The congregation undertake, besides the interest, £50 of the principal, and the minister has to go out and beg the remainder, in different parts of the country; of course at a considerable expense, and at an absence from his ministrations and his family, of several weeks in the year, together with the hazard of disappointment, and all the nameless painful results of begging. In this case, if the congregation obtained fifteen shares, the annual outlay would be £90. If they took up their shares in the seventh year of the society's term, they would be entitled to £1136. The question may be, how are they to raise the £90, in addition to their necessary interest, till they shall take up their shares? To which the reply is:—they now raise £50 towards the debt, besides the interest, decreasing as the principal debt is reduced, but still amounting to not less than £32. The difference, just £8 per annum, exclusive of all expenses of journeying to collect, and supplying the pulpit in the minister's absence, would be met, when the influence of the expected, certain, and entire freedom from debt is felt, as unquestionably it would be.

My plan, therefore, is simply this;—let congregations which, in the course of the next thirteen or fourteen years, may require money to purchase or rebuild,

begin at once to provide for this necessity by an annual contribution, to be invested in such a society as has been described. Let friends amongst us, who are investing money from time to time for their own or their families' benefit in future years, choose such a society as their means of investment. It will be safe, profitable, and useful. Let congregations requiring money—or individuals in them—obtain shares enough to supply the required

amounts respectively. Economy and charity will thus be combined. Our sanctuaries will be blessed, our ministers will be freed from the most painful and hazardous of all their labours—a labour which never ought to be laid upon them,—and means will be always afterwards forthcoming to provide chapels and school-houses, as our enlargement shall demand them.

MINISTERIAL CHANGES.

From the Boston Christian Watchman.

IN these days of agitation and progress, the ministry is compelled to suffer in common with other things. One of the most serious evils which it encounters is frequent change. It wastes the time and property of ministers and churches, enfeebles the ministry, makes the members of the churches fickle-minded, and scatters firebrands among them, sometimes to their destruction, and to the injury of religion.

A frequent complaint against the pastor is a want of interest in his labours; this is urged as a reason for a change. Upon this I would offer a few thoughts.

If this want is general, and rests upon a foundation which he, the minister, has laid, it is a sufficient reason why he should remove, unless a speedy remedy can be secured. If he is indolent, spends his time mostly in visiting, or riding here and there to little purpose, or is so imprudent as to ruin his influence, he ought to remove *somewhere*. Those who feel a great want of interest in the labours of their pastor, ought seriously to inquire whence it arises before they let it appear in determined opposition to him. Has he foiled them in any of their measures? reproved them for indiscretions or neglect of duties? or

esteemed their judgment less than they think he ought? If so, they should be careful, lest folly clothes them, and disgrace follows.

Is the fault his? Generally they are glad to make it appear so? They may sensibly feel a want of interest in his labours, and yet that be no reason why he should remove. In such times as the present, a minister may spend much time—a week—on a sermon, and be pained with the consciousness that it interests his people far less than some which cost him only a few hours' thought. Who has not heard sermons of one hours' thought, or less, extolled, and those which were as full of it as an egg is of meat, almost ridiculed? Whose was the fault? I will present a criterion by which a person may judge of the source of his want of interest in his pastor's labours, and for this purpose mainly I write.

Are you as much interested in reading the bible as you were when you felt no special want of interest in his labours? Are its truths precious, delightful beyond measure; your food by day, and joy in the night? Are you anxious to read them daily? Do they roll through your mind with ever varying delight? Do you love to recommend them to

others? If you feel a sensible want of interest in them, why not exchange the bible, as you wish to exchange your pastor? It is wrong that its truths should not interest you.

May not your want of interest in his labours, and in the bible, have a common origin? a worldly spirit, cold heart, or something worse? Are you deeply interested in Christian duties, prayer, religious conversation, meetings, &c.? Do they delight you as when first you felt the Saviour precious to your soul? Look at this question carefully. If they do not, what is the reason? Are the duties in the fault, or does it lie with you? If you are not interested in your duties as a Christian, would it not be strange if you were in the labours of your pastor, especially if he is faithful? A backslider, or a professor of religion who lives in the neglect of known duties, —family prayer, prayer and conference meetings, &c., —is in poor business when he finds fault with his minister. An angel would please him only a short time, unless he should repent and do his first works.

Some years since, there lived a member of the church, and he was not pleased with the minister, and went to meeting only occasionally, and then found fault. In a revival he was but little interested. After some time he was very much revived, went to meeting on the sabbath, and to prayer-meetings, and appeared well, to the joy of many. To one and another he spoke freely of the pastor, and thought that he had much improved, —was a good preacher. Others perceived no special change in him, or

that he preached better than usual. The change was in the brother, and so many more of the same kind ought to be.

May not this be the difficulty with you, who desire a change in your ministry? May you not be blaming him for your own faults? If you are, that is cruel, as every godly minister has burdens enough to bear, even when his brethren gather round to assist him. Burden him not unnecessarily. Have you prayed for him as you would wish others to pray for you in like circumstances? Paul needed the prayers of the brethren. Think of the whole subject. You delight not in Jesus, in the bible, in its glorious truths, in Christian duties, or in the brethren, and not in the labours of your pastor as formerly! Why single out the pastor for a change? Why not change all; serve Baal instead of Jesus; throw aside the bible for the novel, and plunge again into the beggarly elements of the world? He may be in fault and doubtless errs, as will any man who lives; but how seldom is the living Christian dissatisfied with a studious, faithful, godly pastor? Some will find fault with him, others may make light of his words, as of old they made light of the words of Christ; but it ought to be yours to sustain him and help him bear his crushing burdens, while he exerts himself nobly for the discharge of his duties. To leap upon his shoulders, and encourage others to do the same, is unmerciful to him, a great evil to the church, a stumbling-block to the world, and doing the pleasure of the devil.

POLITICAL ALLIANCES.

In the number of the North British Review which has just appeared, an article attributed to Dr. Chalmers contains the following important reference

to the admonitions of history on this subject: — "Remembering the early triumphs of Christianity, in the midst of the most corrupted empire the world

ever saw, civil government disorganized, public virtue extinct, social manners and morals such as those of which Pompeii speaks as a witness risen from the dead; remembering how she left untouched the whole mass of political evil, and confined herself to her proper province, the renewing of individuals by the power of truth;—we feel that a testimony was borne from the first, establishing almost by authority the non-political character of the gospel and the church. Remembering, again, the rise of popery, we see in her the magnificent development of the Politico-Religious scheme. Making religion the ostentatious vehicle of every common act, she soon found the way to set up the church as the dispenser of the needful benediction;—and now, ‘stat magni nominis umbra,’ her glorious pretensions, her dazzling promises, her splendid

achievements, all over clouded; she grasped at universal empire, and in the effort dropped the golden sceptre from her hand, and found in its place a gilded toy. Remembering once more the many mistakes of the reformation, we see the truth always strongest when least maintained by the weapons of political power. When her friends meddled with politics, they were invariably entangled and embarrassed. In Germany, in England, in Scotland, and, above all, in France, the page of the historian tells the same tale. When we see in the history of the church frequent mention of great men and political movements, we look immediately for disasters: turn a few leaves, and the foreboding is verified. If history, then, is to be trusted, we had good cause to call this a losing game.”

SOWING AND REAPING AND SOWING AGAIN.

Nearly thirty years ago, a young woman called on the pastor of a church in Buckinghamshire, to talk with him respecting her spiritual interests and express her wish to be baptized. In the course of conversation she stated that she had derived much benefit from an article she had read in the Baptist Magazine, which her parents were accustomed to take. On inquiry, the minister found, to her surprise as well as his own, that it was a piece which he had himself written, when he was a very young man and resided in another county. The young woman has been for many years a respectable member of a baptist church in the metropolis. The young minister was encouraged, and determined to write again.

Some time afterwards he went with a chapel case to a part of the country in which he had never been before, and visited a city where he had reason to sup-

pose he was quite unknown. Arriving on Monday evening, he inquired for the principal baptist chapel, intending to see if there were any service. In the vestry there was a prayer-meeting, and as he entered, some sentences with which he was acquainted met his ear. At the close of the service he introduced himself to the pastor. When he had mentioned the name of the town from which he came, the minister, repeating it, asked “Is there not a piece of yours in the Baptist Magazine this month?” “There is, sir,” was the reply. “And have I not just been reading it?” “You have, sir,” was the answer. A cordial welcome was immediately given: the stranger was hospitably entertained, and generously assisted in his undertaking.

That same minister, though not now a young man, has written more for the Baptist Magazine the last eight or nine years than any other individual.

FAMILY BIBLE READING FOR DECEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.		Rising of the Sun.	Setting of the Sun.
		Fall moon .....2nd day.....	10h 46m afternoon.		
		Last quarter.....10th day.....	9h 16m afternoon.		
		New moon.....18th day.....	0h 42m afternoon.		
		First quarter.....25th day.....	6h 36m morning.		
1	Tu	Daniel iv.....	John viii. 12—59.	h m	h m
2	W	v.....	ix.	7 47	3 52
3	Th	vi.....	x.	7 48	3 51
4	F	Ezra i, iii.....	xi. 1—46.	7 50	3 51
5	S	iv.....	xi. 47—57, xii. 1—19.	7 51	3 50
6	Ld	Psalms.		7 52	3 50
7	M	Haggai i, ii.....	John xii 19—50.	7 53	3 50
8	Tu	Zechariah i, ii.....	xiii.	7 55	3 50
9	W	iii, iv.....	xiv.	7 56	3 49
10	Th	Ezra v.....	xv.	7 57	3 49
11	F	vi.....	xvi.	7 58	3 49
12	S	Esther i, ii.....	xvii.	7 59	3 49
13	Ld	Psalms.		8 0	3 49
14	M	Esther iii, iv.....	John xviii.	8 1	3 49
15	Tu	v, vi.....	xix.	8 1	3 49
16	W	vii, viii.....	xx.	8 2	3 49
17	Th	ix, x.....	xxi.	8 3	3 49
18	F	Ezra vii.....	1 John i, ii. 1—17.	8 3	3 50
19	S	viii. 15—36.....	ii. 18—29, iii.	8 5	3 50
20	Ld	Psalms.		8 5	3 50
21	M	Ezra ix, x. 1—17.....	1 John iv.	8 6	3 51
22	Tu	Nehem i, ii.....	v.	8 6	3 51
23	W	iv.....	2 John and 3 John.	8 7	3 52
24	Th	v.....	Revelation i.	8 7	3 52
25	F	vi.....	ii.	8 8	3 53
26	S	viii.....	iii.	8 8	3 54
27	Ld	Psalms.		8 8	3 55
28	M	Nehem. ix.....	Revelation iv, v.	8 8	3 55
29	Tu	xiii.....	vi, vii. 9—17.	8 8	3 56
30	W	Malachi i, ii.....	xx. 11—15, xxi.	8 8	3 57
31	Th	iii, iv.....	xxii.	8 9	3 58

THE APPARITION.

BY THE REV. BENJAMIN COOMBS.

JOB iv. 13—19.

Twas in the night, when man's fast bound

By iron sleep—the link of death;

Or if he wake feels, all around,

Stern silence reign with awe profound;—

No sign of life save his own breath,—

Or insect's* toll, unheard by day,

That now arrests the listening ear;

Or moaning winds, that chance to stray

In fitful gusts, then die away,

And stillness makes more still appear.

* The death-watch.

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"Twas then deep horror seized my frame,
My flesh all quailed, with hair upright ;
A spectre vast before me came,
Whose form I can't define or name,
So new and awful was the sight !

It spake—" Shall man pretend more just
To be than God, the righteous one,
Who in his angels puts no trust—
Man, whose foundation 's in the dust,
And, ere the moth, is crushed and gone ?

Bridport.

" Shall ignorance presume to scan
His plans who rules the heavens and earth,
When creatures far surpassing man,
Whose being ages past began,
To him yield wisdom nothing worth ?

" Mortal, be dumb ! wilt thou repine ?
A worm ! shall it be swelled with pride ?
Are not pollution, folly, thine ?
And equal all his ways divine ?
Know then thy place,—in dust abide ! "

INVITATION TO THE WEARY.

MATTHEW xi. 28.

" Come unto me ! " the voice of Mercy cried,
" Ye who the toiling yoke of sin have worn ;
Who heavy burdens of its strife and pride
Have with vain griefs and bitter cursings borne !
Come with your languishing and guilt oppress,—
Weary and faint, hie to the ark of rest !

" For healing balm, come, ye with spirit broken !
Unto deep wells, ye for clear founts athirst !
And you who vainly ask of earth a token,
Flee to the arms where troubled souls are nursed !
Grief, doubt, temptation, spirit-haunting care,—
Bring them to One who all your woes can bear ! "

So spake, in human tones, the incarnate Son,
So spake he once; and from that throne of light,
Whereon he pleads for us, the race he won,
Yet doth his gracious voice the lost invite :
Still to the tossed upon the troubled sea,
The Rock of safety calls, " Come unto me ! "

Oh, Saviour ! we would flee unto our ark,
Strong in thy might to breast the stormiest wave;
Thou, thou our beacon when the heaven is dark,
Wilt guide us whither no wild billows rave ;—
How should our songs resound ! o'er life's rough main
We go—the weary—to bear no more pain !

MARIA.

TO THE MEMORY OF THE LATE REV. DR. YATES.

Thus one by one they fade away,
As stars decline before the day ;
Nor, like those stars, again appear,
To ornament their former sphere ;
But other climes or fields explore,
And, pass'd from earth, return no more.

So fled away from human eye,
The accuser of idolatry !
No monument protects his dust,
But angel bands fulfil their trust ;
They watch the tombs of those who sleep
In Christ, beneath the rolling deep.

Leicester.

Blest saint ! thy home is now with God ;
Yet faithful hearts shall long record,
Thy holy walk, thy constant aim,
Thy patient toil, thine honoured name ;
Thy exile from thy native land,
Thy labour on a foreign strand.

Rest, saint ! thy fame shall long be dear ;
Yet still more lasting will appear
The scattered seed which God will own
Which thou for many lands hast sown ;
Seed which shall take immortal root,
And yield in earth and heaven its fruit !

A. C.

TO THE MEMORY OF THE LATE REV. THOMAS BURCHELL.

PATIENT and calm, in holiest garments drest,
Depart, pure spirit, to thy home above,
And feel the fulness of the perfect love,
Whose distant beams thy darkest morning blest
With heaven's own light:—Yea, saith the Spirit, rest
From all thy toils:—when o'er thy peaceful way
The wild storm swept; and evil men arose

Bristol.

And made thine altar and thine hearth a prey
To lawless riot: now no more thy foes
Shall part the loving ones; thy work and theirs
Are done: those works shall follow thee, and raise
An undecaying monument of praise
To Him, who left for thee those manly fails,
And whose enrapturing welcome meets thee there.

JOHN H. CUNNINGHAM.

FAITH IN EXERCISE.

BY A FRIEND OF THE LATE MRS. EVANS OF CALCUTTA.

2 CORINTHIANS iv. 18.

Now let my soul on faith's bright wings arise,
And view her high inheritance above,—
Her home beyond the skies;
Where all is purity, and peace, and love!
And while I gaze on that unclouded light,
And listen to the sounds that echo there,
I long to quit these dreary scenes of night,
And taste those raptures, and those glories share.

Thou, too, art there, dear * * * ! and thy song
Is sweetly blending with the harps above,
While, with the ransomed throng,
Thou tell'st the wonders of Immanuel's love!
Oh, could I now behold thee as thou art,
Arrayed in robes more bright than angels wear;
And bearing in the heavenly choir thy part,
My only wish would be to join thee there!

Eye hath not seen the glories of that land,—
Ear hath not heard its deep-toned notes of joy,—
Thought cannot understand
The bliss that will eternally employ!
But God hath promised it, and faith is seen
Reposing calmly on the sacred word,
Piercing the darkest clouds that intervene,
And waiting for the coming of the Lord!

Oh, may my soul, in faith's sweet exercise,
Grow more familiar with the joys above,
Till I obtain the prize,
Bestowed and purchased by unchanging love!
And when my path below is strewn with cares,—
When clouds and darkness overspread my sky,—
Oh, may the light of faith dispel my fears,
And point me to the better world on high!

CHRISTIAN ANTICIPATIONS.

THERE is an hour of peaceful rest
To mourning wanderers given;
There is a joy for souls distressed—
A balm for every wounded breast—
'Tis found alone in heaven.

There is a soft, a downy bed,
Far from these shades of even;
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose in heaven.

There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is dread—'tis heaven.

There faith lifts up her cheerful eye,
To brighter prospects given—
And views the tempest passing by;
The evening shadows quickly fly,
And all serene in heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom—
Beyond the confines of the tomb
Appears the dawn of heaven.

REVIEWS.

On the History and Mystery of (those called) The Sacraments, showing them to be Jewish Institutions and not Ordinances appointed by Christ to be observed in his Church. By JACOB POST. London: Gilpin.

A Concise View of the Ordinance of Baptism. By WILLIAM URWICK, D.D. Dublin: Robertson.

Christian Baptism. By JOHN H. GODWIN. London: Snow.

A Dissertation on the Scriptural Authority, Nature, and Uses, of Infant Baptism. By RALPH WARDLAW, D.D. Third Edition. With an Appendix. Glasgow: Macklethose.

The Lord's Supper. By the Rev. DAVID KING, LL.D. Edinburgh: Johnstone.

Lectures on Baptism. By the late WILLIAM SHIRREFF. London: Houlston and Stoneman.

Infant Baptism weighed in the Balances and found Wanting. By C. H. HOSKEN, Troy, New York: Bradwell and Kneeland.

Truth Defended, in a supposed Trial between Infant Affusion and Believers' Baptism. Second Edition, Remodelled, Condensed, and Revised. To which is appended, A Letter to Joseph John Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, Revised and Corrected. By SEACOME ELLISON. London: Houlston and Stoneman.

If the seriousness of the error set forth in the first of these publications is considered—especially as it has been estimated by the professed teachers of Christianity for many ages—it will not be thought that we are paying too much attention to it in inviting our readers to accompany us a third time in an investigation of its origin, and of the arguments adduced in its support. Anything derogatory to “the sacraments”—anything casting a doubt upon the obligation of men to observe them—has been habitually treated, from the days of Cyprian to the present hour, as an offence of the deepest dye. “Whoever shall affirm,” says the Romish church assembled at Trent, “that the sacraments of the new law are not necessary to salvation, but superfluous, or that men may obtain the grace of justification

by faith only, without these sacraments, let him be accursed.” Whoever shall deny the authority and perpetuity of baptism and the Lord's supper, says the assembly convened a few weeks ago at Exeter Hall, let him not come among us, who have gathered together from many and remote parts of the world for the purpose of promoting Christian union, and who desire to realize ourselves, and to exhibit to others, “that a living and everlasting union binds all true believers together in the fellowship of the church of Christ, which is his body, the fulness of him that filleth all in all.” Of how great magnitude must that error be which excludes its professors from an alliance eagerly desired by many of the most catholic-spirited, enlightened, and devout men now living, for this express object,—“to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying their Lord's command, to ‘love one another;’ and to seek the full accomplishment of his prayer:—‘That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me!’” In the judgment of that large assembly, whose charity was so comprehensive as to take no precaution against the intrusion into its brotherhood of men of vicious life, but correct belief; or of men of orthodox creed, but irreligious feeling; or of men who teach the invocation of saints and the doctrine of transubstantiation; or of men whose faith leads them systematically to persecute dissenters from the national church and seize their goods for its support, how dangerous must that error be, either to the souls of men, or to the honour of the Redeemer, or to some other cherished interest, concerning which it was deliberately resolved, that every one of its professors should be treated, as far as this fellowship was concerned, as a heathen man and a publican! Many of the

members of that convocation undoubtedly, as individuals, would rather fraternize with Joseph John Gurney than with Michael Augustus Gathercole; what, then, must be their estimate of the deadly tendencies of that error respecting the obligation and perpetuity of baptism and the Lord's supper, which led the majority to agree to a basis of union which would exclude the former and admit the latter! And, though we do not ourselves attach so much importance to correct views of these ordinances as the majority in that assembly appear to have done, yet we believe them to be important; and we beg our friends to give us their attention while we show the fallacy of those false premises whence an intelligent man, like Mr. Post, tells us that he has deduced the notion, that what are called The Sacraments are "not ordinances appointed by Christ to be observed by his church."

In preceding articles, we have traced his error to fallacies promulgated by writers who were anxious to controvert our sentiments respecting baptism. From Lightfoot and others, Mr. Post has derived the notion that baptism was practised by the Jews in the reception of proselytes before the days of John the baptist; and thence he infers that the apostles who practised it observed it not as a new institution of our Lord's, but as a national custom. From modern pædobaptists he has learned to believe that the words baptize and purify may be used almost interchangeably; and hence he argues, that the purification of the Spirit, effected by divine influence, is the only true Christian baptism. A third supposition, derived from the same class of instructors, now demands our notice. It is, that principles applicable to circumcision and the passover, are also applicable to baptism and the Lord's supper. What is said by the apostle Paul of circumcision, Mr. Post applies to baptism, and in doing so appeals to archbishop Secker:—"Truly has it been acknowledged by a learned prelate, that 'he is not a Christian that is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, and not of the letter,'" page 54. Dr. Wardlaw has used almost the same words:—"He is not a Christian who is one outwardly; neither is that baptism which is outward

in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God," page 220. Dr. Urwick says, "In Colossians ii. 11, baptism is called the circumcision of Christ. It is unimportant for us now to discuss whether the phraseology intends the ordinances themselves, or that spiritual change in the inner man of the heart which they both represent; in either case the statement intimates a correspondence between them," page 9. Mr. Godwin runs the parallel between these "similar institutions," as supporting the conclusion that infants, as well as others, were baptized.

"Circumcision was an initiatory rite to Judaism: and baptism is an initiatory rite to Christianity. The former was a corporeal purification, an emblem of the purification of the mind; and so is the latter. He who received circumcision, thereby acknowledged, without any verbal profession, the divine origin of Judaism, and became a disciple of Moses: and he who received baptism, acknowledged in like manner the divine origin of Christianity, and became a disciple of Jesus. The one ceremony was a sign of the promises of God to Abraham, and of the privileges and responsibilities of those who lived under the Mosaic dispensation: and the other ceremony is, in the same way, a memorial of the promises of Jesus to his disciples, and of their privileges and responsibilities who live under the Christian dispensation. Circumcision was also a condition of certain national and political advantages; and in this respect it has no parallel. But in respect to every thing that is spiritual and religious, the analogy is complete. Now, since circumcision, though the initiatory rite to Judaism, was not confined to those who were capable of immediate instruction, but was given to infants eight days old; we may infer,—unless there be proof to the contrary,—that baptism, the initiatory rite to Christianity, should also be administered to infants."—Page 285.

Dr. Wardlaw argues in favour of this theory at considerable length, evidently applying all the powers of his penetrating and well-furnished mind to the subject. The following is his own summary:—

"In the preceding section, I have endeavoured to show, that the covenant made with Abraham was the gospel covenant, the covenant of grace, under which we live, and which is the basis of the New Testament church:—that the ordi-

nance of circumcision was attached to that covenant, and, as the sign of its blessings and the seal of its promises, was, by divine command, administered to children:—that, although there is abundant evidence of a change in the rite or ordinance, there is none whatever of any such change in its administration, as excludes children from being any longer the legitimate subjects of its observance:—and that, therefore, whilst our baptist friends call upon us for the production of express precept, authorizing the baptism of children, we are better entitled to require the production of such precept from them, repealing and setting aside the ancient injunction and practice, which existed under the same covenant, and, not belonging to the old economy, the dispensation of Moses, did not necessarily cease when that economy 'waxed old, and vanished away.'—*Pp.* 90, 91.

This is, we believe, the footing on which pædobaptism is placed generally by its most able advocates; it is the most plausible argument in its favour, and that which it is the least easy to refute; and we are bound to add, it is, in our judgment, the most mischievous. The bearings of this theory are far more extensive than its relation to the baptismal controversy. There is no greater mistake than to suppose that the difference between us and our congregational brethren is confined to the two topics of the subjects and mode of baptism. It may be so, with regard to individuals, on both sides of the question; it may be so with those whose theological views are superficial; but it is not so with regard to those who thoroughly enter into the spirit of the opposing systems. On this subject, Dr. Wardlaw's language is in full accordance with our own opinion, and deserving of serious consideration, especially by professed baptists:—

"The discussion does not exclusively regard a particular instituted observance; it involves principles and topics, such as are very closely connected with the right understanding of a large proportion of the Old Testament scriptures, and of those parts of the New of which the reasonings and illustrations are founded upon the Old; and also with just views of the divine procedure towards the church, from the beginning to the end of its history.—This must have been apparent to every person of the slightest discernment, that has bestowed any attention upon the controversy. There is a certain style of speaking and writing regarding

the old and new dispensations, and the two revelations respectively connected with them, by which, in general, the supporters of the opposite sides of it may be readily distinguished. And this gives an importance to the argument, beyond its direct conclusions respecting the single ordinance which forms its more immediate subject."—*Pp.* 3, 4.

This testimony, which is true, deserves, we say, serious consideration, especially by professed baptists, because it is the baptists that suffer most from the fact to which it refers. The greatest number of popular theological works are written by pædobaptists. The religious reading of our young people lies chiefly among the writings of eminent pædobaptists. The commentaries most frequently found in the hands of our friends are those of very thorough pædobaptists, such as Henry and Scott. So long as the word baptism is not mentioned, the mass of readers suppose that there is nothing of a controversial nature in their hands; and they surrender themselves to the guidance of these excellent men. Pædobaptist principles are thus, in many cases, unconsciously imbibed, and confused and inconsistent notions are entertained respecting the covenants, and especially the Abrahamic covenant. Pædobaptist theological systems, and works written under their influence, include much on these subjects to which no well-informed baptist can subscribe.

The Abrahamic covenant is, in our view, a very simple thing, and, when exhibited scripturally, utterly without any bearings favourable to the baptism of infants. It was a gracious engagement made by the Most High with his chosen servant Abram, that One should spring from his loins who should be heir of the world and the source of blessedness to all nations. This was its chief provision and ultimate object. Subordinate to this was the preservation of his family, and their possession of blessings conducive to this glorious consummation. Till the promised One should come, who should inherit all things, the patriarch was assured that his family should not become extinct, or be dispossessed permanently of Canaan. By this covenant, however, no one could claim, merely as a descendant of Abraham, any blessing, temporal or spiritual. The family could not lose the hereditary endowment, but individuals or branches of the family might. The covenant was

made with Abraham and his seed; but this last term was not to be construed in so extensive a sense as to include all his descendants. Not in Ishmael, or in the sons of Keturah, but in Isaac, was his seed to be reckoned. Not in both the sons of Isaac, but in Jacob was the blessing vested; and he, though the younger, became possessor of the birthright. "They were not all Israel that were of Israel, neither because they were the seed of Abraham were they all children;" but "the children of the promise were counted for the seed." When the Mosaic code was established, many offences were specified for which a man would be disinherited, or "cut off from among his people." One of them, the chief indeed in turpitude, and the most terrible in its consequences, was the rejection of the Messiah, when in the fulness of time he should appear. Whosoever would not hearken to *that* prophet, should be destroyed from among his people. Every unbelieving Jew, therefore, whether an observer or a violator of the Mosaic institutions, is, as an unbeliever, disinherited. Whereas every believer, whether a descendant of Shem, Ham, or Japheth, is a son and heir; according to the apostolic testimony, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Circumcision was the *seal* of this covenant. It was the formal attestation of the faith of him who performed the act. Abraham attested his faith in its promises when he circumcised himself and his household. Every Jewish parent attested his faith in them by the performance of this rite upon his infant sons. Abraham exercised faith in the promised Messiah before he was circumcised, and his faith even then was counted to him for righteousness, and this he ratified as soon as a ratification of this kind was appointed. Every Jew in after ages, in circumcising his babe, professed his faith in the coming Great One, and his desire that his child should participate in the blessings to which the covenant referred. But circumcision did not *secure* anything, either temporal or spiritual, to its recipient; he was still "a debtor to do the whole law," and *liable* to be disfranchised by disobedience; while the non-observance of the rite incapacitated even the highest born Hebrew for the enjoyment of the privileges of the community, and was a practical renunciation of the Hope of

Israel. Every uncircumcised male was *ipso facto* "cut off from among his people." All the people that came out of Egypt were circumcised; but some of them could not enter into Canaan because of their unbelief. All who entered Canaan were circumcised at Gilgal; but their tenure, and the tenure of their children, was dependent on obedience to the Mosaic code. Yet, if they disobeyed, and thus lost their inheritance, the promise to Abraham could not be said to have failed, so long as Canaan was possessed by any of his posterity. When Messiah came, the land was his by right. All the promises centred in him. All the blessings of the covenant were in his gift. To him belonged the throne of David, and being exalted to the right hand of the Father, he became Lord of the land flowing with milk and honey, and of all the earth. "To Abraham and his seed" were the promises made; but "he saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Faith in him constitutes men his seed, and consequently entitled to all the advantages of being the seed of Abraham; as it was written, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "His seed shall endure for ever, and his throne as the days of heaven." When the population of Palestine are believers in him, whatever may be the colour of their skin, or their natural ancestry, it will be inhabited by the seed of Abraham. The blessing of Abraham is come upon the Gentiles, through faith in Jesus Christ. "We, brethren, as Isaac was, are the children of the promise;"—not "born after the flesh," but "after the Spirit"—the true heirs, "not children of the bondwoman, but of the free." "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

Now all this seems to us very simple, and thoroughly congenial with both the prophetic and the apostolic writings; though to many, who have been accustomed to look at the covenants and the predictions of the ante-messianic times through another medium, it may seem strange and unsatisfactory. The subject has been mystified by systematic theology, drawn up by men who have de-

lighted in blending different dispensations together; some because they wished to secure to Christian ministers the dignities of the ancient priesthood, some because they wished to obtain for the Christian church the homage due to the ancient theocracy, some because they wished to find more authority for pædobaptism than the New Testament would yield, and some with perfect honesty of purpose, but misguided by predecessors. In this view of the Abrahamic covenant, it will be readily perceived, however, that there is nothing to favour either the notion of Mr. Post, that the principles that led to the disuse of circumcision should lead to the disuse of baptism, or that of our pædobaptist friends, Dr. Wardlaw, Dr. Urwick, and Mr. Godwin, that because circumcision was administered to male infants, baptism should be administered to the natural posterity of Abraham's spiritual seed. Circumcision, according to our view of the case, secured to a son of Eli or of Samuel no blessing, either temporal or spiritual; though uncircumcision would have placed him on a level with Ammonites and Moabites, who were forbidden to enter the congregation of the Lord. All such restrictions are now at an end: the blessings of the gospel are equally open to all—to the Jews and to their children, and to those who were afar off;—and our brethren themselves would unite with us to preach these blessings as freely, and with as much hope, to a known descendant of Agag, as to a Hebrew of the Hebrews, who could trace his genealogy to Abiathar the priest.

On this subject the work of Mr. Shirreff contains much that will repay perusal. Mr. Shirreff was one of the most learned and popular preachers in the church of Scotland. For thirty-five years he was parish minister at Ninians, in the presbytery of Stirling; but he resigned his charge, being convinced that the union of church and state was antichristian, that infant baptism was the key-stone of the arch on which national churches have always rested, and that it was itself an unauthorized innovation. In his Lectures he points out the effects of associating the ideas of the Lord's supper and the passover, of circumcision and baptism, of Abraham and his posterity with parents and their children. He maintains that it is inexpedient to darken our views of the New

Testament by looking at it only through the veil of the Old, and shows that a great part of the New Testament is employed, in opposition to the Judaizing teachers, in asserting the liberty of Christians from the laws of the old dispensation. He comments on all the passages in the apostolic writings that refer to baptism; and, having been thoroughly acquainted with pædobaptist arguments before he renounced the practice, his exposition of their fallacy is peculiarly adapted to the use of those who have to encounter them.

Dr. Wardlaw's volume contains a dissertation on baptism, which has been many years before the public, and an appendix of more than one hundred and twenty pages, criticising the recent lectures of Dr. Halley. Till of late, the venerable author tells us, he had no idea of the degree or extent of the laxity prevailing among his pædobaptist brethren in the south, both in respect to the requisites in adults to their own baptism, and in parents to the baptism of their children. He had said, in his Dissertation, that the question was "not at all about adult baptism, or about the necessity, to the baptism of adults, of a profession of the faith: on this baptists and pædobaptists are of one mind." Such was his full conviction when that sentence was written; but it has been a cause of equal surprise and concern to him to find, from the publications of more than one of those brethren, which have recently appeared, that in this statement he had been so very wide of the truth. He examines at considerable length Dr. Halley's views of the baptism of John; his opinion being, in conformity with our own, that justice is not done in them to the reasonings of the late Mr. Hall. He then proceeds to consider the more important question, respecting the warranted extent of the administration of Christian baptism;—whether the knowledge and professed faith of the gospel be requisite in the subjects of it. Many of our readers will inquire, with interest, what the views of this eminent writer are respecting the commission, in which Dr. Halley finds the only authority for the baptism of infants on which he can rely complacently, and which Mr. Godwin thinks does not refer to water baptism at all; and will be pleased to find that Dr. Wardlaw agrees with neither. These are his words:—

"Dr. Halley begins with a critical discussion of the terms of the commission given by our Lord to his apostles—Matt. xxviii. 19, 20, 'Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.' There are two verbs in these verses, which by our translators are rendered in the same way—*teach* and *teaching*. The former of the two Dr. Halley, with most other critics, renders '*disciple*'—'Go, therefore, *disciple* all the nations, baptizing them,' &c. And he thus critically comments:—'The question respecting the subjects of baptism is here resolved into one of grammar and criticism. It is, simply, what is the antecedent to the word *them*, or for what noun is that pronoun substituted? Going forth, *disciple* all the nations (*πάρετα τὰ ἔθνη*) baptizing *them* (*αὐτοὺς*)—all the nations, into the name of the Father, and of the Son, and of the Holy Ghost; teaching them, all the nations, to observe all things whatsoever I have commanded you. So far as the grammatical construction is concerned, the meaning of the terms is precisely the same as it would be, if the words of the commission were—*baptize* all the nations. Adhering, therefore, to the grammar of the words, we say the commission, which no man has a right to alter, is—*baptize* all the nations.' Pp. 488, 489.—On first reading these sentences, I was startled at the unhesitating confidence with which the assumption contained in them is made—of the identity in meaning of the phrases—'Go, *disciple* all the nations, baptizing them'—and 'Go, *baptize* all the nations.' I had fancied it self-evidently otherwise,—that the phrases were not, by any means, identical; but, aware of my friend's superior scholarship, I became distrustful of my own judgment. Reflection, however, has only confirmed me in my former opinion, and has augmented rather than abated my surprise. Let the reader observe:—there are three things enjoined to be done—'*Disciple*'—'*baptize*'—'*teach*.' I say, then, at once—if Dr. H. be correct in affirming, 'Go, *disciple* all nations, baptizing them'—to be equivalent to 'Go, *baptize* all the nations,' then am I equally entitled to say, that—'Go, *disciple* all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you,' is equivalent to—'Go, *teach* all nations to observe all things whatsoever I have commanded you.' If we may pass over the *discipling*, and go directly to the *baptizing*, we may pass over both the *discipling* and the *baptizing*, and go directly to the *teaching*. If the *baptizing* may be taken independently of the previous *discipling*, the *teaching* may be

taken independently of the previous *discipling* and *baptizing*. In other words—if the baptizing does not imply their having been first *discipled*,—neither does the teaching imply their having been first *discipled* and *baptized*. And in that case, we shall have a charge to 'teach all nations' to observe Christian institutes, and perform Christian functions, without their having been either *discipled* or *baptized*;—that is, to teach duty apart from doctrine, and enjoin Christian observances on those who have made no profession of Christian truth!

"I am quite at a loss to imagine on what principle Dr. H. reached his conclusion, that—'*disciple*, *baptizing*' is the same thing with '*baptize*.' In the former case, the verb of injunction is—'*disciple*':—the participial adjunct '*baptizing*' expresses an act to be done, or a form to be observed, in fulfilling the injunction to '*disciple*.' I admit that the '*discipling*' and the '*baptizing*' have the same extent of signification; that they both relate to 'all the nations.' But the form of expression—'Go, *disciple*, baptizing,' I must contend, limits the latter to the measure of success attending the attempt at the former. '*Disciple*'—is the charge:—'*all the nations*' is the extent of the charge. But the charge does not imply any assurance that all the nations were to be *actually made disciples*; or a command to effect what depended, not upon them, but upon the grace of God accompanying their ministry. It expresses only the amplitude of the range to be embraced by them in the execution of their trust; amounting, in effect, to much the same thing with the parallel charge, 'Go ye into *all the world*, and preach the gospel to *every creature*.' The charge to '*disciple*,' is manifestly equivalent to a charge to *preach with the view of making disciples*. And this was to be done, not among the Jews only, but among the Gentiles,—among 'all the nations.' And '*disciple*, baptizing,' I repeat, limits the baptizing to the extent of their success in discipling. Separate the one from the other, and what have we? A charge, surely, very unlike the Saviour's ordinary style; very unlike the spiritual character of his kingdom, and the 'reasonable service' required of its subjects. Understand the commission as meaning—'Baptize all the nations,' independently of their being '*discipled*;' and we may well ask *cui bono*? What end could it serve? What good could this *opus operatum* do them? But take the three parts of the commission together, in their connexion with one another: and all is intelligible, consistent, beautifully appropriate. The gospel is preached; disciples are made; these disciples have the rite of discipular initiation administered to them; and then these baptized disciples are instructed in

all the observances and duties, personal and social, of the Christian economy. This is rational. But the charge—"Go, baptize all the nations"—taken in this abstract and independent form—seems to me to require a very close search to find in it either reason or common sense.

"The sense we put upon the words may be confirmed by the simple phraseology of the evangelist John, when stating the comparative success of John the baptist's ministry and Christ's:—"When therefore the Lord knew how the Pharisees had heard that *Jesus made and baptized more disciples than John*,"—John iv. 1. Here is the same order. The disciples are first 'made,' then 'baptized.' They are baptized as professed disciples. This leads me to observe, what is really meant by a *disciple*. And the question here is not whether, according to its etymology, the word may mean simply *one that learns*. This is not denied. But throughout the New Testament, the designation is used for one who professes to have received the distinguishing tenets of the teacher whose disciple he is. I am not in the recollection of a single instance to the contrary. And this, as all are aware, is in harmony with universal usage;—the disciples of any philosopher or political leader being those who profess adherence to his peculiar principles. We may have occasion to revert to this observation again. Meanwhile we only remark, that it was those who were *made disciples* who were *baptized*. They were initiated by baptism, as the professed adherents, or followers, of John or of Jesus."—Pp. 291—296.

Dr. Halley has the advantage of Dr. Wardlaw, as we think, in treating of circumcision and the Abrahamic covenant, on which, though his views do not entirely coincide with our own, there is a concurrence in the general conclusion, that "the argument in favour of the transmission of the sign of the Christian covenant from the believing parent to his children, founded upon the transmission of the sign of the Abrahamic covenant through the hereditary line of succession in the posterity of Abraham, fails in almost every particular." But Dr. Wardlaw has equally, in our judgment, the advantage of Dr. Halley, in treating of the commission, both as given by Matthew and by Mark, and the apostolic practice, as illustrated in the cases of Simon Magus, Saul of Tarsus, the Philippian jailor, and others. From step to step he follows him throughout his somewhat eccentric career, rather

more closely than we should think quite agreeable, and with not unfrequent ejaculations expressive of surprise. If there is among our readers one who thinks that there is any solidity in the structure which Dr. Halley reared two years ago in Blomfield Street, we beg him to make himself acquainted with Dr. Wardlaw's scientific exposure of the rottenness of the timbers, the crumbling texture of the stones, and the incongruity of the different parts of the edifice. Page after page we should be delighted to borrow, but we must content ourselves with the concluding paragraphs, which exhibit at once the acumen and the amiable spirit of the writer.

"The last thing I shall quote in evidence of my second proposition—the difficulty, the impossibility, experienced by Dr. Halley, of writing on the subject in any thing like harmony with the principle and spirit of his theory,—shall be the general sentiment, tersely and forcibly expressed in page 295—"In any sacrament there is nothing moral, nothing holy, [nothing religious, nothing of the least worth, except conscientious obedience to Christ." Although the sentence has more immediate reference to the difference between baptists and paedobaptists respecting the *mode* of baptism, yet it expresses an important general principle. If 'conscientious obedience to Christ' be the only thing in a sacrament that can impart to it any morality, or holiness, or religion, or worth of any sort, what are we to think of pleading for the administration of this sacrament to those who, making no profession of faith, can be rendering, in their submission to it, no such 'conscientious obedience'; seeing all acceptable obedience to Christ must be the obedience of faith? Or are we to understand my friend as meaning to place the morality, the holiness, the religion, the worth, of the sacrament in the 'conscientious obedience' of him who administers, not of him who receives it? He cannot mean this. He is not so much of a Puseyite as to place either the value or the virtue of a sacrament in the sacred character of the administrator, or his conscientiousness in any particular case of his administration. And if, on the part of its recipient, it is altogether without principle or worth, unless submitted to as an act of 'conscientious obedience to Christ,' where is his theory of indiscriminate administration, without prerequisite of any kind, to all who are willing to receive it, good, bad, or indifferent?

"It is in statements such as those I have now been quoting, that I regard my valued friend as

right,—soundly, scripturally right. But I am at a loss to understand how he can consistently hold, at once, these views and that which is involved in his general theory,—and which, indeed, constitutes its very basis. The one or the other, as it appears to me, must be relinquished. We have seen how unsatisfactorily he endeavours to explain various passages of scripture so as to quadrate with the principles of that theory. But those very passages require no effort to harmonize them with the views which we have selected from other portions of his volume. The accordance of the two is manifest and perfect. And they are the only views which on this subject will harmonize the Bible.

"My baptist friends will be apt to think that, in the second part of my appendix, I have been advocating their cause,—maintaining *believer baptism*. And so I have. In regard to *adults*, I am one with them. I hold them, though baptists, right, and my friend Dr. Halley, though a paedobaptist, wrong. But the question, whether there be scripture authority, in the form of precept, or example, or obvious implication, or legitimate inference, or all the four, for baptizing the infant seed of adult believers along with their believing parents, is a question altogether distinct from the one we have been discussing, and one which must be settled by totally different evidence. That evidence it has been the object of the preceding dissertation to produce, and to place in a light as clear and convincing as I could. With what success either that argument or the present has been conducted, must be left with others to judge. I have written freely and unreservedly, because I have written under a deep and grave conviction that the points in debate are very far from being points of mere externalism, unimportant in themselves, affecting no vital interests, and drawing after them no serious consequences;—that, on the contrary, they involve principles,—principles closely connected with the safety and prosperity of individual souls, and pregnant with good or with evil to the church of God, especially in regard to its purity, and spirituality and separation from the world; the features of its character that are most essential to its fitness, as an instrument, both for displaying the glory of Christ, and for promoting the best interests of mankind.—But while, for this reason I have written freely, I have written in the conscious spirit, and therefore, I may trust, also in the terms and manner, of Christian respect and affection. I do not say I have *endeavoured* to do this; for I have been sensible of not the slightest inclination to the contrary. Well aware, however, how apt particular modes of speech are to be differently interpreted by the opposite parties in a discussion, I conclude by

assuring the esteemed and able friend and Christian brother whose views I have been impugning, that if, in any one instance, a word or phrase has escaped my pen that has seemed to his mind to indicate a state of feeling at variance with what I have just expressed, and has thus given him one moment's pain, it will give me still greater pain to learn it; that I must have used the word or the phrase in ignorance or inconsideration of its capabilities of meaning; and that, if it is not to be supposed that he should have misunderstood the one or the other, he has at all events, beyond a doubt, misunderstood me."—Pp. 314—347.

A very few sentences must now suffice respecting the other volumes enumerated at the commencement of this article.

Dr. King's treatise on the Lord's Supper is a highly respectable performance. Large portions of it will afford pleasure to every intelligent and devout reader. Other portions, however, proceed on the principle that the Lord's supper and the passover are related, the one having been appointed in the room of the other. In the appendix there are critical discussions of questions relating to the rite, and notices of authors, ancient and modern, who have written upon it, which to many pastors will be very acceptable.

Mr. Hosken's work is acute and lively. He appears to have studied the pages of the late Dr. Carson carefully, and to have acquired, in a considerable degree, his style. His work is strictly a reply to Dr. Brownlee, whose book we have not seen, and therefore we cannot form any certain judgment of the pertinence or completeness of the answer.

Mr. Ellison's book is by much the largest in the list. It is a new and enlarged edition of one published about eleven years ago, under the title, "*Rhantism versus Baptism*," in which the baptismal controversy is set forth in the form of a trial in a court of justice, the practisers of infant sprinkling being the plaintiffs, and the adherents of believers' baptism being the defendants. Messrs. Burkitt, Scott, Ewing, Towgood, Watson, and Drs. Adam Clarke, Mant, Dwight, Wardlaw, and Stewart, are brought forward as witnesses for the plaintiff, examined on the principal points in dispute, cross-examined occasionally, and then castigated by the counsel for the defendants, who, officiating also as judge, of course secures a

verdict. The author, Mr. Seacombe Ellison, is also the author of a very interesting book entitled, *Prison Scenes*, which gives an account of his captivity in France and escape from that country during the late war. In the present work there is displayed a fair portion of intellectual energy; but, unhappily, there are some things mingled with the defence of the truth which imperatively forbid any recommendation from us. Mr. Ellison maintains that "baptism is essential to salvation,"—and "that there is such a connexion between the baptism and regeneration of a believer, that no unbaptized person can be scripturally reckoned among the regenerated, nor, according to the gospel, can he have a well-grounded hope of his eternal safety," pp. 179, 189. This opinion is inculcated throughout—Nothing but immersion is baptism, and without baptism there is no salvation! The judge is so indulgent to the counsel for the defendant as to permit him to say of his antagonists, "Their assertions are con-

vincing evidence that they believe our view of the Will to be correct, and are aware the cause they came here to maintain is untenable," page 66. Having read this, we learn without regret that the associates with whom the author is in immediate fellowship are "few in number and little known," and we cannot be surprised that "they do not hold fellowship with any other denomination of baptists," page 538.

Dr. Wilson, bishop of Calcutta, concluded a sermon addressed a few months ago to the Church Missionary Society, and recently published, with a quotation from Dr. Gill, saying, "Then may we humbly hope that being washed, covered, plunged, hidden in the blood of the Lamb, we shall pass, as one of our commentators sublimely speaks, 'under that purple covering triumphantly to glory.'" This blessed hope we adopt very cordially, as the language of expectation, as well as of desire, in reference to all the writers on whose productions we have been animadverting.

BRIEF NOTICES.

The Karen Apostle: or, Memoir of Ko Thah-Byu, the first Karen Convert, with Notices concerning his Nation. By the Rev. FRANCIS MASON, Missionary to the Karens. London: Religious Tract Society. 24mo. pp. 120.

In the southern part of Burmah, and the northern part of Siam, and in the territory on the eastern coast of the Bay of Bengal called Arracan, there is a people who are said to have come originally from the mountainous region between Thibet and China, and who have been habitually oppressed and maltreated by the inhabitants of the countries in which they have endeavoured to fix. Their traditions teach them that there is an eternal God, omniscient, omnipresent, and omnipotent; that this God created the heavens and the earth; that he created man holy, but that man fell from his state of holiness into a state of sin and misery through eating the fruit of a forbidden tree; that God has promised to redeem and restore men to his favour, and that for this future salvation they are to wait and hope. To these people the American baptist missionaries, when forbidden to preach to the Burmans, have made known the Lord Jesus, and they have been rewarded by a success among them quite unprecedented in modern times. Thousands have apparently received the gospel, in much affliction, indeed, but with great readiness and delight, and the work of grace is going on among them chiefly through native agency. Detached portions of intelligence respecting them have occasionally appeared in our pages, as we have

found them in American journals, in which, however, there has been a want of completeness and connexion that we have greatly regretted. A much more satisfactory view of the case than we have seen before is contained in this small publication, and the personal history of the Karen evangelist Ko Thah-Byu, is itself very interesting. We commend the volume to the attention of our readers of every class; if there are any whose hope of the success of missionary exertions is in some degree damped, they may see in it much to encourage them; and the committees of all missionary societies will find matter which it may be useful to them seriously to ponder.

Lives of ALEXANDER HENDERSON and JAMES GUTHRIE. With Specimens of their Writings. Issued by the Committee of the General Assembly of the Free Church of Scotland for the Publication of the Works of Scottish Reformers and Divines. Edinburgh: 12mo. pp. 285.

These were celebrated men in their day, and it is right that memorials of their character and history should be preserved. Henderson lived from 1583 to 1646, and was one of the principal originators of the Solemn League and Covenant. Guthrie lived rather later, and died on the scaffold in 1661, a martyr to his zeal for measures which he believed to be essential to the religious interests of his country. These good men afford an affecting exhibition of the inconsistencies which cleave to human nature in its best estate. Enduring persecution hero-

ically, resisting prelatical tyranny with a steadfastness which no sufferings could shake, they were yet determinately hostile to the principles of general religious freedom. The sad and dreadful effects of toleration, and the necessity for uniformity, were subjects on which they descanted earnestly. They believed that their own opinions were right, and that what was right ought to be enforced. When Mr. Guthrie was seized, he was engaged with others in drawing up a petition to Charles II., praying him to employ his royal power "unto the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, and the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, and unto the carrying on of the work of uniformity in religion in the churches of God in the three kingdoms in one confession of faith, form of church government, directory for worship, and catechising; and to the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness, and that all places of power and trust under your majesty may be filled with such as have taken the covenant, and are of approved integrity and known affection to the cause of God."

Two Sermons preached in Mare Street Chapel, Hackney, in consequence of the Decease of Mrs. Cox, who departed this life, Sept. 18, 1846. I. The Funeral Sermon. II. The Tribulation of Paul. Published by request. By DANIEL KATTERNS. London: 8vo. pp. vii. 36.

Dr. Cox, in an advertisement prefixed to these discourses, observes that his first and almost irresistible impulse, on receiving the intimation of a wish that the funeral discourse should be printed, was to withhold concurrence, not because he did not fully estimate its excellence, but, among other reasons, for two especially:—"1. Not only do published single sermons in general possess an ephemeral character, but those which have the marks of death in their title-page and subject, as read, are often more obstructive of usefulness than conducive to it. Apart from the excitement of the occasion, the eulogy seems to be exaggerated, and the picture embellished with the false and fleeting hues of the imagination, rather than presented in the genuine colours of life and reality; and it is criminal to sacrifice truth even at the shrine of affection. 2. The beloved departed one was distinguished by many graces, but, above all, by a deep-felt, self-denying humility. Often," he continues, "has she been urged to put pen to paper, and transfer it to the press, on subjects she could so well illustrate, but always in vain, from a failure of judgment which seemed never to have occurred but in this her own case. And such was her dislike of public applause, or even the semblance of notoriety, that the very thought of a funeral sermon, as a commemoration of virtues, shocked her exalted mind." These objections, however, were superseded in the mind of our bereaved friend, first by the conviction that "there is not word here of inappropriate or unmerited

praise, and the valuable impression of the character delineated—and delineated with skill and striking accuracy—may, in a printed form, be perpetuated for higher purposes than those which belong to transient solemnities." "The second objection seems absorbed by the recollection that her more than usual modesty of mind was continually vanquished, excepting in the instance already mentioned, by a pre-eminent concern, at whatever self-sacrifice, to be useful to others." These remarks will do more than anything that we could say to recommend these discourses to general perusal. Independently, however, it is but just to add, that the discourses themselves are adapted to produce on a stranger a powerful impression of the advantage the church at Hackney enjoys in possessing the ministrations of Mr. Katterns, and of the loss it has sustained in the removal of Mrs. Cox.

Spiritual Declension: a Sermon preached at Kingsland Chapel, October 11th, 1846, by the Rev. THOMAS AVELING, Minister of the Place. Published by request. Kingsland: Gurney. 16mo. pp. 31.

A judicious and impressive discourse on a subject that is lamentably seasonable. Mr. Aveling points out as symptoms of a declining state of religion in the soul, a cold, negligent performance of spiritual duties—indifference to the welfare of the souls of others, and to the glory of God—increasing worldliness of spirit—a dislike of being faithfully dealt with—and sinning with more and more frequency, and with less compunction. He mentions, as causes of spiritual declension, the gradual neglect of the means of grace—a disregard to divine warnings against the many temptations that abound in the world—a want of sympathy with Christ in the great work of the world's salvation—speculativeness, and a fondness for novelty in religion. He concludes with pertinent advice to persons of various classes.

The North British Review, No. XI. Contents: I. Lingard's Anglo-Saxon Church. II. The Roxburghe Ballads. III. Savage Landon's Works. IV. Stirling's Philosophy of Trade. V. Scotch Nationality. VI. Engraving. VII. Italy. VIII. Captain Smith and Dr. Nichol on Celestial Objects. IX. Religion in its Relation to Politics. Edinburgh: Kennedy. 8vo. pp. 270.

This review maintains its character. The article of the greatest practical importance, this quarter, is the last. Its object may be learned from the following paragraph, with which it concludes—"Meanwhile, Lord John Russell's government is before the country, asking for a fair trial, and holding out many promises of good. If there be any truth in the principles we have laid down, there is no reason which can justify religious men, in withholding a generous—if not unqualified—support. We can easily picture to ourselves a more perfect administration. We trust the day may come, when, not one or two members, but whole cabinets, may consist of men of proved religious principle. But it cannot be so, as yet. We must take things as they are, not impatiently; but, though we see how much better they might be, thankfully accept

of the many encouraging signs of the times. They have a great work before them, in which they are sure to be thwarted by interested or narrow-minded opponents. Most earnestly do we trust to see evangelical men at last learn wisdom from experience. The one question of popery excepted, their proper place on every other controversy that is at present foreseen, will probably be on the side of government, helping on the work of social improvement, and breaking down the barriers of prejudice and prescription. It may be the last trial of either party. Events are hurrying on. There is a gathering strength, to which we have before alluded, of something too like scepticism, thinly veiled under a vague acknowledgment of Christianity. We need sound wisdom for the crisis. The turning point of our national history seems to be at hand. We need to weigh every word, and measure every step; for false steps taken in such a narrow path, there may be no opportunity of retracing."

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many Hundred Woodcuts, and Thirteen Engravings on Steel. Part II. London: Large 8vo. pp. 176. Price 4s.

From Exodus v. to Leviticus xix. Too much publicity cannot be given to this highly improved edition of an invaluable work. For the removal of difficulties, the explanation of passages at which infidels cavil, and the production in the minds of young people of a deep interest in the sacred records, this is indubitably the best commentary extant.

Clark's Foreign Theological Library, Volume IV. Geiseler's Compendium of Ecclesiastical History. Vol. I. Edinburgh: T. and T. Clark. 8vo. pp. xvi. 45s.

By the production of this volume before the close of the year, Messrs. Clark have redeemed their pledge of giving four substantial volumes of foreign theological literature to the subscriber in advance of one pound, and in doing so, have given the best inducement to their friends to renew their subscriptions in January. The work, the first portion of which is now before us, is the Compendium of Ecclesiastical History, by Dr. John C. L. Geiseler, Consistorial Counsellor and Ordinary Professor of Theology in Göttingen, as exhibited in the fourth edition of the original, and translated from the German by Dr. Samuel Davidson. It is a work highly esteemed by many scholars, and used as a text-book in some dissenting colleges. We cannot add more at present, but the publication of the next volume will probably afford us an opportunity to speak of it at greater length. This contains the history of the first four centuries.

Thoughtfulness and Thankfulness. A Book for the New Year. By JOHN COX, Author of "Our Great High Priest," &c. London: 24mo. pp. 98. Price 1s. cloth.

Usefulness is evidently the aim of the writer, and we hope that it will be the result of this small volume. It contains a great number of short miscellaneous pieces, in prose and verse, strongly imbued with the spirit of true religion.

The Paragraph Bible. The Holy Bible, according to the Authorised Version; arranged in Paragraphs and Parallelisms; with an entirely New Selection of References to Parallel and Illustrative Passages, Prefaces to the several Books, and numerous Notes. Genesis to Esther. London: Religious Tract Society. pp. 350. Price 1s. 4d.

The first of three parts which will evidently constitute a very small, beautiful, and cheap pocket bible. Respecting its intrinsic merits, we hope to give a favourable report on a future occasion.

Memoirs of the late Rev. W. Williams, of Wern. By the Rev. WILLIAM REES, Minister of the Tabernacle, Liverpool. Translated from the Welsh. By James Rhys Jones of Kilaby. With an Appendix, by the Translator; containing Remarks on the Characteristics of Welsh Preaching. London: Snow. 12mo. pp. 202. cloth.

An interesting account of an extraordinary and eminently useful man. It contains much food for meditation.

The Evangelical Text Book and Sanctuary Remembrancer, for the year 1847. Intended to Assist in the Retention of Texts and Sermons preached throughout the Year; to Keep up an Interest during the Delivery of the Sermon; and to bring to Remembrance Special Seasons. London: Partridge and Oakley. 12mo. pp. 108. Cloth.

Two pages being assigned to every Lord's day in the year, one for the morning and the other for the evening, and the date being printed at the top of each page, portions of it are appropriated to the text—remarks—and the name of the preacher.

RECENT PUBLICATIONS Approved.

The Messiah's Advent and Glory. A New Christmas Anthem, Arranged for One, Two, Three, and Four Voices, with a Separate Accompaniment for the Organ, or Piano Forte. By JOHN KING, Composer of the "World's Jubilee," "The Christian's Hope," "The Missionary's Requiem," "The Missionary Warrior," "Songs of Jubilee," "Hark, the Triumphant Angel's Song." London: 4to. pp. 4. Price 2s.

Bible Almanac, and Protestant Reformer's Calendar, for the year 1847. Edited by the Rev. INGRAM CORBIN, M.A. London: 24mo. pp. 51. Price 6d.

The Blessedness of those who die in the Lord. A Sermon Preached on the Death of Mrs. Thomas Franklin of Blunt's Farm, Thaxted, on Sunday, July the 26th, 1846. By the Rev. J. CLARK, Minister of Park Street Chapel, Thaxted. *Saffron Walden: Hart.* 8vo. pp. 28.

The Cause of Blight and Pestilence in the Vegetable Creation; with Suggestions for the Development of other Supplies of Food during the present Crisis. By JOHN PARKIN, M.D. London: 8vo. Price 6d.

Pictorial Toy Book. Geography. Asia. London: Scill. 16mo. square pp. 32.

The Relocle Review. November. London 8vo. pp. 130. Price 2s. 6d.

INTELLIGENCE.

AMERICA.

RHODE ISLAND.

The Warren Baptist Association, the seventy-ninth anniversary of which was held a few weeks ago, now includes only thirty-two churches, ten churches having lately been dismissed to form a new body, the Providence Association, in the north part of the state. The reports from the churches, it is said, "do not exhibit so large a number of baptisms as in some former years, but they show a steady improvement in many of the resources of a church's strength. Several houses of worship have lately been erected, and others will soon be completed."

"While the population of our city is increasing so rapidly, it is gratifying to find something like a corresponding increase of the facilities for public worship and Christian instruction, and that the oldest denomination here are not neglectful of their interests and the increasing claims on their benevolence."

The following letter was adopted in answer to one from the baptist churches of the West Riding of Yorkshire, of Lancashire, and Cheshire, in Great Britain:—

"Beloved Brethren,—Your letter to the baptist churches of the United States, occasioned by the late rumours of war between our respective countries, has been read in our assembly, and it gives us great pleasure to assure you that it contains not a single sentiment which we do not sincerely reciprocate. We believe that war can never be waged without involving at least one party, but, most commonly, both parties, in immeasurable guilt. But neither excuse nor palliation can be framed for a war between two such nations as our own. Our people are intelligent, and they can estimate the gratuitous misery which war must inflict upon both these countries. They are instructed in the doctrines of revealed religion, and they know that needless destruction of life and of the means of human happiness, is most atrocious sin against Almighty God our heavenly Father. We are brethren of the same family; bound to each other by every tie of interest and affection; rejoicing together in the blessings of a common Christianity and the united bulwark of protestant civilization throughout the world. Two such nations could never be brought into collision except through the insane mastery of those unholy passions which must bring upon them both the signal displeasure of a righteous and merciful God.

Every precept of Christianity impels us to employ all the means in our power to prevent the occurrence of such a calamity. Were we to act otherwise, we should become partakers in the guilt of so wicked a contest. Such are our principles, and we pledge ourselves to act in conformity with them, and to unite with you in every Christian effort to render peace, not only between our own countries, but throughout the world, universal and perpetual.

"We rejoice that all the causes of offence between Great Britain and the United States have been so happily removed. It gives us additional pleasure to acknowledge that this result must, in a remarkable degree, be attributed to the forbearance and temper of your statesmen, and the Christian spirit of your people. Conceding to you the honour of having been first in this good work, we will ever strive to emulate your example, until, under the dominion of the Prince of Peace, war shall be as deeply abhorred on earth as it ever has been abhorred in heaven."

BOSTON BAPTIST ASSOCIATION.

"We last week noticed the meeting of the Boston association, but could only publish an account of the introductory service.

"The letters of the churches gave evidence that the state of coldness over which we had so long mourned still continues. Most of the churches have diminished in numbers to a fearful extent. The statistics show but eighty-nine received by baptism, while 144 have been excluded; 109 have died, and twenty-five have been erased; 262 were added to the several churches, and 304 were dismissed. In the midst of so much to discourage, it is cheering to notice the multiplication of churches in localities favourable to their usefulness. Five churches were added to the association, viz., 1st church in Old Cambridge; Union Church, Boston; High Street Church, Charlestown; 3rd church, Roxbury; and the church recently constituted in West Acton."

SALEM ASSOCIATION.

"The attendance was large, and the session was characterized by a spirit of harmony. In the greetings of the delegates and visitors from different places, in the prayers that were offered, and in the remarks which were called forth by various topics, there was manifested a high degree of cordial friendship and of sympathy in the common cause. The letters from the churches presented one uniform report of spiritual dearth throughout the

districts which they occupy. There was not one sign of healthful feeling: all joined in deploring it, and in expressing strong desires for a refreshing from the presence of the Lord. There was one church, indeed, which spoke of enjoying a revival of religion; but it is a revival without any accession of converts. The letter from South Danvers reported a revival of love to the bible amongst themselves—an awakening of interest in the study of it—and set forth the view, that a revival of religion is of two-fold character, being, 1. a revival of converting power, and 2. a revival of enlightening and sanctifying power amongst those who have been already converted. This sentiment was very impressively stated. It deserves more practical regard than it has yet received amongst us; for it is by the manifestation of Christ through his people that the world are to be won to believe in him. The unbelieving around us look beyond our confessions of faith, and discern with a good degree of accuracy in what objects we are most deeply interested. By a perception of the truth on this point, they must be affected for good or evil; and certainly without a zeal in the study of the scriptures it is impossible for professing Christians to maintain a lively interest in the truths of religion, or the things which relate to the kingdom of Christ.”

HARTFORD ASSOCIATION.

“The annual letters from the churches contained little that was encouraging. The whole number of additions by baptism reported was twenty-eight, and the number of exclusions but little less, showing a loss of numbers in the aggregate; but most of the churches spoke of being united and peaceful, and expressed an anxious desire for the visitations of God’s Spirit.”

KENNEBEC ASSOCIATION.

“This body commenced its session on the 15th instant, at West Waterville. Four had been added to the church in Waterville by baptism, and some others entertained hope in the pardoning mercy of God. About fifteen had been added to the church in Augusta by letter. Several churches sent no letter,—a sign of a very low state of religion, and one sent two delegations: a house divided against itself cannot stand. It is a sore grief to see divisions in churches, where all the forces of the Redeemer are needed to contend with the forces of Satan.”

NEW JERSEY BAPTIST ASSOCIATION.

“There are in this association thirty-two churches. There has been no extensive revival amongst them. During the year there were 143 members added to the body by baptism. Eighty-nine persons were excluded. Present number of communicants, 4720.”

THE BOWDOINHAM ASSOCIATION.

“Several of the letters from the churches were quite interesting. The addition by baptism was larger than it had been for some years; forty-eight to the church in Fayette, thirty-seven to that in Hallowell, and several others had received small additions. The business was conducted with much harmony. Several sermons were preached by different brethren, and the religious interest became very delightful. The prayer-meetings were very free, and excellent. There were strong appearances of a revival, and seldom have the friends returned from their annual festival with more pleasant feelings than from this. For the last two years a revival has followed the sittings of this association, and it is confidently expected that one will soon be enjoyed by the people in East Livermore, and, we hope, in many other places.”

FRANKLIN ASSOCIATION.

“The introductory sermon was preached by the Rev. E. H. Gray of Shelburne Falls. Text, Lamentations ii. 1, 19. The speaker remarked, that Zion was now, as well as anciently, covered with a cloud—a cloud indicative of God’s displeasure. He did not particularize as to the cause or causes, but simply remarked that our sins had done it. His object mainly was to point out the way to secure the removal of this cloud; and in doing this he remarked, 1. That more fervent prayer must be offered; 2. More faith exercised; 3. That a greater depth of personal piety must be felt and exhibited; 4. More and mightier efforts must be made. The first part of Wednesday afternoon was taken up in reading the annual letters from the churches, from which the following facts were gathered:—That no church has increased its number of members since the last session of the association; that only two have each a number equal to that of last year; each one of the rest has diminished in number, and some of them considerably. The Franklin association is the smallest in the state, and several of its churches are in a languishing condition; still it has talents and property much more than is now successfully employed, and there are causes operating at the present time favourable to its improvement.”

WASHINGTON (MAINE) ASSOCIATION.

“This association comprises the churches in Washington and Aroostook counties, and is, of course, the most eastern in the United States. This year it has met in the most eastern town, in sight of the province of New Brunswick. The brethren of the Boston association sent a written communication to some of their fellow-disciples of Victoria’s kingdom; we received a delegation in person

from churches in the same realm. The venerable father in the ministry, the Rev. Joseph Crandall, and the Rev. A. D. Thomson, were present as the delegates of the New Brunswick Baptist Association. This father Crandall, a native of Rhode Island, is the oldest baptist minister in New Brunswick, having been ordained in 1798. He has spent more than fifty years in preaching the gospel, and has lived to see more than sixty churches formed within that time, including about 5000 members. His presence added much to the interest of our meeting.

"The churches in this association report but few additions by baptism during the year. The largest number was twelve, added to the Hodgdon church. There are twenty-eight churches belonging to our body, and fifteen pastors, of whom as large a proportion are college graduates and Alumni of the Newton Theological Institution, as in the Boston association. The churches generally are interested in the benevolent efforts of the denomination, and do considerable towards furnishing the destitute places within their own limits with preaching."

OREGON.

The New York Commercial gives the following extracts from letters received from residents in the Oregon Territory:—

"The religious condition of the Indians is certainly improving, and if their intercourse with the whites do not retard it, we still look for more favourable results. It is expected that another route, a little distance from the Dalles, will be found this season, for the emigrants to pass over the mountains; if this be the case, the emigrants will not pass so much through the Indian settlements as they now do. This will be to the advantage of both the white and the red men.

"With regard to the influence of the mission among the whites in this country, although it is comparatively small, yet it is of great use, and its happy effects will be felt in after years. There never was a people who needed the influence of the gospel more than this people. The mass of mind which comes over the mountains, like an annual sweeping tide, has all the admixture and confusion of chaos; and surely it needs the gospel to give it due form, order, and beauty. A few have experienced religion the past winter; some of them are of influence, and promise usefulness."

THE AREA OF FREEDOM.

Iowa and Wisconsin are now members of the family of the United States. In respect to territory, these two states will contribute largely to the "area of freedom." Wisconsin contains about 50,000 square miles, and Iowa is still larger, having an area of nearly 60,000 square miles. The aggregate area of all the New England states is only 65,000, in

round numbers. Both Iowa and Wisconsin together, are but little more than half as large as Texas, their elder sister, which added 200,000 square miles to the organized territory of the Union. Florida added about 60,000 more. The aggregate area of the United States is now nearly 1,300,000 square miles. Iowa and Wisconsin are glorious states—more glorious for being for ever secured against the pestilence of slavery. They are rich in natural resources, and, to use a western expression, they are "bound" to take rank, at an early day, among the most populous states of the Union. Iowa is bounded 250 miles on the Mississippi river, and 170 on the Missouri. The line of Wisconsin runs on lake Michigan and Green Bay more than 300 miles, on lake Superior 180, and on the Mississippi about 210.—*Traveller.*

HON. HEMAN LINCOLN.

This gentleman, after having filled the office of treasurer to the American Baptist Missionary Society twenty-two years, with great ability and zeal, has found himself under the necessity of retiring from it, on account of enfeebled health.

INEFFICIENCY OF PUBLIC SCHOOLS.

Highly as the provision for the instruction of all made by the authorities of Boston has been extolled, we find in the *Christian Watchman* a lamentation, that "there are now in the streets of Boston, more than one thousand ungoverned, unschooled, ignorant, and, to a great extent, vicious boys, chiefly the children of foreigners. Besides these, there is an immense number of lads from the country, who have no parents to look after them, and whose employers pay but little regard to their moral training; and, in addition to these, there are the children of multitudes who reside within our bounds, but exercise no such authority or supervision over their morals or their conduct, as their duty requires:—all, all of whom are in the way of strong temptation, if not already on the high road to ruin. From these youths, and from their associates of the other sex, has this city more to fear than from all other sources. From hence are to come the disturbers of our peace, the violators of our laws, the curses of our city. We say, it is to be so; it already is so. For months a large proportion of all the criminals who have crowded our police and municipal courts have been minors."

EUROPE.

PRUSSIA.

The following letter from Mr. Lehmann to the editor is dated Berlin, 18, Scharren Strasse, October 15th. It gives an interesting account of the writer's return from this

country, and some general information respecting that part of the continent which cannot fail to be acceptable :—

“Safely arrived here, and already deeply engaged in our great work, I have had, long before, the desire to give you some further information of our proceedings, and take this first moment of leisure to carry it out. The Lord guided me so very graciously everywhere, that I can never thank him enough for all his loving-kindness. I spent a week in Paris, after having left England, and enjoyed there, also, sweet fellowship with the people of God. So also at Brussels, where, in the independent chapel of the Rev. Mr. Anet, and in the house of Mr. Tyddy, agent of the British and Foreign Bible Society, I enjoyed another very delightful sabbath. I did not succeed to find our baptist brethren about Lille and Douai, (Normandy), owing to the great hurry in which I was. But I spent two weeks in East Friesland, where I found that the work of God is more and more prospering. We had a very interesting sabbath in a village there, called Ihren, where the brethren from various other parts came together, and we had crowded meetings, and broke bread together. In Iever, Oldenburgh, Bremen, and Hamburg, I created great joy by the intelligence of our British brethren's great sympathy which I had experienced, and the fervent salutations I brought from them. In East Friesland our brethren are comparatively at ease, and I hope that visits I paid, with clergymen and other individuals of influence, will prove beneficial as it regards religious liberty. The authorities did, at that time, not interfere. In the grand duchy of Oldenburgh, however, all meetings were still strictly prohibited, and little children had been taken by force from the arms of their mothers, and sprinkled, under very revolting scenes. The constant persecutions thus suffered, had even induced a good number of our brethren to emigrate to America, and several more intended to follow them, which I discouraged as much as possible. We were, however, not disturbed in our meetings at Iever and Oldenburgh, which, I believe, we owe to the secrecy which was observed. In Bremen the brethren meet quite openly, and I spent another sweet sabbath there. Our dear brother Oncken was already away from Hamburg when I arrived there, and will still be in your happy England. Before I could arrive at Berlin, I had still to discharge a promise to visit the “forester's daughter,” in the delightful residence of her parents, to whose letters so much attention has been paid, in the many churches and meetings during my stay in your country. All there will be gratified to know what further became of her. I could only with difficulty, and taking a whole day extra post, arrive at her abode. The joy in the house was very great and general at my entrance. I found

our young friend still firm and resolved to follow her Lord in baptism. She had selected a very convenient and delightful place in a running little stream, along the meadow of her father's ground, partly sheltered with shrubberies. But there arose a difficulty. She had not confided her resolution to any of the family, and was afraid to do so now, lest, perhaps, she might not be suffered to realize her heart's desire. I found it, however, imperatively necessary to have somebody to witness the ordinance, to avoid any reproach as to decency. She then ventured, and the Lord so much helped us, that her father and mother had not only no objection, but assented also to be present at the rite. Our joy was perfect. In the most beautiful moonshine we repaired to the water-side, and I had the satisfaction to immerse our candidate, who was tastefully clothed in white, in the presence of her father, mother, and sister. I spent another day with that interesting family, and had the great satisfaction to see also the sister who was present at the baptism under serious impressions, and with great mutual regret I parted with them. Arrived here on the 5th of September, and the joy to see, after longer than a year's absence, my dear children, and the interesting people of my charge, was exceedingly great. A very solemn and sweet moment when again I could appear in my pulpit, and commence again to preach the unsearchable riches of Christ. I had the great delight to salute a new generation, born meantime in the Lord. I soon visited the various places about Berlin; proceeded first to Stettin, where, also, great things had occurred, but where the people of the Lord were now divided. Mr. Klauder, who first had embraced the truth of baptism, had sunk soon into dangerous errors on the efficacy of it, and, without discrimination, had baptized great numbers. Mr. Oncken and Mr. Köbner had subsequently been there, and, seeing the difficulty, had found necessary to gather those who entertained sounder views. I found about sixty of them, under the spiritual care of brother Köbner, and had very great delight in them, preached at an interesting meeting, and visited them in their houses. Mr. Klauder continues to rally those of his opinion, but I found that a reconciliation is, at present, impossible, as Klauder is of a very bitter spirit, and, as much as I could see, not at all the man to guide a flock, though I parted with him in all kindness. Now all this has taken place during this year, and we may expect still greater things in future. I visited also our friends on other parts of the Oder, and especially Mr. K., the farmer, who is certainly still in remembrance with our brethren in England, where, on so many occasions, I related the interesting facts in connexion with his conversion, and how, by simply perusing the scriptures, he became

convinced of believers' baptism to be the only true one. The cause there is spreading. We brake bread with eighteen now, and several more applied for fellowship; one I baptized in the Oder on that occasion. We held several meetings, one at another village; and though there rude people endeavoured to disturb us, yet all ended in peace. The dear friends there were exceedingly kind; they accompanied us all the way through the night, under a very brilliant sky of stars and sang along all their most beautiful hymns. Our brethren in T. are also increasing. The pious Z. received me with great joy, and so all others, for I surprised them by my coming as much as ever. We had sweet fellowship; I called also there on the clergymen, but found the first a very inimical and intolerant man, while I was received by the second with much kindness. I preached also there, at a distance of five miles from T., and crowds came together, threatening to disturb the meeting, and laughing and abusing outside, and murmuring inside, went on; but gradually it became calm, and, I trust, a blessing was received. I rejoiced in the piety of a little boy, who sincerely wished to be baptized. I fain had agreed, but for the want of sufficient information; I never, indeed, saw in such tender age, so much devotedness to the Saviour. It appears that the Lord especially blesses our young people. I was delighted, in Berlin, to find so many little girls to meet on sabbaths regularly for prayer and religious conversation. The movement has increased, and all my three children have been involved in it. My joy is unspeakable, to find that they anxiously ask, What must I do to be saved? I hope they soon will make a public profession of faith. Thus the Lord supplies us with the living stones of his spiritual temple, and what a privilege it is to put them together!

"But it is time that I give you also some report about our proceedings, with regard to our building material. I have succeeded to secure a very suitable tract of ground in a favourable situation, not far from the centre of the city. But we have had to pay 5000 Prussian dollars for it, (about £750). We have, consequently, not much more for the building itself. For I preferred to pay all, and not to incur any debt. We must now make all possible efforts to raise as much as will be wanted,—10,000 dollars, £1500, at least. I forgot, in England, where they build chiefly on lease, and, on the whole, much lighter, that building is so expensive here, and made statements as low as possible. But government peruses all plans and examines all estimates, and no permission for building is given, unless their very solid stipulations are submitted to. Our people will not be able to raise, at once, all this. Several years will elapse before this could be realized, and if we would not take money on interest,

we would be prevented from having a chapel for a long while. Our dear friends in England who warned me so much, when amongst them, not to incur debt, will consider our case, and now, where there has been done already so much, come forward and help us a little more, if even only in some degree. The importance of our undertaking strikes me more and more. I had lately an audience of his excellency the minister of the Cultus, Dr. Eichhorn, and was very kindly received. His excellency spoke for a good while with me on our church, &c., and told me that he had been much pleased to hear so good reports of our members, and that they were prominent for good order and morals. He praised our endeavours to institute church discipline,—a thing quite unknown in the state-church, and almost impossible. As to our intention to build a chapel, and especially in the manner and style I proposed, he had not any objection. He heard with apparent satisfaction what I told him of the great interest of the British public in our condition, and of the sympathy I had found there, and dismissed me very cordially and kindly. Thus we are much encouraged to go on, and secure also, for our brethren in other parts of Prussia, and of Germany generally, more liberty.

"As to the movement in the catholic church, it is very quiet at present. Ronge is bound by restrictions of the police, not to move from his parish in Silesia, and contraventions are fined. Recently there were three or four suits of law in one day of such cases, for which he was to answer. I do not know where Czeraki is at present. I attended one service of the so-named German catholics—the followers of Ronge—but I was little edified there. Though they reject the divinity and resurrection of Christ, yet in anthems and chants it was regularly repeated, "Lord, have mercy upon us! Lord and Christ, have mercy upon us!" &c. On the altar there was, between flowers and burning candles, a crucifix, which altogether contrasted not a little with the sermon preached by the minister behind it, so he that scarcely could be seen, and his delivery was more political than religious. My urgent engagements have, as yet, prevented me from looking for the Christ catholic party, as the evangelical call themselves, and intend to do so, as to attend to other movements, in our moving time, and report to you subsequently.

"In concluding, I am now able to give the exact amount of my collections in England, viz.:-

For the Chapel	£1154	9	8½
For the Schools	38	18	0
For Tracts	5	0	0
For Bibles	1	1	0

Total..... £1199 8 8½

Expenses for travelling,
printing of circulars, and
for guides, &c. 141 15 4½

Clear amount..... £1057 13 4

Receive again, dear brethren, our heartfelt thanks for your liberality.

I must now close this letter, and I hope the same interest which was bestowed on my oral testimonies, will also be transferred to my literal. My fervent salutations to you all, who so deeply are inscribed in my heart. Would that I could find leisure to write to every one in particular!

From Mr. Oncken, who is now in England, and, we regret to say, in very impaired health, we have received a copy of a letter from one of his friends who travels for the extension of the gospel, some extracts from which will be read with pleasure. The letter is dated Eimbeck, October 14, 1846. The first refers to

SWITZERLAND.

"After having endured many a conflict at Stuttgart, brother Binder and I separated, he not being allowed to enter into Switzerland. I took my way to the Bodensee, whilst brother Binder went to Baden and Strasburg, and we agreed to meet again on the French frontiers. I reached the place in safety, (Oberlingen), where brother Sander was taken prisoner. It was evening when I arrived, and the joy was great. I remained one day, and immersed two converts into Christ's death, who had been anxiously waiting to place themselves under the obedience of Christ. The brethren Meyer stand in connexion with several anxiously inquiring souls, scattered in the surrounding villages. I remained several days on the Bodensee, and became acquainted with several dear people, anxious for their souls' salvation. Among them were several Mennonite families, who justify the pleasing hope that they will be, ere long, added to our number. They have openly avowed that the life of God has hitherto not been in them. Their love to our brethren is great, and I trust the Lord will yet more fully convince them of his truth.

"I now crossed the Bodensee, and proceeded into Switzerland, where I found, in the canton of St. Gall, a little flock, to which I had been directed by the brethren at Stuttgart. My visit among these dear brethren produced unspeakable joy; and they were much refreshed by the fact that brethren at so great a distance held them in remembrance. Many wants were to be supplied here; so that I remained several days, and visited many inquiring souls in their huts in the neighbouring villages. My visits also extended to other districts in this canton. The spiritual confusion of the people is beyond description; yet, in the midst of these neglected ones, I found many dear souls thirsting after truth. I remained altogether fourteen days in Switzerland, and then proceeded on my journey, being anxious to visit the inquirers after truth

in France. It is highly desirable that one of our brethren should visit these parts at least every three months; but it would be better still, if two brethren who walk blameless in all the ordinances of God, and who preach the gospel in power and demonstration, were to remain altogether in the south. The brethren at or near Kappel are not in a condition for travelling, and the people in Switzerland are much scattered.

FRANCE.

"I proceeded *via* Basil to France, and reached Müllhausen, where I found several lovers of the truth. There are between 200 and 300 persons here, who attend the religious meetings; among them are a number who are convinced of the immersion truth. But not being well founded on the scriptures on other points, though they do not oppose the truth, and having expected me to stay at least six months, I wrote to brother Binder, and proposed that he should come hither, and labour amongst these souls. Brother Binder's labours have evidently been greatly blessed in Baden, but if it be the Lord's will, he will remove to Müllhausen."

GERMANY.

"The band of the Lord then led me to Baden Baden (one of the largest and most fashionable watering places in Germany), where I met with some disciples of the Lord Jesus. Dear brother Binder's labours here have been attended with blessed results, and our gracious Lord is gathering here also a little flock. From this place I proceeded to Bruchsal, where I met several members of the church, and was rejoiced to find that they were convinced of the error of the doctrine of universalism. The co-elder of the church also rejects this delusion, as also the non-observance of the Lord's day. On these points I have encountered many severe conflicts. I must also add that brother Grob, elder of the church in Kappel, is an enemy to these errors.

"In the residence of the grand duke of Baden there are, also, anxious inquirers after the way of salvation. A non-commissioned officer at Carlsruhe was immersed into Christ's death; the other candidates I judged it best to advise to wait a little longer.

"I travelled then from country to country, and from town to town, meeting with souls who were hungering after grace.

"In the duchy of Nassau several believers were added to the church by immersion.

"I proceeded to Hesse, and arrived in the night near Marburg, where I met with disciples. Here I was much occupied. The following day and night, the brethren came flocking in from Marburg and its vicinity. A number of young converts also arrived, who, as obedient children, desired to be immersed into Christ's death. Fifteen were examined,

of whom twelve were buried with Christ into his death by immersion, towards the break of day. I was then obliged to repair to another place, to escape the vigilance of the police; for if the least trace of me comes to the authorities, the police and gendarmes are immediately sent out in search of me. But the Lord was my protector, and no search was instituted till the afternoon. But for this seasonable rest I could not have proceeded, for this was the third night in which I had hardly enjoyed any sleep. I was obliged, in coming here, to avoid the main road, so that I had no other means of travelling except on foot. After having immersed the twelve converts, I was much refreshed by the few hours' rest which I enjoyed, so that I could attend to the other wants of the brethren. A large number of brethren assembled at the house of the brother with whom I was staying. When we were all assembled, three brethren were chosen to take the oversight of the flock. The whole church gave the most decided and satisfactory testimony to the character of these brethren, who were then commended to the Lord, by prayer and supplication in which all present had powerful manifestation of the Lord's presence. Just as we arose from prayer, the gendarmes arrived to search the house. I retreated to a kind of lumber room, in which I was safely lodged in a great heap of wool, and other things were thrown upon me, and the place assumed such an air of waste confusion, as if for years no living creature had been there. I thus escaped detection, and when our pursuers had left, we united in prayer, adoring the Lord for his gracious interposition. We then went into a large room, where more than thirty brethren sat down to show forth the Lord's death, desiring to be refreshed from his presence. I had just placed myself before the table and read a few verses, when there was a noise and bustle below. The prince of darkness had sent his servants at this time a distance of eight or ten miles, from the higher authorities at Marburg. Not being able to retreat to my old quarters, I fled to a bed—the symbols of the Lord's death were removed from the table—and just as the whole of the bedding had been thrown upon me, our pursuers entered. Brother Grimmel had placed himself at the head of the table, and having opened the Bible at that beautiful chapter, Acts x., began to read. The officers remained silent, and the Lord strengthened brother Grimmel, so that he testified of him with much power. I prayed fervently to the Lord, in the meantime, under my bed, where I could hardly breathe, and hoped that brother G. might make a short sermon, but I had to wait a considerable time. The names of all present were then twice taken down, inquiry being also made if any one else was there; but the eyes of the enemy were held, and after they had left, the door of the room

was locked, and we partook of the Lord's supper, with a rich blessing from the Lord. We then separated, and having dressed myself in a peasant's apparel, I left the place, taking my way to Marburg, which would be least suspected, it being the seat of government. Immediately on my arrival, two converts were examined, and immersed the same evening. I then returned to brother Grimmel, where I was like a prisoner. On the following day, a very dear old man came from the country, desiring also to be added to the church; and the Lord opened a way by which I could easily leave the city, in order to immerse him: a brother from the country had purchased the same day, a large bundle of leather; I took this upon my back, which, together with my dress, gave me quite the appearance of a country shoemaker, and in this way I got out of the town in broad daylight. I carried my load as far as the river, where I met several brethren with the above candidate for immersion, and the ordinance of the Lord was administered under much of the divine blessing.

"The following day, I travelled towards Hersfeldt, but as this tour of eighteen hours was to be accomplished in one day, and as I could not travel by post from Marburg, nor lodge anywhere on the road without giving my name, I was the more led to seek counsel of the Lord, and after having travelled one stage on foot, he gave me boldness to enter a coach-office. I asked for a place; my name was asked; I told it; but the Lord confused the book-keeper, who, not hearing the last syllable, instead of writing Steinhoff, wrote, "The traveller, Stein, comes from Ziegenheim and travels to Hersfeldt." O, my beloved brother, I felt as if I had been led dreaming into the coach-office, and now I saw that the Lord had stood as my fortress and defence at my side; for had my name been put rightly into the list, the Burgermaster would have known of my arrival in the morning. But thus all went on well. At Hersfeldt,* I took up my abode on the church steeple, where I remained a few days, unmolested, whilst the brethren came to and fro to visit me. It was also providential that, on my arrival at Hersfeldt, a regiment of soldiers arrived, so that our movements were less noticed; for our brethren here are closely watched, and most of them have been imprisoned for fifteen days. We were permitted to surround the table of our Lord, and were greatly refreshed from his presence. I commend, my beloved brethren, this little flock to your fervent supplications before the Lord.

"In Cassel we have now also a brother, and others are seeking after the truth. The

* The watchman residing on the church-steeple is a brother, and brother Steinhoff had commemorated the Lord's death there, with him and the other brethren at Hersfeldt, on a former visit.

hatred and opposition manifested against us in this place are very great, and I did not think it safe to remain here long. I left, and visited other places in Hesse, in the direction of Eimbeck, where my presence was also greatly required.

"Whilst writing this letter I was summoned before the authorities, and threatened with heavy fines and imprisonment if I did not desist from preaching. I replied, that I could not live without the communion of saints. Thus far the Lord has helped me, and he will help further still. I immersed thirty-five converts on this tour."

Mr. Oncken adds, "This dear brother has been employed many years, and is peculiarly a man of a broken spirit. He is filled with love, and though he is a very, very humble instrument, he is much loved by the brethren, and has been greatly blessed, both to the conversion of sinners and the edification of those who believe.

"Six brethren left us this spring for HUNGARY (five of whom were formerly catholics), where they will be engaged both among Roman catholics and protestants, in the spread of the gospel.

"On the border of AUSTRIA we have a dear brother who has ventured twice or thrice across the frontier, with tracts and scriptures tied about his person, and who has held very interesting meetings in the woods, expounding the scriptures and praying with the people.

"Amongst the POLES, who are all Roman catholics, we have attempted something lately. We have a Polish convert on the Vistula, who is constantly travelling among them. In a letter recently received, he says, that two tracts in the Polish language have just left the press, and that a considerable number of bibles and testaments have arrived.

"We have a connected chain of churches and isolated brethren, by means of whom we keep up a very interesting correspondence, and through the agency of these brethren and churches, we are enabled to pour in upon the masses of the people a great amount of scriptural knowledge. We circulate yearly by this means between 200,000 and 600,000 copies of good evangelical tracts, and from 6000 to 10,000 copies of the scriptures, besides copies of other works, including Haldane on the Romans, his Evidences of Divine Revelation, Memoirs of Mrs. Judson, and Pengilly on Baptism.

"It will be interesting for you to know that as we have sent out already about sixty brethren, engaged in the work of the Lord, so we hope, if still kept depending upon God, and we do not fall into a faithless state, to act upon this plan to a greater extent; and that hundreds of brethren will be sent forth by this and other churches, to diffuse the truth through the length and breadth of the land.

"Ours has been the simplest instrumentality conceivable. We have not one man among us who has visited a university; not one who has any property at command; not one who has anything like influence in the world. But though so simple, it has been sanctioned by the Saviour, and has, I trust, some faint resemblance to that employed in the first age, when the church carried every thing before it, because she was not yet shackled by the world, but maintained the truth in all its simplicity, and was like a chaste bride, devoted wholly to her Lord."

FRENCH RELIGIOUS PERIODICALS.

THE following information, which is slightly abridged from the Continental Echo, will be interesting to many of our readers:—

The *Archives du Christianisme*, our first religious journal, was commenced in the month of January, 1818. It was then a *monthly* miscellany, in the octavo form, like your *ECHO*. An alteration has since taken place in the mode of publication; it is now printed in quarto, and is issued twice a month. It continues to be the principal organ of orthodox principles in our Reformed churches.

M. Juillerat-Chasseur, pastor, of Paris, was the first editor of the *Archives*. A man of moderate opinions, of a peaceful disposition, and obliged by the external and internal condition of our churches to observe great caution, his journal was at first somewhat characterized by timidity and indecision. The revival of religion was just commencing, and gave rise to much prejudice. The pastors who understood and professed the great doctrines of evangelical religion were very few in number, and isolated from each other. The orthodox faith, designated as "Methodism," was generally regarded as some strange superstitious belief. The *Archives du Christianisme*, during the first few years of its existence, bore the impress of this state of transition. The editor did not directly attack the old confessions of faith, nor did he explicitly give them his approval. He allowed some of the fundamental doctrines of revelation to remain in the shade, and seemed to pursue a sort of middle course between the principles of the reformers and those of the Arian pastors of Geneva. But gradually, under the salutary influence of the religious revival, this journal took a firmer stand in relation to evangelical truth; and, at the present moment, as I have said, it is thoroughly devoted to orthodoxy. The present editor is the Rev. Frederick Monod, who to vital piety unites a thorough knowledge of the

state of French protestantism. His activity is incessant, his correspondence very extensive, and his journal certainly contains more information, and throws more light on our real situation than any other of our periodicals.

As to ecclesiastical questions, on which pious men differ in opinion, the *Archives* is not the warm apologist of any party. It advocates the interests of the national church, but without exaggeration, or hostility towards the dissenters. . . . The French protestants are still united to the state, and probably the day is yet distant when the establishment question will be finally settled. . . .

In 1831 another orthodox journal was published, under the title of the *Sémeur* ("Sower"). It is a weekly paper, and merits special attention, both on account of the unquestionably superior style in which it is conducted, and of the influence which it has exerted in France and French Switzerland. Its principal editor is M. Henry Lutteroth. . . .

The *Sémeur* speedily gained the esteem of all its readers, and won the approbation of several eminent men. Unhappily, the French people were not sufficiently serious for such a publication. The number of subscribers obtained by this journal was extremely limited. Even at the present time, notwithstanding it has existed fifteen years, and is excellently conducted, the expenses of the *Sémeur*, if I am rightly informed, are not covered by its receipts.

I must not omit to say, that, for some years past, this paper has taken a warm interest in the question of the separation of church and state. To this subject it adverts incessantly. Messrs. Lutteroth and Vinet are very decided advocates of the principle of separation. They assert that the union between church and state is "adultery," and that the Christian faith can never gain much ground in that anomalous position. . . .

At the end of the year 1838, a third journal was announced, under the title of *L'Espérance* ("Hope"). Its aim was, in reality, identical with that of the *Sémeur*, since it proposed to examine all social, philosophical, literary, and artistical questions, under a Christian point of view. But it was to present other features which might gain it an entrance into families into which the *Sémeur* could not obtain admission. *L'Espérance* promised, first, to give a summary of political intelligence, and thus to release its readers from the necessity of subscribing to other journals; and, secondly, to adopt a simpler and more popular style of writing, suited to the capacity of all classes of readers.

This journal, which has become semi-weekly, has had in succession several editors, viz., Messrs. Boet, Napoleon Roussel, Hosemann, Pédézet, &c. These frequent changes in its direction have injured it, and that the more seriously from the several

editors not having all entertained the same views. . . .

The present editor is M. Pédézet, a young man of considerable piety and talent. It must be acknowledged, however, that *L'Espérance* continues to exhibit too much violence in defending the interests of the national church. Its controversial spirit has sometimes led to deplorable quarrels within our churches. . . .

I have spoken of the three principal orthodox journals of our country, and shall only add a few words on the others. It would be superfluous and tedious to enter into a detail of all our minor religious publications. The *Journal des Missions Évangéliques*, the editor of which is M. Grandpierre, has existed upwards of twenty-five years. It is usually filled with letters from our missionaries, who preach the gospel in the south of Africa. This publication is very interesting, and has powerfully contributed to the revival of religion in our churches. M. Grandpierre brings to its management great candour and singular discernment. . . .

The anti-orthodox protestants, latitudinarians, Arians, Socinians, rationalists, &c., have also essayed to publish periodical works; but—curious fact! remarkable contrast!—while the orthodox papers continue to exist, the greater number of journals of opposite sentiments have speedily become extinct. It would be difficult to give an idea how many anti-orthodox periodicals have successively appeared and disappeared within the last twenty-five years! The *Revue Protestante*, edited by M. Charles Coquerel, had but an ephemeral existence; then came the *Libre Examen*, which likewise perished. After that, the latitudinarians edited the *Évangéliste*, but its career was as brief as those of its predecessors. . . .

There are, at the present time, two new anti-orthodox papers—the *Lien* ("Bond"), printed at Paris, and the *Echo de la Réforme*, published at Montpellier. Both are decidedly opposed to the great principles of our faith. Their object is purely negative and aggressive. They never apply themselves to building up anything, but engage only in the work of demolishing, if they are able, the edifice reared by others. When they have something about which to quarrel, they are happy. . . .

These details respecting our periodical literature would be incomplete, were I not to add some words on the religious journals published at Geneva and Lausanne, in French Switzerland. These publications have also many readers in France. *La Réformation au dix-neuvième Siècle* ("The Reformation of the Nineteenth Century")—such is the title of a weekly paper edited at Geneva, by M. Scherer, D.D. Its essential object is to advocate the principle of the separation of church and state. . . . This paper has been

disavowed by the most illustrious professors of the Theological Seminary, Messrs. Gausson and Merle d'Aubigné. M. Scherer must bear the undivided responsibility of it.

Recent events have led to the establishment of a new journal at Lausanne, called *L'Avenir* ("The Future"). This is the organ of the Free Church pastors. . . . In the same city is published another journal, under the title of the *Feuille Religieuse du Canton de Vaud*. This is a small monthly publication, consisting of one sheet in octavo, but it is full of spiritual and edifying matter. It has more subscribers than any other of our religious journals in the French tongue, and penetrates into the houses of our humblest peasants, there to impart its excellent lessons. The editor never allows controversy to enter his pages, and avoids with scrupulous care all irritating questions, that he may apply himself exclusively to the edification of souls.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

Twenty-one churches are comprised in this association.

Amersham.....	J. Cocks.
Aston Clinton	J. Avery.
Buckingham	
Chenies	B. Bartlett.
Cussham	W. Payne.
Crendon, Long	T. Terry.
Cuddington	T. Timberlake.
Fenny Stratford	T. Carter.
Gold Hill	D. Ives.
Haddenham	P. Tyler.
Harefield	W. Lake.
ICKford	C. Dodwell.
Missenden.....	G. Ashmead.
Murley	J. Symonds.
Quainton	D. Walker.
Princes' Risborough	J. Dawson.
Seer Green	G. Norris.
Speen	E. Bedding.
Swanbourne	J. Dumbleton.
Waddesdon Hill	
Wycombe	S. G. Green, B.A.

The annual meeting was held at Missenden, May 5th and 6th. Mr. Ashmead presided, and Mr. Payne was appointed secretary. Sermons were delivered by Messrs. Ives, Bartlett, and Conder. The circular letter, prepared by Mr. Green, is on the Study of the Scriptures.

Statistics.

Number of churches making returns.....	19
Baptized.....	81
Received by letter.....	24
Restored	5
.....	110
Removed by death.....	30
Dismissed	23
Separated.....	10
.....	63
Clear Increase in 19 churches.....	47
Members in 20 churches.....	1837
Sabbath scholars	2052
Teachers	293
Village stations	29

The next annual meeting is to be held at Fenny Stratford, May 4 and 5, 1847.

EAST KENT.

Fourteen churches constitute this body :—

Ashford.....	T. Clark.
Brabourne.....	T. Scott.
Broadstairs	
Canterbury	W. Davies.
Dover.....	J. P. Hewlett.
Egerton.....	
Eythorne.....	
Faversham.....	
Folkstone.....	D. Parkins.
..... Uphill	J. Clark.
Margate.....	J. H. Gamble.
New Romney	W. Hedge.
Ramsgate	J. M. Daniell.
St. Peters	T. Cramp.

The annual meeting was held at Ashford, May 26th and 27th, under the presidency of Mr. John Clark. Mr. Hewlett was chosen secretary. Sermons were delivered by Messrs. Clark and Gamble. Mr. Gamble read the circular letter which he had prepared on Worldly Mindedness, which was approved, and ordered to be printed for the use of the churches.

Statistics.

Churches making reports this year.....	10
Baptized	59
Received by letter	15
Added otherwise	6
.....	80
Removed by death	10
Dismissed	4
Excluded	13
Withdrawn	4
.....	31
Clear increase.....	49
Number of members.....	908
Sabbath scholars	1309
Teachers	177
Village stations.....	11

The next meeting is to be at Canterbury, May 25th and 26th, 1847.

SUFFOLK AND NORFOLK.

The following churches belonged to this association :—

Ipswich.....	J. Webb.
Bury	C. Elven.
Otley	G. Isaac.
Charsfield	J. Runnacles.
Stradbroke	R. Bayne.
Walsham	J. Seaman.
Wortwell	C. Hart.
Diss	J. P. Lewis.
Eye	R. Buck.
Bradfield	T. Ridley.
Shelfanger.....	G. Ward.
Lowestoft	Dovey.

The annual meeting was held at Wortwell, Norfolk, on the 2nd and 3rd of June. Mr. Lewis presided, and Mr. Webb was chosen secretary. Messrs. Dovey, Elven, and Webb preached.

Statistics.

Churches furnishing reports on this occasion...11

Baptized	82
Received by letter.....	23
Restored	4

— 109

Removed by death.....	25
Dismissed	33
Separated.....	37

— 95

Clear increase.....	14
Number of members.....	1551
Sabbath scholars.....	1159
Village stations.....	47

The churches at Sudbury, Stoke Ash, and Sutton, by letter, and the churches at Bury, Diss, and Eye, by their ministers and messengers present, signified their withdrawal from the association. The next meeting is to be at Stoke Green, Ipswich.

WELSH. "OLD BAPTIST ASSOCIATION."

Forty-four churches belong to this association, of which the following are enumerated, with the names of their ministers:—

Llanfair-caereinion.....	W. Watkins.
Meifod	W. Watkins.
Machynlleth.....	
Penfforddilas and Tanylan.....	Isaac Jones.
Welshpool.....	
Amaria and Llanillgan	
Newtown	J. Williams.
Rhydfelen	J. Nicholas.
Caerws	J. Nicholas.
Llanidloes.....	
Capel Newydd.....	T. Thomas.
Nantgwyn.....	S. Pugh.
Bwlch-y-sarnau	E. Brunt.
Cwmberlan	J. Savage.
Dolan and Rhaladr.....	D. Davies.
Presteign	D. Evans.
Rock, &c.....	J. Jones.
Bontnewydd	D. Jarman.
Bethany.....	
Pant-y-celin and Salem.....	J. P. Williams.
Maeystreholm	T. Havard.
Huilth	E. Owens.
Heprhsiba	D. Arthur.
Maeystreilan and Eilim.....	E. Price.
Talgarth.....	
Pen-yr-heol	W. Prichard
Capel-y-min and Taber- nacle	M. Lewis
Llangorse.....	
Watergate.....	J. Evans.
Kensing-on	J. W. Evans.
Crickhowell	
Llangyndir.....	L. Evans.
Llanfrynach	W. Williams
Sion Brynmawr	J. Edwards.

The annual meeting was held at Zoar, Breconshire, June 2nd and 3rd, Mr. Thomas Williams presiding. The letters from the churches showed that "though very few had reason to complain of strife or discord, yet that the cause was unusually low among the churches generally." In the conferences it was resolved:—

"That none of the ministers are to preach on the first sabbath in August next; but that the whole of that day be devoted for prayer-meetings, to prostrate ourselves before God, on account of the lowness of the cause amongst us; and to pray that a deep concern

for the conversion of sinners, and the spiritual welfare and edification of one another, be restored again to the churches; and for the prosperity of the cause of Christ generally throughout the world."

Statistics.

Churches making reports this year..... 29

Baptized.....	102
Received by letter	19
Restored	65
Not accounted for	27

— 213

Removed by death	62
Dismissed	74
Excluded	62

— 198

Clear increase..... 15

The next meeting is to be on the first Wednesday and Thursday in June, 1847, at Rock, Radnorshire.

NEW CHAPEL.

PADIHAM, LANCASHIRE.

On Thursday, October 8th, a new and elegant structure was opened for the public worship of God in connexion with the baptist denomination at Padiham, when sermons were preached in the morning by Mr. F. Tucker, B.A., of Manchester, in the afternoon by Mr. C. Kirtland of Sabden, and in the evening by Mr. J. J. Davies of Bootle, Liverpool. On the following Sunday, Mr. W. Fawcett of Halifax preached in the morning, and Mr. R. Morris of Manchester in the afternoon and evening. The building is after the design of Mr. J. P. Emmett, and is in the early decorated style of English architecture. Underneath the chapel, and of the same dimensions, is a fine school-room, in which a British day-school has been commenced, and upwards of a hundred children have entered in less than three weeks. Collections were made at the close of each service towards the establishment and support of the day-school, and the sum of £50 was realized, which, with a donation of £50 from a gentleman in the neighbourhood, and other subscriptions, amount to more than £130. It is but just to add, that the entire expense of this beautiful edifice has been generously borne by George Foster, Esq., of Sabden. If wealthy dissenters in different parts of the land would go and do likewise, the question of a state provision for the education of the young would soon be set at rest, and the impugnors of the voluntary principle effectually and for ever silenced.

NEW CHURCH.

BOTISDALE, SUFFOLK.

The second anniversary of the baptist chapel in this town was held on Thursday,

Oct. 29th, on which occasion a church of between forty and fifty members was formed, and the ordination of the Rev. J. Richardson, as pastor of the church, took place. The services, which were numerous attended, and deeply interesting, were held in the afternoon and evening. The Rev. R. Bayne, Stradbrook, commenced by reading the scriptures and prayer; the Rev. Jesse Hobson of Barton Mills, stated the nature of a gospel church; the Rev. J. P. Lewis, Diss, formed the church, and asked the questions usual on the recognition of a pastor; the Rev. W. Garthwaite (independent), Wattisfield, offered the ordination prayer; and the Rev. J. Sprigg, A. M., Ipswich, delivered an affectionate and impressive charge.

The service of the evening was opened by the Rev. W. B. Bucke, Eye, who read and prayed; after which, the Rev. C. Elven of Bury St. Edmonds preached a suitable discourse to the members of the infant church, most of whom are the fruits of Mr. Richardson's ministry. Other ministers also took part in the services. This very promising cause is the result of home missionary operations.

ORDINATIONS.

ASTWOOD BANK, WORCESTERSHIRE.

The Rev. T. Thomas, late of Hereford, has received a cordial invitation from the baptist church at Astwood Bank, to become co-pastor with the Rev. James Smith. He commenced his regular labours there on the 15th of October last.

CHIPPING NORTON.

The recognition of the Rev. T. Bliss, A.B., as pastor of the baptist church at Chipping Norton, took place on Thursday, October 22.

The Rev. A. M. Stalker of Blockley commenced the service by reading the scriptures and prayer. Dr. Steane then ascended the pulpit, and having proposed the usual questions, an interesting statement of the circumstances leading to Mr. Bliss's settlement at Chipping Norton was read by one of the deacons. After which, Dr. Steane delivered an impressive and affectionate charge. The Rev. J. Blakeman then commended the minister to God in a solemn prayer. After a brief interval, the Rev. C. Stovel proceeded to address the church on the nature and responsibilities of church-fellowship, and prayer was offered by the Rev. J. Cubitt of Bourton-on-the-Water. The evening service was conducted by the Revs. E. Bryan of Oxford, and W. Cherry of Milton, in the course of which a judicious and ear-

nest discourse was addressed to the congregation by the Rev. A. M. Stalker.

HARTLEPOOL, DURHAM.

Mr. John Pigg has accepted the unanimous invitation to the pastorate from the baptist church, Hartlepool. He entered upon his duties in that capacity on 15th November.

DUNFERMLINE, SCOTLAND.

Mr. Thomson of Perth having resigned his charge there, has accepted a unanimous and very cordial invitation to become the pastor of the second baptist church in Dunfermline.

NORTHAMPTON.

The Rev. Joseph Pywell, formerly of Horton College, and late of Hastings, has accepted a unanimous invitation to the pastoral office from the church and congregation meeting in Grey Friar's chapel, Northampton.

RECENT DEATHS.

MR. DOBINSON.

Died in peace, Oct. 31, at Norton, Mr. W. Dobinson, aged 65, for nearly thirty years a member of the baptist church at Rowley, under the pastoral care of Mr. William Fisher. Like the jailor at Philippi, he heard the gospel in his house, and was baptized, he and all his straightway rejoicing in the Lord.

MRS. E. THOMAS.

Died, on Saturday the 31st of October, 1846, at Hay, in the county of Brecon, in the sixtieth year of her age, Mrs. Elizabeth Thomas, for many years a member of the baptist church in that town.

MRS. MANN.

Died, Nov. 4, 1846, Mrs. Alice Mann, aged 67, the beloved wife of Mr. Joel Mann, brewer, of Homer Row, St. Marylebone, many years an active, devoted member of the church of Christ meeting in Blandford Street chapel, London; but for a considerable time, entirely laid aside by the effects of paralysis, so that she was prevented from attending the public means of grace in which she was wont so much to delight, and but seldom could enjoy the conversation and sympathy of Christian friends, whom she affectionately recognised and sincerely loved.

REV. T. STURGEON.

The affliction that has befallen our friends in Africa by the removal of this useful labourer will be found recorded in the *Missionary Herald*; but since that article was made up for press, a letter has arrived from Dr. Prince, written previously to our last communication from him, which furnishes additional particulars respecting Mr. Sturgeon's departure.

"Another bereavement has befallen us. Death has again invaded us, and carried off one who we thought would be long spared to serve his God here below. Sturgeon is the second gone to rest; he entered into glory at half past 11 p.m. on Thursday, the 13th, within a few hours of exactly five months of his foregone brother, Thompson. He sickened on the way back from the meeting at Cameroons. (I am told he reported that he first became poorly at Bimbia, on our way out.) Was indisposed at our arrival at Jubilee on the 24th of July, and the morning after was more poorly with fever. We then repaired on board the *Dove*, and landed at this place before day-break of sabbath, the 26th. He had been poorly throughout the passage, but the sight of home revived his spirits and vigour. In the afternoon, he commenced the public worship, though he could not continue it. There occurred no symptoms to excite alarm during that week, and not until the 8th inst., Saturday, when I began to attach more importance to them. I was more suspicious of them up to Thursday afternoon, the 6th. He sat down with his family to meals, and now and then walked abroad. On Wednesday, the 5th inst., he was occupied two hours or more in my house on particular business. He sat before an open window, through which a cool land wind was passing direct upon his left side; there he afterwards experienced much uneasiness, and the day following he took to bed, and never left it again.

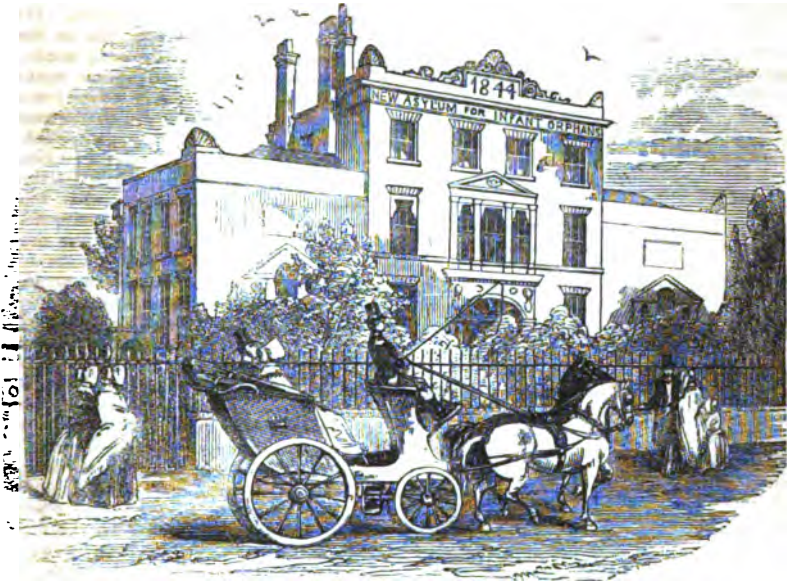
"He told me that at the commencement of the illness he was impressed with the idea it would prove fatal, but that impression was removed by a temporary improvement in his condition, and never recurred: in fact, when afterwards told by me this day so'n'ight that I dreaded a fatal issue, he could not receive it, and did not till Wednesday morning, about 3 a.m. From that time he seemed to have but one engrossing thought, (when not disturbed) viz., of the *hour* of departure, and was curious to know of me when it might be expected. His complaint was fever, complicated with great cerebral excitement, by which he was made sleepless almost for six days. The night before his last he was furiously mad, and required the attendance of eight men to keep him in bed.

"Our lamented brother had for a long, long time been favoured with unusual health, a

few slight interruptions excepted, and we were all accustomed to compliment him on his appearance, and the vigour with which he discharged his numerous engagements. He left home for Cameroons, and was on the passage in most cheerful and amusing spirits; his countenance as well as his tongue spoke the gladness of his heart, and its inward peace when first he took to his bed, and he was most collected in mind. The sweet tones of thankfulness which he returned for every attention, and the composed manner in which he said 'his house was already in order,' when told of his danger, were strikingly beautiful; and the fact as strikingly exemplified the presidential and business-like habits of the careful pastor. Though I cannot wonder at the power of divine love to absorb all other loves and all solicitudes, yet he excited great admiration by the calm and entire manner in which he resigned that dear one for whom he had held a remarkable fondness. Once he significantly looked at her, pointed downwards to the earth and then upwards to the heavens. He heard Mrs. S. ask of me 'what he meant?' and then explained himself by repeating the first action, and saying, 'When I go down there, then you—'; he could only repeat the sign, which referred her to the Lord of heaven as a Guardian and Comforter; and in the same night, when unable to speak, he signed for paper and pencil, and scrawled 'a recommendation to the church members to pray for *her* now a widow,' and also wrote his desire that I would preach his funeral sermon. When asked for a text, he wrote the very one I had discoursed from the sabbath just preceding, Rev. xiv. 13. It was quite accidental that I had taken that verse, and without any reference to him, and he now appointed it without knowing what had been done. Accordingly I preached a second discourse from those words yesterday.

"He desired to be entombed with his departed people, and named the spot, next to a Mrs. Fraser, a young Bubi woman, whose death some months since exhibited the triumph of the cross in a lovely manner. The interment was most numerous attended. Captain Becroft and Surgeon King were of the number. The captain evinced much concern during the sickness, and an obliging active sympathy with the people in carrying out certain arrangements in the course of it. Though our brother was quite pleased to depart, and be with Jesus, yet said he, 'I am quite willing to be restored to life and activity, and should be glad if the hopes I have habitually held of being spared for many years of usefulness in Africa can be realized, for my people are dear, very dear to me, and I love my work, and have of late been much encouraged by a prayer-answering God. He breathed forth at last the vital spark so quietly, that his last expiration was not observed by any other person than myself."

MISCELLANEA.



THE NEW ASYLUM FOR INFANT ORPHANS, STAMFORD HILL, FOR ORPHANS UNDER EIGHT YEARS OF AGE, WITHOUT DISTINCTION OF SEX, PLACE, OR RELIGIOUS CONNEXION.

This institution, which is well entitled, we believe, to public confidence and support, continues to prosper.

The new asylum is pleasantly situated at Stamford Hill, and is open to visitors every Monday; tickets may be obtained at the office, 32, Poultry. The elections occur regularly on the third Monday in January and June; and, by a law of the charity, such candidates as are unsuccessful at the first election, have credit given them for their amount of votes "on that and the two elections next preceding," so that every case has the fullest encouragement. Persons being subscribers on the day of election may vote immediately, and are entitled to one vote for every half-guinea annual, or every five guineas life subscription. Ladies willing to collect contributions for the charity, may be supplied with collecting books from the office. Every five guineas so collected, entitles to one life vote, provided the money is entered in one name only.

WILLIAM KNIBB.

An interesting scene which has not been adverted to publicly, we believe, took place a little before Mr. Knibb's death. His friend and fellow labourer Mr. Phillippo says, "I saw much of him after his last return from

England, and had frequent personal interviews and other communications with him, and could not but mark his increased humility and general piety. I was compelled to leave Kettering during his last sickness, not apprehending its fatal termination, and was therefore not privileged to receive his last—his dying benediction. On my leaving, however, he looked at me, his eyes filling with tears, (I have no doubt at the recollection of my trials and his inability to help me,) and threw his arms round my neck and kissed me most affectionately; adding, soon afterwards, in reply to some observations I made in reference to his present circumstances, 'Some on boards and some on broken pieces of the ship, and so it came to pass that they escaped all safe to land.' He grasped my hand again on leaving, again tenderly embraced me, and with a look of affection I cannot describe, and with an emotion and solemnity which his nearest and dearest earthly connexions then standing around him regarded as indicative of his approaching end, he invoked a blessing on my head and bade me farewell. We thus parted, as it has proved, to meet no more on earth. The scene and its circumstances altogether occupied my mind during the whole of my journey homeward; and many times I could scarcely resist my inclination to return, fearing I should really see

his face no more ; but I was urged onward by claims that could not be deferred."

PROPOSED NEW LITERARY INSTITUTION.

There are a number of young men in Southwark who feel confident, that if a respectable committee were formed, to direct its operations, they could find sufficient subscribers to establish a literary society on religious principles. They believe that there is not a single society established upon the basis of revealed truth, which, while diffusing knowledge of every kind, recommends that higher knowledge, and that diviner wisdom, without which all earthly wisdom is vanity. It is not only the negative form of the evil that is observable. The absence of this element has admitted one of a totally antagonistic character; books of a questionable tendency are permitted or encouraged, avowed or practical infidels are engaged to lecture, poisoning the streams of knowledge, and giving to the thirsty for truth the cup of deceit. Such being the case, the great body of the religious public are prevented joining these institutions from simple consistency. The necessity and desire felt for something of the kind better, is amply evidenced by the numerous small societies for mutual improvement, connected with almost every place of worship; but these of course are limited in their means, sphere, and operations. It is proposed, therefore, to found an Institution, based upon religious principles, but *totally un-sectarian in its character*, which shall embrace *all* the advantages of existing Literary societies, with others of a higher and more characteristic nature.

It is proposed that there shall be,—

1st. A reading room, furnished with all the magazines of the different denominations, also the newspapers, their organs; together with magazines, reviews, and newspapers of a general character.

2nd. A library for circulation and refer-

ences, which shall combine works on science, history, travels, &c. with the rich treasures of biblical and religious literature, which are not to be found in any institution of the kind.

3rd. Courses of lectures upon every interesting and attractive subject, to be delivered by Christian men, and treated in a Christian manner.

4th. Classes, for the study of the languages, arts, sciences, biblical literature, &c.

Henry James Clark, London Bridge, and George Harris, Hay's-wharf, are acting as secretaries pro. tem.

GOVERNMENT INTERFERENCE.

Dissenters have been accustomed to answer, when asked what they should wish that government should do for them, *To let us alone*. There are special reasons why government should not interfere with religion, but we are very happy to find in the Times of October 24th, the recognition of a general principle which we have often expressed, and which we believe to be applicable both to religion and to many secular affairs:—"One of the chief discourses of the age is the very little good that a government can really do. It can do plenty of harm; it can go on for generations and centuries creating and perpetuating infinite mischief. It can at least do some little good by undoing all that it has done. He is a very respectable, and, what is more, a particularly fortunate statesman, who, after fighting the whole of his life for a system, has the grace and the opportunity to renounce it at least before he dies. Its virtue, like the virtue of most of us, seldom rises above the rank of repentance. All this is now generally understood, and there is not very much danger of a sovereign or a statesman risking his reputation and his head in the originaive line. A moderately corrective power is all that we aspire to." We wish success to the Times in inculcating this doctrine.

CORRESPONDENCE.

THE BRITISH ANTI-STATE-CHURCH ASSOCIATION.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have long wanted to invite the candid attention of my fellow-dissenters to the constitution and claims of the *British Anti-state-church Association*, but have hitherto been deterred by the apprehension of appearing to assume a position to which I have no title. Necessity, however, is now laid upon me, and I throw aside, therefore, every other consideration than that of a sense of duty. The necessity to which I refer, does not arise from the crippled or embarrassed

state of the society, but solely from the aspect of the times which are passing over us, and the character of those events which are distinctly casting their shadows before them. The providence of God has placed us in the present age, and a devout study of its signs is one of our most obvious duties. The unreflecting may shrink from this obligation, and content themselves with a limited sphere of action and solicitude. What is beyond the present moment, and without the range of the most obvious and palpable duty, may be decried as doubtful or presumptuous;—the resource of indolence—the plea which partial

worldliness employs to justify its neglect of the more spiritual and self-denying departments of Christian labour. These things are, in substance, daily repeated, and on some minds they make a powerful impression. To myself they are idle and impotent, discreditable to the judgment of the parties who utter them, a gross violation of Christian charity, and the sign of an imperfect and very partial apprehension of duty. I shall not, however, now stop to expose them. I note them only to point out "a more excellent way." To the mind of large and reflective habits, nothing will be foreign which affects the purity of the Christian church, the efficacy of religious truth, the spirituality of our high vocation, or the exclusive supremacy of our Lord. Whatever does this injuriously will be regarded with aversion. It will not be necessary that the effect should be immediate and palpable,—that it should stand out in bold relief, and be admitted on every hand as the direct and undoubted sequence of the system to be denounced. To such minds the latent tendencies of things will be viewed with distinctness, and be regarded as legitimate grounds for strenuous and persevering hostility. Such views, amongst others, have influenced the founders of the Anti-state-church Association, and I seriously, but with much earnestness, and all becoming respect, entreat my fathers and brethren to give the society—its constitution, its objects, the plans it adopts, the publications it has issued, and the spirit its conductors have evinced—their patient and candid consideration. I ask nothing more than this, and can be satisfied with nothing less. Taking, then, the lowest ground which can be assumed, I say we have made out a case which deserves, nay, which demands consideration. One with you in principle, earnestly intent, as we believe, on the same spiritual interests as yourselves, concerned alike for the welfare of our churches, and the extension of the faith of our common Lord, we have felt necessity laid upon us to protest against the wrong done to religion, and the treason enacted against its Lord, by the incorporation of the church with the state—the mixing up in unholy brotherhood of things spiritual and secular—the word of truth and the sword of the magistrate. The same sense of duty which impels the protest, necessitates, in our judgment, some organization to give that protest effect. Combination is strength: combination, on a sound basis, regulated by wisdom, and directed to a righteous end, is omnipotent. Let it be carried so far as identity of principle warrants, and duty enjoins, and no evil can stand before it. Truth is always more powerful than error, and requires only "a clear stage," in order to overcome it. Should the volunteers of Britain once be roused to a due estimation of their principles, and a confiding trust in them, no authority could perpetuate

the ecclesiastical establishments of these realms. The secular power would be constrained to recede from the province it has usurped, and a greater triumph be wrought for the church than has been achieved since the days of Luther.

But it is notorious—and on this point I wish for no concealment—that a large proportion of English dissenters have hitherto stood aloof from the association. Amongst these are to be counted several of distinguished name—men whose praise is in all our churches, and whose hearty concurrence must be desired, as it would greatly aid our "work and labour of love." I deeply regret this fact. So unfeigned is my respect for many of these dissentients, that I have been led by it to review, again and again, the ground of my own decision. The result has been what my conduct has shown; but in proportion as my own sense of duty has deepened, a conviction has been induced, that there must be some strange misapprehension on the part of those who stand aloof from us; more especially of those who misrepresent our spirit, and speak with bitterness of our proceedings. I would interpret their conduct with the same candour with which I wish to be judged; and, therefore, throw from me the many unworthy motives which a suspicious judgment would suggest.

Sufficient time has elapsed since the formation of the society, to allow all personal considerations to be forgotten. It matters not now whether the society originated in London, or in the midland counties; whether its first advocates were in one section of dissent, or another; whether they occupied the high places, or were known only by their zealous advocacy of our cause. These considerations were powerful at the time, and in themselves, if I mistake not, determined the course of many. But they are too mean and selfish to be allowed a permanent lodgment in any generous mind. They may influence for a moment, but are sure to be indignantly rejected whenever their real nature is seen. We are now free to look at the association in its own character, and are, therefore, in a condition to form a fairer and more impartial judgment. Few of our brethren profess to dissent from the main principle of the association, or to differ from us as to the desirableness of the object at which it aims. So far from this, their agreement is usually avowed as preliminary to their refusal of aid. "We agree with you in principle—we are as thorough and firm dissenters as yourselves—we appreciate as highly as you can do the importance and the desirableness of the separation at which you aim. In our several circles, and according to our respective vocations, we avow our creed, and endeavour to commend its doctrines, believing the interests of spiritual religion to be identified with them." Such, in substance, is the language

commonly used; and it would be strange were it otherwise, as the fundamental principle of the society, "that all legislation by secular governments, in affairs of religion, is an encroachment upon the rights of man, and an invasion of the prerogatives of God," is clearly that on which our dissent is based. Equally unexceptionable is the object contemplated. This is defined in the society's scheme of organization to be "the liberation of religion from all governmental or legislative interference," which, it is further affirmed, is to "be sought by lawful and peaceful means, and by such means only." Against this no exception can be taken by the parties I address. They concur in it, they are forward in avowing its adoption, and frequently paint in glowing colours the advantages which will accrue to religion from its achievement. Whence, then, Mr. Editor, I respectfully ask, arises their indifference or hostility? How has it happened, that so many who agree with our principle and objects stand aloof from us, and, in some cases, refer to our proceedings with dissingenuousness and temper? I do not question the sincerity of their profession, but I am compelled to doubt the consistency of their procedure. That procedure, in order to be justified, must be based on something exceptionable in ourselves, or in the conduct we have pursued. To the former I have already adverted, and to the latter it may be permitted me, in a few words, now to refer.

Some of our brethren object to all organization, having for its object what we propose. Their number I apprehend to be small, and their plea is singularly wanting in harmony with the other parts of their conduct. They enforce the propriety of organization in other matters, have been parties to it in the great achievements of recent times, are amongst its most zealous advocates in the moral and religious enterprises of the day, and are now actively employed—at an immense cost of time, energy, and money—in enforcing it as the means of promoting Christian charity. How can this be in enlightened keeping with the ground taken against us, I am at a loss to perceive. It is for them to reconcile the two: I confess my own inability to do so.

If, then, no valid objection lies against the society as an organization simply, how comes it to pass—our principle and object being admitted to be sound—that so many refuse us their aid? We have restricted ourselves strictly to our own province. There has been no turning to the right hand or to the left—no parleying with high or low—no truckling to a mean expediency, or dishonest pursuit of a political end, under the disguise of an ecclesiastical mission. We have kept ourselves most sacredly from the region of secular politics. The political views of some of us are regarded, I am aware, with suspicion; and those who did not know us were ungenerous

enough, in 1844, to attribute to us a political design. Nearly three years have passed since then, and we fearlessly appeal to the whole history of our procedure, in proof of our honesty. In whatever we may fail, we shall never violate the integrity of the association.

Neither have we been guilty of the violence with which we were early charged. Our publications have been numerous, and they may be referred to; our lectures have been delivered, and our public meetings been held, in various parts of the country, in the presence of tens of thousands. To all these we refer, and we ask, with a proud consciousness of innocence, where is the violence, the vulgarity, the abuse, which so many predicted? That some few sentences may have been uttered in the course of these meetings, to which fair exception may be taken, I readily admit. It would be marvellous were it not so; but I fearlessly challenge comparison with the meetings of any society, religious or otherwise, not only in intellect and earnest devotedness to the object sought, but in genuine, true-hearted catholicity. We have dealt with systems, not with men; and, in denouncing the former, have been tender and forbearing towards the latter.

And this leads me, Mr. Editor, to notice the objection which is now most popular, and which arises from passing events. The association, it is frequently alleged, is not lovely; it does not promote Christian brotherhood; it tends to separate rather than to unite, to fix attention on points of difference, rather than on the essential unity of the faith! We are not surprised at all this. Our study of church history prepared us for it. Similar things were said in former days, and had they prevailed with our fathers, the shadow of an intolerant and secular hierarchy would now have covered the land. As coming from some of our brethren, this language is singularly suspicious. Either they know not their principles, or they are treacherous to them. The supremacy of our Lord, and the spirituality of his church, are in the highest degree consistent with the love of his disciples. To assert the former can never be incompatible with an exercise of the latter, much less can silence respecting them be enjoined by its enlightened and scriptural advocacy.* . . . So far, however, from perceiving, in these views, anything inimical to the free utterance and urgent enforcement of anti-state-church principles, I gather from them some of my strongest motives. The state-church is schismatical in the highest degree. It assumes lordship among brethren, enforces its shibbo-

* A few sentences, not essential to the writer's purpose, are omitted here, because, entering into the litigated question of the terms of communion proper for a Christian church, their insertion would be thought, by some readers, a breach of the neutrality on that subject which we profess, and earnestly desire to maintain.—Ed. by Google

leth, to the obvious sacrifice of Christian charity, refuses to recognize other Christian societies, and submits the regulation of its affairs to secular officers, who are wholly wanting in the spirit of its vocation. So long, therefore, as it continues, Christian fellowship is necessarily incomplete. Its members are disqualified for the free exercise of charity, and, in joining themselves to such an organization as the Evangelical Alliance, are fairly subject to a charge of the grossest inconsistency. Our first duty is to be pure, then to be peaceable; and the spirit of the apostolic exhortation can never be preserved when this order is reversed. In animadverting on the defective views of brethren, whose personal excellences are admitted, I would ever seek to speak the truth in love; but he who counsels me to refrain from speaking the truth, out of deference to those defects, is ignorant of the nature and limits of Christian fidelity.

But a regard to your limits, Mr. Editor, warns me to close, and, in doing so, permit me again to solicit from your readers a candid investigation of our claims. We have no personal objects to serve, no indirect or sinister design to advance. The public mind is prepared for our enterprise, and from every part of the country we are receiving invitations, which our limited resources alone prevent our meeting. Let the integrity of the society be preserved, and we care not for its minor features. These may be altered—it may be improved—but, within the limit I have specified, we shall heartily concur in whatever increases the resources and efficiency of the society. The force of circumstances has placed some of us in prominent positions, which we do not covet. We have undertaken the work because others declined it, and, with God's help, we will continue to labour until successors are found, who unite, to our love of the society, a greater degree of acceptance with the brethren.

In the spring of next year our second conference must be held, when a fair opportunity will be afforded for the adhesion of those who are honestly attached to our principles, but have hitherto stood aloof from our organization. In the meantime, I invite my brethren to a sifting investigation of the society. The facts of the case are before them, and they owe it to themselves,—to the consistency of their profession—to a faithful discharge of the solemn trust committed to their hands,—to lay aside all prejudice, and so to decide on their course, as shall meet the requirements of our age, and discharge the claims of duty.

I remain, dear sir, yours, &c.,
THOMAS PRICE.

7, Highbury-terrace, Nov. 9th.

THE CLAIMS OF AGED AND SUPERANNUATED MINISTERS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Few subjects more powerfully demand the attention of the church of Christ, than that which is contemplated in this concise paper. It is one which has ever appeared to the writer, to be clothed with paramount importance, and it should not, it must not, under any circumstances, be unheeded, much less forgotten. It is one of those subjects which have pressed themselves on our minds for many years, and the more dispassionately and seriously we dwell on it, the more anxious do we feel, to urge it with all the fervour and importunity which we can possibly express.

Anything which can be done by the avowed people of God, by the enrolled members of Christian churches, to recommend and enforce the claims of aged and superannuated ministers of the gospel—holy and venerable men, and to render the great body of the disciples of Christ more deeply sensible of those claims, is most desirable, most necessary; and unfeignedly shall we rejoice, when these claims are appreciated and met, as every enlightened, benevolent, and truly Christian sentiment, would induce us to regard and fulfil them.

The claims of our aged and superannuated ministers on the sympathies, the tender and affectionate sympathies of the Christian church, are most urgent, and those claims are increasing continually. At this hour, in this professedly Christian country, numbers of excellent and godly ministers are going down to the grave weeping, because they have so many domestic burdens to sustain, so many difficulties and trials to experience. Their sun is setting in clouds. Their anxieties, arising from pecuniary circumstances, are multiplied and unceasing.

It is obvious to the writer, that great apathy has prevailed among our churches, with regard to the support and comfort of ministers of the gospel in their declining years. The church has not thought sufficiently of these valuable and honoured men. The inquiry has not been proposed, as it should have been, "What can we do, as professed Christians, to diminish their cares, to augment their comforts, to contribute, in some degree, to their happiness, while they are looking forward to the grave, and waiting for their admission to the kingdom of glory?"

Many of these excellent men gave up their charges, perhaps, reluctantly, very reluctantly, on this ground. They saw what trials were before them, what privations they would have to undergo, what tears they would have to shed; and they were unwilling to relinquish the pastoral office, till they were quite compelled by increasing age and infirmities. Young men have been introduced to their

pulpits, full of life and animation ; polished, eloquent, and attractive, both as gentlemen and preachers, and these young ministers have been at once preferred ; and the valued pastors to whom we are referring, who had been spending forty or fifty years among their people, and devoting all their energies, during that long period, towards the advancement of their highest interests, have been almost immediately undervalued, and, indeed, cast aside, as though they were utterly worthless. Their ministry, because they were aged men, and had not the energy and vivacity which it formerly possessed, has been disesteemed and despised by many ; dissatisfaction has increased ; opposition and even clamour have been discovered ; until they were compelled to abandon their charges, and retire to comparative privacy, at the very time when their character was marked by its greatest holiness ; when their experience was the most profound ; when their observations on human life, and the great points of the Christian system, were the most sage and sagacious, were they obliged to say "farewell" to those to whom, perhaps, they had devoted their best days, and their noblest energies. It is all very well to say, as many heedlessly and unkindly do, "the aged and infirm minister of the gospel must fall back." But we ask, "On what has the aged pastor, in many, very many instances, to fall back ?" If he have property, of course our observations do not apply to him ; then he can make his own arrangements, or his relatives can arrange for him ; but if wealth, or a competency, be not commanded, to whom is he to look ? on what is he to rely ? to what refuge is he to repair ? There is no calm and happy retreat for him in the decline of life ; no "sweet, embowered nook" provided for him, where he can end his days in peace.

There are no funds, unhappily, among the great body of the dissenters, sufficiently ample to sustain him at once. There are no valuable societies, to administer to him, without hesitation or delay, as an accredited and revered minister of the gospel, an annual sum large enough to supply his pecuniary wants, and to render him, for a few years, free, entirely free, from domestic solicitude of the kind to which we are now alluding.

Among the baptists and independents we have nothing like the humane and generous provision for aged and infirm pastors which the Wesleyan body furnishes, and of which they so appropriately boast. There is some valuable help afforded, by certain associations which have benevolent societies connected with them, to aid ministers when aged or sick, or to secure a sum of money for their widows, but this is by no means sufficient.

We want something on a large and wide-ranging scale. We want something to meet the case of every holy minister who is obliged to retire from public duties, in consequence

either of mental or physical infirmity. Here it is that, as religious communities, we err, and err egregiously. This is the opprobrium under which we labour. This, we are persuaded, checks many of the ablest and most efficient men from joining us. They see so much that is uncertain before them. Nothing, in the prospect of old age, to which, in a pecuniary sense, they can cling ; and who, of any manly and honourable feeling, likes to be dependent on charity ? Who can feel happy in being compelled to receive the five or ten pound note which may be forwarded, after attention to many forms, from some limited fund, which a few excellent brethren have to manage and to diffuse ?

Surely, surely, these evils ought to be remedied ; indeed, they ought to have been remedied long ago : and if the principles of the gospel had been sufficiently felt, and its spirit sufficiently caught, we should not have had to deplore their continuance until this hour. The last days of holy and devoted men, the messengers of God to the churches, and the glory of Christ, ought not to be so embittered ; their trials ought not, when they require peculiar attention and sympathy, to be so much increased. When we dwell on the claims of aged and excellent ministers of the gospel on the care and tenderness of the churches, arising from their past labours ; from their unceasing devotedness to their work ; from their long and extended usefulness ; from their numerous sacrifices and exercises of self-denial ; from the acts of hospitality and benevolence which they have performed ; from their attention during sickness, and their kind services, in the dying hour, to hundreds and hundreds of their people,—we perceive that those claims are not only urgent, but pre-eminent, and ought never to be disregarded. We present these claims, not on the ground of their expediency, desirableness, or the advantage of their being fulfilled, but on that of their justice—their strict, their undeviating equity.

It is the duty, the incumbent duty, of Christian churches, to think of aged ministers ; and especially of their own pastors, when, from age and infirmity, they are obliged to retire. It is not only most inconsiderate, most unkind, but most improper and unchristian—to neglect them. They must not be neglected. Their case must be seriously pondered, and surveyed in the light of the word of God. The declining days of aged and respectable ministers ought to be rendered tranquil and happy.

The churches must pay more attention to this subject than they have ever yet done. They must be impressed with a sense of their deep responsibilities. The wealth of members of the Christian church must be more liberally and generously given, for the accomplishment of this great object ; and it must be given, too, from a sense of duty, and from a desire

to honour Christ. Then all our poor and aged pastors would be provided for. None would have their last days embittered. Pecuniary solicitudes, always the most pressing, would not render them unhappy.

Though they might not have too much, yet *enough* would be furnished; and in tranquillity and undisturbed composure, they would await the hour, when they would be taken up to glory, and dwell with the Lord, whom they had faithfully served, for ever.

I am, dear Sir,

Yours cordially,

Nov. 5, 1846.

T. WALLACE.

ON MORAL AND RELIGIOUS ACTS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I am much delighted to see, in your November number, the question of a correspondent about the distinction often made between morality and religion, the validity of which he doubts. It is quite refreshing to one's spirit, to reflect on the love of truth which led him to propose the question. I heartily thank him for raising it, and you for publishing it. Reduced to the simplest form it may be put thus,—Can there be true morality without true religion? or can an unregenerate person possess and exemplify true moral principle? Much will depend upon the definition given of true morality. That is a moral act, in a good sense, which is done with a free and hearty goodwill, and according to the law of God, published in the scriptures. This law takes into account, not only the outward act, but the state of the heart by which it is directed. It requires conformity of the inward nature, as much as of the overt action. Thus explained, morality cannot exist without religion: he cannot be truly a moral man, who is not really a godly man. This position may appear, to some persons, to be a startling one. It certainly opposes much of the phraseology of common life, the pulpit, and the press,—which, in the humble judgment of the writer, has been, perhaps without ill intentions, injurious to the interests of evangelical religion. It has been common to say, of a person of respectable deportment, "He is not religious, but he is of good morals." Now, though probably all that is meant is, that he acts with propriety as a neighbour, a man of business, a father, son, brother, husband, master, or servant, as the case may be, yet it has the effect of satisfying such a person, alas! too easily satisfied, that he has done his duty—has done well. If, besides the duties of public, social, domestic, and private life, he attends with regularity on public worship, such a one, with many—and perhaps with himself, will pass for a good man, though quite unrenewed in the spirit of his mind. It is very difficult to bring home to such the humbling doctrines of

the gospel. In some cases of this kind, in which they find it difficult, and perhaps impossible, to escape the pointed manner of the preacher, offence is taken,—plainness is counted coarseness, and anything but respectable. If, moreover, such persons be devout, and there are not a few having a zeal of God, though without knowledge of him spiritually, they then go about to establish their own righteousness, and are like persons encased in a coat of mail: they cannot humanly speaking be pierced by any of the arrows of the word. These are the most hopeless persons I have to preach to, and it seems to me that the Lord seldom saves any such people.

It is quite possible for books to be made, and sermons preached, which are more offensive to such persons in manner, than matter. This ought to be avoided, and it may be done—and done without weakening the force of divine declarations, and without any unfaithfulness.

The writer has a strong conviction that the moral laws of the bible, the only true standard of morality, while binding on all men, as subjects of the divine government, are not, and cannot be obeyed, without the living principle of evangelical religion; and that, therefore, the distinction between morality and religion, if anything more be intended than the difference between cause and effect—the tree and its fruit—is a dangerous fallacy. The heart must be made religious before the life can be moral, or the duties of life be done as God requires them. The scripture doctrine, of the entire depravity of the whole race, proves this position. Take one example: "There is none righteous; no, not one: there is none that doeth good." It was quoted by Paul as of universal application, and amounts to a full proof that all the world are guilty before God; and that the law will convict every man whose life is tried by such a test.—Rom. iii. 10—20. The scripture doctrine of regeneration proves it. Without this, no man can see God—can see the kingdom of God, or enter into it—he is in the kingdom of Satan—is under the power of the god of this world—is of the world, and the whole world lieth in wickedness—he is dead in trespasses and in sin. "Who can bring a clean thing out of an unclean? not one." Hence the need of a new heart and a right spirit, in order to a right action.

The scripture doctrine of the fruits of the Holy Spirit proves the same position. They are "goodness, righteousness, and truth," Eph. v. 9; or more largely described, Gal. v. 22, 23. These are the morals of the word of God, and are just so many graces of character, arising from the grace of God in the heart. The basis of all divine laws proves it. This is the love of God, and its subordinate, but kindred and inseparable principle, the love of men. On these two principles hang all the law and the prophets, as so many clusters of

rich fruit, on a two-armed, living tree, which has produced them. He who loves God, loves men for God's sake, and acts accordingly. He, and he only, is a moral man. The so-called moral man, without real religion, is a sinner with a wrong name.

Yours truly,
Cranfield, Beds. THOMAS OWEN.

EDITORIAL POSTSCRIPT.

The time is come for the friends of the Baptist Magazine to renew their efforts to extend its circulation. Last year, at this season, they made exertions which were so far successful, that the heavy additional expenditure incurred by its enlargement has been *nearly* defrayed, and the amount of profits for distribution among the widows has been *nearly* as large as before the alteration. This word "*nearly*," however, spoils the sentence, and all our readers will join with us in wishing that we could dispense with it. We shall be greatly disappointed if the zeal of our supporters does not lead them to the immediate adoption of measures which will render it unnecessary hereafter. If all act with as much energy as many displayed last year, the amount of profit for distribution will be henceforward greater than it ever has been. And why should it not be? The number of baptists is increasing, though not quite so rapidly as at some former eras. The number of churches, the number of ministers, and consequently the number of ministers' widows, are increasing, and we fear that we may add that the necessities of those who deserve the grateful sympathy of our churches are increasing. Now it is to the readers of the Magazine that we look for successful effort in this part of our undertaking. They know the value of the work. If they derive advantage from it themselves,—if they perceive from month to month its adaptation to promote the best interests of the churches to which they belong,—it is in their power to say so to their acquaintance, and thus to render them service, and promote the interests of Christ's kingdom. Those of our readers who are deacons, we respectfully remind that such effort is in accordance with the spirit of their office. To those of them who are pastors, we affectionately say that recommendation from the pulpit is found to be the most effective kind of recommendation, as was shown in many striking instances last December. But our reliance is not on one or two classes, but on our readers generally; and we are deceived if there is not a sufficient number of them who value our labours and desire to co-operate with us, to lead to an effort so strenuous and so general as shall render the coming year a year to be remembered in the history of our work. In order to facilitate

their exertions, there will be appended to this number a few papers addressed "*To Baptists*," which can easily be detached and placed in the hands of those with whom they are most likely to prove availing. An additional number of these papers may be had gratis, for distribution, on application to the publishers.

The engraving of Dr. Yates being now ready to be worked off, its appearance in our January number may be confidently expected.

Very seasonable aid has been afforded to the exhausted exchequer of the Baptist Missionary Society, by the payment of a legacy bequeathed many years ago, subject to a life interest which has now expired. Under the will of Mr. W. W. Mitchell—a gentleman of the independent denomination, we believe,—property was left to be divided equally between the Baptist Missionary Society, the Wesleyan Missionary Society, and the Moravian Missions, the proceeds of which, now paid to each of these institutions, are £2368 16s. 10d.

Our readers will be pleased to learn that Mr. Lempriere, whose committal to prison in Jersey for refusing to take an oath was noticed in our last, has been released in consequence of a communication to the authorities of that island from the secretary of the Home Department.

We are informed that the Rev. H. F. Gamble, late of Margate, has been invited to become a co-pastor with the Rev. Dr. Collyer, at Hanover Chapel, Peckham, and has accepted the invitation.

The proceedings of the French in Tahiti continue to deserve the reprobation of all civilized communities. The *Missionary Magazine* states that the present condition of the patriotic islanders is most trying, the cruelty of the invaders continually adding to their sufferings, and threatening them with absolute extermination; that a large reinforcement of troops is in readiness to embark for the island; and that among the most conspicuous features is the reckless destruction of mission property by the French.

We hear that the committee of the British and Foreign School Society have determined upon the immediate establishment of four additional normal schools for training teachers. The first is to be planted near the centre of the great cotton manufactories; the second in the heart of the clothing districts; the third in the west of England; and the fourth in one of the eastern counties. These establishments are to be branches of the parent institution, connected with it and depending upon it for support, but conducted upon a smaller scale, and with reference to a prolonged period of training.

Supplement.

DECEMBER, 1846.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed, 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1846	£22,586	5	10
EXPENDITURE	25,191	2	8
BALANCE against the society	5003	7	6

CONTRIBUTIONS towards the Special Grant of £6000 to Jamaica	£3712	13	11
BORROWED to meet the Grant to Jamaica and still unpaid	2587	6	1

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq.
Secretary, Rev. JOSEPH ANGUS, M.A., Baptist Mission House, 33, Moorgate St.

Committee.

Acworth, Rev. James, M.A., Bradford.
Aldis, Rev. John, London.
Allen, Joseph H., Esq., Camberwell.
Birrell, Rev. Charles M., Liverpool.
Birt, Rev. Caleb E., Wantage.
Brawn, Rev. Samuel, Loughton.
Brock, Rev. William, Norwich.
Cox, Rev. Francis A., D.D., LL.D., Hackney.
Danford, John, Esq., London.
Daniell, Rev. J. Mortlock, Ramsgate.
Davies, Rev. Benjamin, Ph. D., Stepney.
Edwards, Rev. James, Nottingham.
Gardiner, Benjamin, Esq., London.
Godwin, Rev. Benjamin, D.D., Bradford.
Green, Rev. Samuel, Walworth.
Groser, Rev. William, London.
Hinton, Rev. John H., M.A., London.
Hoby, Rev. James, D.D., London.

Murch, Rev. William H., D.D., London.
Mursell, Rev. James P., Leicester.
Penny, John, Esq., London.
Pewtreas, Thomas, Esq., Gravesend.
Phillips, J. L., Esq., Melksham.
Pritchard, Rev. George, London.
Roff, Rev. Robert, Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Sprigg, Rev. James, M.A., Ipswich.
Steane, Rev. Edward, D.D., Camberwell.
Stovel, Rev. Charles, London.
Swan, Rev. Thomas, Birmingham.
Tosswill, Charles S., Esq., London.
Tritton, Joseph, Esq., Battersea.
Trestrail, Rev. Frederick, London.
Upton, Rev. William, St. Alban's.
Whitehorne, James, Esq., London.

Auditors.

Messrs. George T. Kemp, George Gould, and Charles Jones.

Stations and sub-stations	162
Missionaries	72
Female missionaries	56
Native preachers and teachers	161
Number of members	5232
Day schools	121
Day scholars	5306

In these numbers Jamaica is not included, the churches there, consisting of 34,000 persons, being now independent, though formerly connected with the society.

Baptist Home Missionary Society.*Formed, 1797.***OBJECT :—**"The Support and Encouragement of Itinerant and Village Preaching."

INCOME, year ending March 25, 1846	£5902	3	9
EXPENDITURE	5902	2	9
BALANCE, against the society	119	19	0

Treasurer, JOHN R. BOUSFIELD, Esq.

Secretary, REV. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Allen, Mr. J. H.
 Bezer, Mr. H.
 Brown, Rev. J. J.
 Crosswell, Mr. H.
 Cubitt, Mr. W.
 Davies, Rev. B., Ph. D.
 Easty, Mr. N.
 Groser, Rev. W.
 Haddon, Mr. J.

Hepinstall, Mr. W.
 Hill, Mr. J.
 Kitson, Mr. Willa.
 Miall, Rev. W.
 Murch, Rev. W. H., D.D.
 Sarl, Mr. W.
 Smith, Rev. J.
 Strandring, Mr. J.
 Webb, Mr. W.

Auditors.

Mr. James Low and Mr. W. Webb.

Collector.

Mr. W. Parnell, 6, Benyon Cottages, De Beauvoir Square.

Central stations	83
Village stations	218
Missionaries and grantees	92
Local preachers and assistants	250
Baptised, in the year	655
Members	4,300
Hearers, about	23,000
Sunday schools	112
Teachers	1,044
Scholars	7,854

Baptist Irish Society.*Formed, 1814.***OBJECT :—**"To employ Itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

INCOME, year ending March 31, 1846	£4065	6	3
EXPENDITURE	3158	13	9
BALANCE against the society	997	17	6

Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street.

Secretary, REV. FREDERICK TRESTRAIL, 33, Moorgate Street.

Committee.

Beal, Mr. W. E.
 Beddome, Mr. W. B.
 Black, Rev. W. H.
 Bond, W. H., Esq.
 Broad, Mr.
 Bugby, Mr. W., jun.
 Burla, Mr. C.
 Cubitt, Mr. W.
 Davies, Rev. B., Ph. D.
 Freeman, Mr. John.
 Green, Rev. S.
 Groser, Rev. W.
 Katterns, Rev. D.
 Miall, Rev. W.

Murch, Rev. W. H., D.D.
 Overbury, Rev. R. W.
 Jay, Mr. W.
 Low, Mr. J.
 Lowe, Mr. George, F.R.S.
 M'Laren, Mr. D.
 Oliver, Mr. J.
 Peto, Mr. S. M.
 Fenny, Mr. J.
 Sanders, Mr. J.
 Swinstead, Mr. W.
 Watson, Mr. S.
 Whitehome, Mr. J.
 Williams, Mr. W.

Chief stations	18
Sub-stations	54
Missionaries	13
Readers	16
Schools	29
Scholars on the books	2130

Average attendance about two-thirds. The average number in each school is above 70, and of these the children of Romanists, are to those of protestant parents, as 5 to 2.

General Baptist Missionary Society.

Formed, 1816.

INCOME, year ending June 30, 1845	£2285 17 0
EXPENDITURE	8396 11 1
BALANCE against the society	30 16 11

Treasurer, Mr. R. PEGG.

Secretary, Rev. J. G. PIKE, Derby.

Committee.

Balm, Mr. J.
Clarke, Mr. Robert.
Earp, Mr. John.
Heard, Mr. John.
Hill, Mr. Thomas.
Hodgson, Mr. J.

Hull, Mr. T. P.
Roberts, Mr. T., sen.
Seals, Mr. J.
Stephenson, Mr. George.
Truman, Mr. George.
Wherry, Mr. W.

Bankers, Messrs. Smith and Co., Nottingham; Messrs. Smith, Payne, and Smith, London.

The Report for the present year, we have not been able to obtain.

Bible Translation Society.

Formed, 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1846	£2405 16 4
EXPENDITURE	1957 8 11
BALANCE in hand	479 18 6

Treasurer, G. T. KEMP, Esq.

Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq.
Acworth, J., M.A., Bradford.
Angus, Rev. J., M.A.
Birrell, Rev. C. M., Liverpool.
Birt, Rev. C. E., M.A., Bristol.
Brock, Rev. W., Norwich.
Burl, C. Esq.
Cox, Rev. F. A., D.D., LL.D.
Daniell, Rev. J. M., Ramsgate.
Davies, Rev. B., Ph.D.
Edwards, Rev. J., Nottingham.
Godwin, Rev. B., D.D., Bradford.
Hinton, Rev. J. H., M.A.
Hoby, Rev. J., D.D.
Jackson, S. Esq.

Low, James, Esq.
Lowe, G., Esq., F.R.S.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P., Leicester.
Overbury, Rev. R. W.
Penny, J., Esq.
Powtress, T., Esq.
Pike, Rev. J. G., Derby.
Russell, Rev. J.
Soule, Rev. I. M.
Sprigg, Rev. J., M.A., Ipswich.
Swan, Rev. T., Birmingham.
Upton, Rev. W., St. Alban's.
Watson, S., Esq.
Whitehorne, J., Esq.

Travelling Agents.

Rev. George Francis, 61, Walnut Tree Walk, Lambeth; Rev. M. Kent, Shrewsbury.

Baptist Fund.*Formed, 1717.*

OBJECTS :—“ For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales ; the education of young persons of the same persuasion for the ministry ; donations of books to young students and ministers ; and for any other charitable purpose (consistent with the general design) which the managers shall approve.”

INCOME , year ending March 1, 1846	£2515 0 11
EXPENDITURE	2504 9 1

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
 WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
 WILLIAM BEDDOME, Esq., Fenchurch Street.

Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

Baptist Building Fund.*Formed, 1824.*

OBJECT :—The assistance of congregations of the Particular Baptist Denomination in defraying the expenses of the building, repair, and enlargement of places of worship : after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

INCOME , year ending September, 1846	£535 13 6
EXPENDITURE	521 6 10
BALANCE in hand	29 4 3
LOAN FUND , Capital	1006 3 6

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Grange Road, Bermondsey.

Solicitor, Mr. WILLIAM H. WATSON, Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. G.
 Bowser, Mr. W.
 Bowser, Mr. A. T.
 Danford, Mr. John.
 Dawson, Mr. Jonathan.
 Dixon, Mr. R. S.
 Eastty, Mr. N.
 Haddon, Mr. J.
 Hawkins, Mr. Thomas.
 Merrett, Mr. Thomas.
 Oliver, Mr. James.
 Penny, Mr. John.

Ridley, Mr. Samuel.
 Sanders, Mr. Joseph.
 Spurden, Mr.
 Standing, Mr. James.
 Stiles, Mr. W.
 Swinstead, Mr. W.
 Walkden, Mr. John.
 Warrington, Mr. J.
 Watson, Mr. W. H.
 Williams, Mr. R.
 Wilmsheurst, Mr. B. C.
 Woollacott, Mr. J. C.

Auditors, Messrs. HADDON and BOWSER.

Collector, Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

Grants during the year to 14 churches	£479 19 0
Loans to nine churches	1000 0 0

Baptist Union.

Formed, 1813.

OBJECTS:—“1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination.”

INCOME, year ending June, 1846	£133 7 0
EXPENDITURE	112 10 0
BALANCE in hand	4 4

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries, REV. EDWARD STEANE, D.D., Camberwell; REV. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Angus, Rev. Joseph, A.M., Secretary to the Baptist Missionary Society.
 Bailey, Mr. W., Secretary to the Particular Baptist Fund.
 Davies, Rev. B., Ph.D., Secretary to the Hanserd Knollys Society.
 Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
 Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
 Stovel, Rev. Charles, Secretary to the Baptist Building Fund.
 Trestrail, Rev. F., Secretary to the Baptist Irish Society.
 Underhill, Mr. E. B., Secretary to the Hanserd Knollys Society.

Elected Members.

Asworth, Rev. J., M.A., Horton College.
 Birrell, Rev. C. M. Liverpool.
 Birt, Rev. C. E., M.A., Wantage.
 Bond, Mr. W. H.
 Brown, Rev. S., Loughton.
 Brown, Rev. J. J., Islington.
 Burls, Mr. Charles.
 Cox, Rev. F. A., D.D., LL.D., Hackney.
 Danford, Mr. J.
 Edwards, Rev. J., Nottingham.
 Goadby, Rev. J., Leicester.
 Green, Rev. S., Walworth.
 Haddon, Mr. John.

Hare, Mr. J. M.
 Hoby, Rev. James, D.D., London.
 Jones, Rev. H. W., Carmarthen.
 Penny, Mr. John.
 Pewtress, Mr. Thomas.
 Pryce, Rev. E. S., A.B., Gravesend.
 Smith, Rev. James, London.
 Soule, Rev. I. M., Battersea.
 Stevenson, Rev. J., M.A., Walworth.
 Swan, Rev. T., Birmingham.
 Upton, Rev. William, St. Alban's.
 Warmington, Mr. Joseph.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
 In Scotland, the Secretary of the Baptist Union for Scotland.
 In Ireland, the Secretary of the Baptist Union for Ireland.
 In Hamburg, the Rev. J. G. Oncken.
 In Denmark, the Rev. P. C. Mönster, Copenhagen.
 In Prussia, the Rev. G. W. Lehmann, Berlin.
 In Canada, the Secretaries of the Canada Baptist Union.
 In New Brunswick, Committee of Correspondence of New Brunswick Association.
 In United States, the Rev. Baron Stow, M.A., Boston.
 In West Indies, the Rev. T. F. Abbott, Jamaica.
 In East Indies, the Secretaries of the Bengal Baptist Association.
 In Australia, the Rev. John Saunders, Sydney.

Bath Society for Aged Ministers.

Formed, 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 24, 1846	£435 14 1
EXPENDITURE	340 4 0
Capital, £4600 new 3½ per cent. Stock, and £600 3 per cent. Consols.	
Claimants receiving aid	80
Number of Beneficiary Members	124

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.

Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Barnes, Rev. W., Trowbridge.
Bulgin, Rev. S., Poole.
Cater, Rev. P., Brompton.
Clarke, Rev. T., Ashford.
Edwards, Rev. J., Preston.
Godwin, Rev. B., D.D., Bradford.
Hanson, Mr. J.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Taunton.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Phillips, Mr. J. L., Melksham.
Pryce, Rev. E. S., Gravesend.
Rodway, Rev. G. W., Sheffeld.
Russell, Rev. J., Blackheath.

Balter, Mr. S., Trowbridge.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Steane, Rev. E., D.D., Camberwell.
Trotman, Rev. D., London.
Tucker, Mr. E., Bath.
Tyso, Rev. J., Wallingford.
Walton, Rev. W., Liverpool.
Wassell, Rev. D., Bath.
Webb, Rev. E., Cheddar.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced, 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending July 5, 1846	£142
Grants to Widows from the commencement to Midsummer last	5350

Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.

Secretary, SIMON WILKIN, Esq., Cossey Cottage, Hampstead.

Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1846	£193
Grants from the commencement	2190

Treasurer, Rev. Dr. MURCH, Rickmansworth, Herts, or 33, Moorgate Street.

Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isalah, deceased.
Heddome, W., Esq.
Dowdorth, Newton, Esq.
Cort, James, Esq.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., deceased
Millard, P., Esq.

Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, D.D.
Saunders, Alexander, Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq.
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed, 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with "the subscribers' "views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1845	£238	1	0
EXPENDITURE	243	19	9
BALANCE against the society	64	5	6

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square.

Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen's Square.

Editor, Rev. W. NORTON, Rose Cottage, Dalston.

Committee.

Bowen, Rev. W. B.
Bowser, Mr. W.
Dickerson, Rev. P.
Hammond, Rev. E. R.
Lewis, Rev. E.
Lowe, Mr. G.
Lush, Mr. R.
Merrett, Mr. T.

Orchard, Rev. G. H.
Peacock, Rev. J.
Penny, Mr. J.
Rothery, Rev. J.
Swinstead, Mr. W.
Wilkin, Mr. S.
Woollacott, Rev. C.
Woollacott, Mr. J. C.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Tract Depository, Messrs. Houlston and Stoneman, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed, 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries,—

Rev. B. DAVIES, Ph. D., Stepney.

EDWARD B. UNDERHILL, Esq., Avening House, Stroud, Gloucestershire.

Secretary, Mr. GEORGE OFFOR, junior.

Council.

Acworth, Rev. J., M.A.
Angus, Rev. Joseph, M.A.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Black, Rev. William Henry.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Cox, Rev. F. A., D.D., LL.D.
Crisp, Rev. T. S.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Goich, Rev. F. W., M.A.
Harbottle, Rev. Joseph.
Hinton, Rev. J. H., M.A.
Hoby, Rev. J., D.D.
Jones, Charles Theodore, Esq.

Lowe, George, Esq.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, G., Esq.
Orchard, Rev. G. H.
Owen, Rev. J. J.
Price, Rev. Thomas, D.D.
Read, J., Esq.
Roff, Rev. Robert.
Russell, Rev. Joshua.
Sprigg, Rev. J., M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Tomkins, Rev. S., M.A.
Trestrail, Rev. Frederick.
Thomas, Rev. Thomas.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted, 1770.

INCOME, year ending June 24, 1846	£1192 9 9
EXPENDITURE	1318 14 11
BALANCE, due to the Treasurer	308 16 3

Present number of students, 16.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq.

Committee.

Anstie, Mr. G.
 Birt, Rev. C. E.
 Bompas, Dr.
 Bompas, Dr. G. H.
 Carey, Mr. S.
 Chandler, Mr. J. M.
 Crisp, Rev. T. S.
 Cross, Mr. W.
 Daniell, Mr. G. C.
 Davis, Rev. G. H.
 Gotch, Rev. F. W.
 Hawkins, Rev. W.
 Jones, Mr. R.
 Leonard, Mr. R.
 Livett, Mr. A.
 Livett, Mr. J.

Phillips, Mr. J. L.
 Price, Dr. Thomas.
 Ransford, Mr. O.
 Reed, Mr. C.
 Russell, Rev. Joshua.
 Ryland, Mr. J. E.
 Sheppard, Mr. John.
 Sherring, Mr. R. B.
 Shoard, Mr. John.
 Smith, Mr. J. G.
 Steane, Rev. E., D.D.
 Stephens, Rev. J. M.
 Tomkins, Dr.
 Wassell, Rev. D.
 Whittuck, Mr. C. J.
 Winter, Rev. T.

Stepney.

Instituted, 1810.

INCOME, year ending September 3, 1846	£1314 13 1
EXPENDITURE	1279 0 4

Present number of Students, 16.

Theological Tutor, Rev. BENJAMIN DAVIES, Ph.D.

Classical and Mathematical Tutor, Rev. SAMUEL TOMKINS, M.A.

Treasurer, G. T. KEMP, Esq.

Secretaries, Rev. Dr. HOBY, Great Coram Street; Rev. S. GREEN, Walworth.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, Mr. J. H.
 Angus, Rev. Joseph, M.A.
 Beddome, Mr. William.
 Burla, Mr. Charles.
 Cox, Rev. F. A., D.D., LL.D.
 Danford, Mr. John.
 Davis, Rev. Samuel.
 Davis, Rev. Stephen J.
 Dawson, Mr. Jonathan.
 East, Rev. D. J.
 Easty, Mr. Nathaniel.
 Gray, Dr. J. M.
 Grocer, Rev. William.
 Gurney, Mr. W. B.
 Gurney, Mr. Henry.
 Hepburn, Mr. Thomas.

Kitson, Mr. Willa.
 Lowe, Mr. George, F.R.S.
 Murch, Rev. W. H., D.D.
 Overbury, Rev. R. W.
 Penny, Mr. John.
 Pincet, Mr. J.
 Price, Dr. Thomas.
 Russell, Rev. Joshua.
 Salter, Rev. W. A.
 Smith, Mr. W. Lepard.
 Soule, Rev. I. May.
 Steane, Rev. Edward, D.D.
 Stovel, Rev. Charles.
 Trestrail, Rev. Frederick.
 Whitehorne, Mr. J.

Auditors, Mr. C. JONES, Mr. W. H. WATSON, Mr. J. TRITTON.

Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.

Bradford.*Instituted, 1804.*

INCOME, year ending August 6, 1846	£1244	2	6
EXPENDITURE	1287	7	2
BALANCE in hand	136	18	0

Present number of students, 26.

President and Theological Tutor, Rev. JAMES ACWORTH, A.M.

Classical Tutor, Rev. FRANCIS CLOWES.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Barry, Mr. John.
 Bilbrough, James, Esq.
 Brook, John, Esq.
 Burras, Mr.
 Calender, W. R., Esq.
 Caton, R., Esq., M.D.
 Cliff, John, Esq.
 Coward, John, Esq.
 Fawcett, James, Esq.
 Foster, G., Esq.
 George, W., Esq.
 Giles, S., Esq.

Goodman, Benjamin, Esq.
 Greenwood, James, Esq.
 Gresham, Mr.
 Hainsworth, Mr. P.
 Heard, John, Esq.
 Hopper, James, Esq.
 Illingworth, Miles, Esq.
 Kelsall, Henry, Esq.
 Lawden, A., Esq.
 Shaw, W., Esq.
 Swindell, Mr. S.
 Town, Mr. Joseph.

And ministers who subscribe or make an annual collection.

Pontypool.*Instituted at Abergavenny, 1807.**Removed to Pontypool, 1836.*

INCOME, year ending July 29, 1846	£707	4	6
EXPENDITURE	751	18	9

Number of students, 16.

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. W. PHILLIPS, Esq.

Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

Committee.

Conway, B., Esq., Pontrhydryn.
 Conway, C., Esq., Pontnewydd.
 Conway, J., Esq., Pontrhydryn.
 Conway, Mr. W., Pontypool.
 Davies, Mr. C., Pontypool.
 Davies, Rev. J., Llanhilleth.
 Edwards, Rev. D., Zion Ch., Trosnant.
 Evans, Rev. D.D., Pontrhydryn.
 Evans, Rev. E., Pontypool.
 Evans, Rev. J., Caerleon.
 Evans, Rev. T., Beulah.
 Griffiths, Rev. Rees, Zion Chapel.
 Isaac, Rev. D. L., Trosnant.
 James, W. C., Esq., Pontnewydd.
 Jenkins, J., Esq., Caerleon.

Jenkins, Mr. W., Caerleon.
 Jenkins, W., Esq., Pontlith.
 Jones, Rev. D., Henllys.
 Kenwyn, Rev. T., Plisgah.
 Lawrence, D., Esq., Trosnant.
 Lewis, Mr. B., Newport.
 Lewis, Mr. H., Abersychan.
 Michael, Rev. J., Zion Chapel.
 Rowe, Rev. J., Bisca.
 Thomas, Rev. M., Abergavenny.
 Thomas, Rev. T., Bethesda.
 Thomas, Rev. T., Newport.
 Tombs, Mr. D., Newport.
 Williams, Mr. J., Pontypool.
 Williams, Rev. S., Nantyglo.

General committee.

Adams, Mr. J., Carmarthen.
 Arthur, Mr. C., Abergavenny.
 Charles, Mr. H., Merthyr.
 Daniel, Mr. J., Abergavenny.
 Dawson, J., Esq., London.
 Gething, G., Esq., Newport.
 Griffiths, Mr. T., Bassaleg.
 Gurney, J., Esq., London.
 Gurney, W. B., Esq., London.
 Harris, E., Esq., Bristol.
 Hope, W., Esq., Liverpool.
 Hiley, Mr. W., Llanvetharth.
 Hopkins, T., Esq., Cardiff.
 James, Mr. W., Tredgar.
 Jones, J., Esq., Vron.
 Lloyd, W., Esq., Longhouse.

Parry, Mr. H., Ruthin.
 Phillips, Mr. H., Usk.
 Rees, Mr. D., Cardigan.
 Rees, Mr. R. E., Castletown.
 Rees, Mr. W., Bassaleg.
 Rees, W., Esq., Haverfordwest.
 Rees, Mr. W. T., Bassaleg.
 Roberts, Mr. E., Oswestry.
 Smith, W. L., Esq., London.
 Thomas, Mr. J. M., Cardigan.
 Thomas, Mr. W., Llanelltyd, Carmar.
 Walters, D., Esq., Swansea.
 Walters, T., Esq., Swansea.
 Williams, Mr. J., Carmarthen.
 Williams, Lewis, Esq., Cardiff.
 Wike, Mr. J., Abergavenny.

Accrington.*Instituted, 1841.*

INCOME, last year	£473 4 2
EXPENDITURE	461 7 10
BALANCE due to the Treasurer	16 16 9

Present number of students, 7.

Theological Tutor, REV. DAVID GRIFFITHS.

Classical Tutor, MR. JOSEPH HARBOTTLE.

Treasurer, GEORGE FOSTER, Esq., Sabden.

Secretary, REV. THOMAS DAWSON, Bacup.

Committee.

Anderson, Mr. R., Accrington.
 Ashworth, Mr. J., Cloughfold.
 Bennett, Mr. J., Sabden.
 Bury, Mr. William, Accrington.
 Casson, Mr. J., Heywood.
 Cheetham, Mr. J., Oldham.
 Ellison, Mr. J., Accrington.
 Entwistle, Mr. T., Accrington.
 Hall, Mr. R., Manchester.
 Halstead, Mr. W., Burnley.
 Hindle, Mr. J., Haslingden.
 Howorth, Mr. S., Bacup.

Johnson, Mr. J., Ashton.
 Kelsall, Mr. H., Rochdale.
 Lang, Mr. J., Accrington.
 Lees, Mr. E., Ashton.
 Littlewood, Mr. W., Rochdale.
 Lord, Mr. J., Bacup.
 Percival, Mr. J., Manchester.
 Smith, Mr. R., Burnley.
 Taylor, Mr. J., Burnley.
 Whitaker, Mr. J., Water-Foot.
 Whitaker, Mr. L., Haslingden.

Leicester.*General Baptist: Removed to Leicester, 1843.*

President, REV. JOSEPH WALLIS.

Baptist Theological Education Society.*Instituted, 1843.*

BALANCE in hand last year	£296 18 11
SUBSCRIPTIONS, DONATIONS, and COLLECTIONS, year ending Nov., 1846	330 14 0
EXPENDITURE, this year	194 17 10
OBLIGATIONS to the end of the year 1846	135 0 0
TOTAL AMOUNT OF OBLIGATIONS	355 0 0

Number of students, 6.

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary, REV. JOHN COX, Woolwich.

Committee.

Allen, J. H., Esq., Denmark Hill.
 Bayley, George, Esq., Camberwell.
 Bowes, Rev. W. B., London.
 Brock, Rev. W., Norwich.
 Davis, Rev. E., London.
 Davis, Rev. S. J., London.
 Fuller, Rev. A. G., London.
 Godwin, Rev. B., D.D., Bradford.
 Grosier, Rev. W., London.
 Gurney, H., Esq., Denmark Hill.
 Miall, Rev. William, Dalston.

Nicholson, Rev. S., Plymouth.
 Phillips, J. L., Esq., Melksham.
 Price, Thomas, D.D., Highbury.
 Roff, Rev. R., Cambridge.
 Smith, Rev. James, London.
 Soule, Rev. I. M., Battersea.
 Statham, Rev. J., Reading.
 Stovel, Rev. C., London.
 Trend, Rev. H., Bridgewater.
 Tritton, Jos. pb, Esq., Battersea.

Collector, REV. STEPHEN DAVIS, 16, Park Street, Islington.

Dr. Ward's Trust.

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

REV. EDWARD STEANE, D.D.

REV. GEORGE BROWNE.

WILLIAM LEFARD SMITH, Esq.

REV. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust, are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus and Francis Tucker.

GENERAL SOCIETIES.

Religious Tract Society.*Formed, 1799.*

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1846	£54,539	5	7
EXPENDITURE	53,608	0	3
BALANCE, in favour of the society	2,502	13	5
Amount of gratuitous issues, school and other libraries	6,697	17	3
Amount received for the sale of the society's publications	39,999	11	9

Treasurer, SAMUEL HOARE, Esq., Hampstead.

Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. W. JONES, 56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Sunday School Union.*Formed, 1803.*

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1846, Benevolent Fund Account	£2,030	0	4
EXPENDITURE ditto	1,733	6	11
TRADE ACCOUNT, cash received and debts due	10,750	5	6
Cash paid and due	9,862	11	0
Profit this year	684	1	7

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON.
Mr. PETER JACKSON.

Mr. ROBERT LATTER.
Mr. WILLIAM GROSER.*

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative, who has been for many years an active member of the Sunday School Union Committee. Great inconvenience has arisen occasionally, even of late, from misapprehension on this subject.

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, Paternoster Row.

British and Foreign Bible Society.

Formed, 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1846	£101,305 15 0
EXPENDITURE	105,851 2 9
BALANCE, cash, stock, and exchequer bill	20,612 15 7

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.

Secretaries—

Rev. ANDREW BRANDRAM, A.M., Beckingham, and Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editorial Department, Rev.

J. JOWET, M.A.

Assistant Secretary, Mr. WILLIAM HITCHIN, 10, Earl Street, Blackfriars.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depositary, Mr. RICHARD COCKLE, 10, Earl Street, Blackfriars.

Collector, Mr. WILLIAM DAVIES, 10, Earl Street, Blackfriars.

Bibles issued during the year	543,387
Testaments	898,064
Bibles issued from the commencement of the institution	6,948,484
Testaments	11,374,003
Total from 1804	18,322,487

British and Foreign School Society.

Formed, 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending December 31, 1845	£14,412 8 6
EXPENDITURE	13,908 3 6
BALANCE in favour of the society	756 15 3
CURRENT ENGAGEMENTS	564 10 8

President, The DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. THOMAS BOULTON, 18, Stamford Street, Blackfriars Road.

Young men admitted to the Normal Schools during the year	182
Young women	142

Peace Society.*Formed, 1816.*

OBJECT :—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principle."

INCOME, year ending May 13, 1846	£2304	1	9
EXPENDITURE	1787	19	1
BALANCE in hand	556	10	11

President, C. HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. JOHN JEFFERSON, Stoke Newington.

Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.*Formed, 1825.*

OBJECT :—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time to approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 25, 1846	£753	1	7
EXPENDITURE	808	0	2
BALANCE against the society	54	18	10

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.

Gratuitous Secretaries, Rev. JOHN BLACKBURN, 10, Clouesley Street, Islington;

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Assistant Secretary, Rev. J. MIRAMS, 1, Cobourge Place, Kennington.

Collector, Mr. JOHN RIDLER, 16, South Island Place, North Brixton.

Associations connected with the society	102
Visitors	2,135
Prayer-meetings	85
Families visited	53,494

*Letters for the Secretaries may be addressed to 60, Paternoster Row.***City Mission.***Formed, 1835.*

OBJECT :—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 19, 1846	£13,798	3	5
EXPENDITURE	13,873	1	4
BALANCE, in cash	1,011	7	2

Treasurer, SIR EDWARD NORTH BUXTON, Bart. Sub-Treasurer, Mr. J. I. MARKS.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries—

Rev. H. H. BEAMISH, M.A.	Rev. J. LEIFCHILD, D.D.
Rev. W. BUNTING.	Rev. J. MORISON, D.D.
Rev. J. CARVER, M.A.	Rev. W. H. MURCH, D.D.
Rev. J. T. HOLLOWAY, D.D.	Hon. and Rev. B. W. NOEL, M.A.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
Collector, Mr. C. HOWSHALL, 34, Margaret Street, Hackney Road.

Missionaries employed	152
Visits during the year	596,932
Meetings for prayer and exposition	11,291
Tracts distributed	648,486

Office, 20, Red Lion Square.

British Society for the Propagation of the Gospel among the Jews.

Formed, 1842.

OBJECT :—The Propagation of the Gospel among the Jews ; “the more immediate field of the Society’s operations” being “London and the larger towns of the United Kingdom.”

INCOME, year ending April 24, 1846	£1566	8	11
EXPENDITURE	1494	3	6
BALANCE, in favour of the society	369	9	4

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, M.A.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

Collector, Mr. W. PARNELL, 6, Benyon Cottages, Kingsland Road.

British and Foreign Sailors’ Society.

OBJECT :—To promote the spiritual interests of seamen; the society comprehending “all denominations of Christians holding the essential doctrines of the protestant faith.”

INCOME, year ending May, 1846	£2300	16	10
EXPENDITURE	2115	6	10
BALANCE, at the bankers’	187	13	7

President, Right Hon. Lord MOUNTSANDFORD.

Treasurer, Sir JOHN PIRIE, Bart. Sub-Treasurer, GEORGE GULL, Esq.

Honorary Secretary, Rev. THOMAS SIMPSON.

Secretary, Rev. C. J. HYATT.

Assistant Secretary and Missionary, Mr. T. A. FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 15, King’s Row, Walworth.

Society’s Rooms, 2, Jeffrey’s Square, St. Mary Axe.

British and Foreign Anti-Slavery Society.

Formed, 1839.

OBJECTS :—“The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves.”

INCOME, year ending May 1, 1846	£1821	6	10
EXPENDITURE	1709	14	9
BALANCE in hand	111	12	1
LIABILITIES, about	300	0	0

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, JOHN SCOBLE.

Collector, THOMAS BOULTON.

Office, 27, New Broad Street, London.

British Anti-State-Church Association.*Formed, 1844.*

OBJECT:—"The distinctive feature of the British Anti-State-Church Association is the public avowal, as its single object, of the design, by every peaceful and Christian means, to seek the dissolution of the unhallowed union of church and state, in order that religion may be freed from the corrupting influence of worldly politics, the crushing power of anti-christian despotism, and the destructive conflicts of party animosity."

INCOME, year ending May 6, 1846	£832 15 5
EXPENDITURE	823 0 4
BALANCE in hand	143 19 4

Treasurer, Dr. THOMAS PRICE.

Secretaries, Rev. F. A. COX, D.D., LL.D., Mr. EDWARD MIALI, Mr. J. M. HARE.

Tracts published by the society	29
Tracts sold during the year	49,210

*Office, 12, Warwick Square, London.***Aged Ministers' Society.***Formed, 1818.*

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£528 11 7
EXPENDITURE	464 15 6
BALANCE, in hand	597 19 11

CAPITAL, about £14,000 stock.

Cases relieved last year, 39.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WAYMOUTH, Esq., JOHN WILKS, Esq.

Secretary, Rev. T. RUSSELL, M.A., Walworth.

Collector, Mr. ISAAC HAILES, 27, Francis Street, Walworth.

Widows' Fund.*Formed, 1733.*

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending April 7, 1846	£3378 10 2
EXPENDITURE	3158 12 9
BALANCE in hand	545 18 4
FUNDED PROPERTY	72,473 17 9

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. I. HAILES, 27, Francis Street, Walworth,

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 117 Widows in England at £11 each.	
Exhibitions 56 Widows in England at £12 each.	
Exhibitions 45 Widows in Wales at £8 each.	
Exhibitions 18 Widows in Wales at £9 each.	

Of the 175 English Widows, 89 were of the baptist, 73 of the independent, and 13 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.*Founded, 1799.*

OBJECT :—" The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME , year ending April 30, 1846	£1977	11	6
EXPENDITURE	1959	4	10
BALANCE in hand	690	19	7
CAPITAL , Stock yielding per annum	723	12	9
Annuity	26		
Number of members	1622		

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.*Founded, 1760.*

OBJECT :—" To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 120.

INCOME , for the year ending December 31, 1845*	£10,235	10	11
EXPENDITURE †	10,713	15	9

President, HENRY WEYMOUTH, Esq.
Treasurer, JOHN REMINGTON MILLS, Esq.
Secretary, Mr. JOSEPH SOUL, 20, Brunswick Parade, Islington.
Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

* Including special donations to the Building Fund, £4419 4 7
† Including expenditure in building 4599 14 3

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted, 1782.

OBJECT :—" Educating and annually clothing one hundred poor children."

INCOME , 1845	£196	16	10
EXPENDITURE	249	6	2
BALANCE against the schools	101	10	3
DIVIDENDS annually	36	3	9

To which is united,

The Female Orphan Institution.*Founded, 1830.*

OBJECT :—" Maintaining and educating the daughters of gospel ministers."

INCOME , 1845	£194	10	0
EXPENDITURE	191	19	9
BALANCE in hand	39	5	10
DIVIDENDS annually	124	12	6

Number of female orphans, 6.

Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretary, EBENEZER TAYLOR, Esq., Bartlett's Buildings.
Mistress of the Orphan Institution, Miss GREENHOUGH, Park Street, Islington.

New Asylum for Infant Orphans,

STAMFORD HILL.

Founded, 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending May 31, 1846	£1868	5	7
EXPENDITURE	2031	6	4
BALANCE in hand	296	9	6
STOCK, yielding per annum	39	5	2
Number of orphans	45		

Treasurer, JOSEPH TRITTON, Esq.
Sub-Treasurer, ANDREW REED, D.D.
Secretary, Rev. JAMES SHERMAN.

Trustees—

JOSEPH TRITTON, Esq.,
ANDREW REED, D.D.

JOHN WILKS, Esq.
ROBERT GAMMON, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Sub-Secretary and Collector, Mr. W. H. L. STRUDWICKE.

Office, 32, Poultry, London, where the forms for the nomination of candidates, and information relative to the charity, may be obtained.

Apprenticeship Society.

Formed, 1829.

OBJECT:—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, 2 years, ending Sept. 30, 1845	£292	5	1
EXPENDITURE	290	5	3
BALANCE in hand	15	2	1

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.
Rev. E. MANNERING, Cheshunt College Rooms, Blomfield Street.

In the two years, 13 premiums of £20 each have been granted.

A Donation of Ten Guineas, or Annual Subscription One Guinea, gives 16 votes.
A Donation of Five Guineas, or Annual Subscription of Half a Guinea, gives 8 votes.
An Annual Subscription of Five Shillings gives 4 votes.

The Elections are half-yearly.

Ragged School Union.

Formed, 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from December, 1844, to June, 1846	£382	0	2
EXPENDITURE	292	10	3
BALANCE in hand	89	9	11

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.

Assistant Secretary, Mr. J. G. GENT, 64, Union Street, Clarendon Square.

Walthamstow Girls' School.

Established, 1808.

OBJECT :—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1846	£1479	10	3
EXPENDITURE	1502	3	2
BALANCE due to the Treasurer	71	1	6

Treasurer, JOSEPH TRUEMAN, Jun., Esq.

Secretaries, Mrs. E. CAREY, Mrs. FOULGER, Walthamstow.

Collector, Mr. HINE, 10, Allen Terrace, Kensington.

Walthamstow Boys' School.

OBJECT :—"The education of the sons of missionaries."

The Report for the present year is not yet ready.

INCOME, year ending Midsummer, 1845	£1355	7	0
EXPENDITURE	1271	4	4
BALANCE due to the Treasurer	700	0	0

Treasurer, W. D. ALEXANDER, Esq.

Honorary Secretary, Rev. J. J. FREEMAN, Blomfield Street.

British and Foreign Temperance Society.

DECLARATION :—"We agree to abstain from distilled spirits, except for medical purposes, and to discountenance the causes and practice of intemperance."

INCOME, for the last year	£516	7	11
EXPENDITURE	661	14	4
BALANCE, against the society	145	6	5

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Honorary Secretary, Rev. HENRY HUGHES, M.A.

Secretary, Rev. OWEN CLARKE.

Assistant Secretary, Mr. JOSEPH MASSINGHAM.

Collector, Mr. EDWARD, SHREWSBURY.

Agent and Country Collector, Mr. JAMES SIMPSON.

Office, 85, Hatton Garden.

Official Accounts of the other Temperance Societies we have not been able to obtain.

PÆDOBAPTIST MISSIONARY SOCIETIES.

London Missionary Society.

INCOME, 1845-46, including Jubilee Fund	£82,991	5	10
EXPENDITURE	74,497	7	6
STOCK purchased during the year	4,481	4	11
STOCK possessed for general purposes	6,135	0	0

Treasurer, Sir CULLING EARDLEY SMITH, Bart.

Secretaries, Rev. ARTHUR TIDMAN ; Rev. JOSEPH JOHN FREEMAN.

Mission House, Blomfield Street, Finsbury.

European missionaries, exclusive of females	165
Native pastors, evangelists, and assistants	700

Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1845	£112,823	9	6
EXPENDITURE	107,281	10	5
BALANCE in hand	766	14	10
ACCEPTANCES	7,945	11	6

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. DR. BUNTING, Rev. JOHN BEECHAM, Rev. DR. ALDER, and Rev. E. HOOLE.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	284
Chapels and other preaching places	2,522
Missionaries and assistant missionaries	397
Full and accredited church members	103,150
Scholars	71,625

Church Missionary Society.

INCOME for the year ending March 31, 1846	£97,625	14	3
EXPENDITURE	99,896	15	11
BALANCE at the bankers', Cash and Bills	6,162	13	10

In addition, the society possesses Government Securities and other property to a very large amount.

President, the Right Hon. the EARL of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D. ; Rev. RICHARD DAVIES, M.A.

Acting Lay Secretary, Major HECTOR STRAITH.

Stations	101
European missionaries, clerical and lay	155
Communicants	11,714
Schools	798
Scholars	37,947

BAPTIST ASSOCIATIONS IN ENGLAND AND WALES.

Bristol.....	Formed, 1832	...Churches, 42	Secretary, Rev. C. J. Middleditch, Frome.
Berks and West Middlesex	1826	18	Rev. C. H. Harcourt, Wokingham.
Buckinghamshire	1811	21	Rev. W. Payne, Chesham.
Cambridgeshire.....	1838	15	Rev. G. Bailey, Haddenham.
Carmarthen & Cardigan	1832	63	Rev. T. Thomas, Newcastle Emlyn.
East and North Ridings	1830	15	Rev. B. Evans, Scarborough.
East Kent.....	1835	14	Rev. J. P. Hewlett, Dover.
Essex	1796	13	Rev. C. Rust, Colchester.
General Baptist.....	1770	132	Rev. R. Stevenson, Leicester.
Glamorganshire	1832	55	Rev. J. James, Bridgend.
Gloucestershire.....	1843	22	Rev. G. Woodrow, Gloucester.
Herts and South Beds....	1835	10	Rev. E. Ady, Leighton Buzzard.
Irish Southern.....	1841	9	Rev. C. Hardcastle, Waterford.
Kent & Sussex New	1844	13	Rev. W. Chapell, Maidstone.
Lancashire and Cheshire	1837	39	Rev. W. F. Burchell, Rochdale.
Leicestershire	1835	11	Rev. J. Davis, Arnsby.
Lincolnshire.....	1836	8	Rev. J. Crape, Lincoln.
London.....	1834	33	Rev. J. H. Hinton, 59, Bartholomew Cl.
Midland.....	1665	23	Rev. T. H. Morgan, Stourbridge.
Monmouthshire	1831	49	
Norfolk and Norwich	1833	22	Rev. T. A. Wheeler, Norwich.
Northamptonshire.....	1764	34	
Northern	1669	16	Mr. James Potts, Newcastle.
North Wales.....	1788	59	Rev. W. Morgan, Holyhead.
			Rev. D. Rowlands, Pwllheli.
			Rev. H. Jones, Cefn-bychan.
Notts and Derby	1835 ¹	14	Rev. J. Edwards, Nottingham.
			Mr. W. Vickers, Nottingham.
Old South Wales.....	1700	48	Rev. J. Evans, Brecon.
Oxfordshire.....	1802	23	Rev. C. Darkin, Cirencester.
Pembrokeshire.....	1832	38	Rev. H. Davies, Llanglofian.
Shropshire.....	1809	13	Rev. M. Kent, Shrewsbury.
Southern	1823	30	Rev. T. Tilly, Forton.
South Western.....	1824	7	Rev. J. Spasshatt, Redruth.
S. W. Essex.....	1834	6	Rev. T. Finch, Harlow.
Suffolk and Norfolk.....	1771	9	Rev. J. Webb, Ipswich.
Suffolk and Norfolk New	1830	24	Rev. G. Wright, Beccles.
Western.....	1823	53	Rev. H. Trend, Bridgewater.
West Kent and Sussex....	1778	17	Rev. H. H. Dobney, Maidstone.
West Riding, Yorkshire	1837	45	Rev. W. F. Clowes, Bradford.
			Mr. Nichols, Bradford.
Worcestershire	1836	10	Rev. F. Overbury, Pershore.

Eight hundred and fifty-two associated churches report 89,269 members, 710 village stations, and 86,128 sabbath scholars.

SUMMARY OF BAPTIST CHURCHES IN THE UNITED EMPIRE.

As nearly as their numbers have been ascertained.

ENGLAND.

Bedfordshire	35	Hereford	15	Oxford	17
Berks	18	Hertford	21	Rutland	3
Bucks	45	Huntingdon	22	Shropshire	20
Cambridge	45	Kent	61	Somerset	56
Cheshire	19	Lancashire	61	Stafford	31
Cornwall	17	Leicester	42	Suffolk	55
Cumberland	7	Lincoln	40	Surrey	34
Derby	20	Middlesex	80	Sussex	20
Devon	58	Monmouth	66	Warwick	28
Dorset	9	Norfolk	47	Westmoreland	2
Durham	15	Northampton	49	Wilts	32
Essex	41	Northumberland	9	Worcester	26
Gloucester	53	Nottingham	27	York	84
Hants	45				

WALES.

Anglesea	14	Carmarthen	58	Merioneth	6
Brecon	28	Denbigh	19	Montgomery	21
Caernarvon	19	Flint	9	Pembroke	38
Cardigan	24	Glamorgan	54	Radnor	11

SCOTLAND.

Aberdeenshire	8	Dumfriesshire	2	Morayshire	2
Argyle	4	Edinburghshire	7	Perth	8
Ayr	4	Elgin	1	Orkney	3
Banffshire	1	Fifeshire	11	Renfrew	6
Berwick	1	Forfarshire	5	Ross-shire	1
Bute	1	Haddingtonshire	1	Selkirk	1
Caithness-shire	4	Inverness	1	Shetland	1
Clackmannanshire	1	Kirkcudbright	2	Sterling	5
Dumbartonshire	1	Lanark	7	Western Isles	8

IRELAND.

Antrim, Ulster	3	Kildare	1	Roscommon, Connaught	2
Cork, Munster	2	King's County, Leinster	3	Sligo, Connaught	3
Derry, Ulster	3	Limerick, Munster	1	Tipperary, Munster	3
Donegal, Ulster	1	Mayo, Connaught	1	Tyrone, Ulster	11
Down, Ulster	1	Monaghan, Ulster	1	Waterford, Munster	1
Dublin, Leinster	1	Queen's County, Leinster	1	Westmeath, Leinster ...	2

Number of Baptist churches in England..... 1395

Wales..... 299

Scotland..... 97

Ireland 41

Total number of Baptist churches in the three kingdoms 1832

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young.....	m.		e.	
Alle Street, Goodman's Fields.....	P. Dickerson.....	m.	a.	e.	th.
Artillery Street.....	G. Moyle	m.		e.	th.
Austin Street, Shoreditch.....	W. Miall	m.		e.	U.
Battersea	I. M. Soule	m.		e.	u.
Blandford Street, Manchester Square.....	W. B. Bowes	m.	a.	e.	w.
Borough Road, Southwark.....	J. Stevenson, A.M. General Baptist.....	m.		e.	w.
Brick Lane, Old Street.....	J. A. Jones	m.		e.	th.
Brixton Hill.....	W. Pulsford	m.		e.	
Brompton (Alexander Square).....	Association	m.		e.	th.
Buttlesland Street, Hoxton.....	J. Rothery.....	m.		e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.....	m.	a.	e.	th.
Chelsea, Paradise Chapel	W. E. Archer.....	m.		e.	th.
Church Street, Blackfriars Road	G. Cole	m.	a.	e.	th.
Church Street, Paddington.....	J. Burns, D.D.....	m.		e.	th.
Clapham	B. Hoe	m.		e.	w.
Commercial Road.....	General Baptist.....	m.	a.	e.	th.
Cumberland Street, Curtain Road	H. Killen	m.		e.	w.
Deptford (Lower Road)	J. Kingsford	m.	a.	e.	w.
Deptford (Giffin Street)	W. Felton	m.		e.	w.
Devonshire Square.....	J. H. Hinton, A.M. Association	m.		e.	th.
Eagle Street, Holborn.....	R. W. Overbury	m.	a.	e.	w.
East Street, Walworth	Moody	m.	a.	e.	th.
Eldon Street, Finsbury	W. Evans	m.	a.	e.	
Grafton Street, Soho	W. Williams.....	m.		e.	w.
Greenwich (Lewisham Road)	J. Russell	m.		e.	w.
Greenwich (London Street) .....	.....	m.	a.	e.	f.
Hackney (Mare Street).....	F.A.Cox, D.D., LL.D. Association	m.	a.	e.	th.
Hammersmith	J. Bird	m.	a.	e.	tu.
Hampstead, (Holly-Bush Hill)	J. Castleden	m.		e.	
Hatcham (New Cross) .....	.....	m.		e.	th.
Henrietta Street, Regent Square.....	J. Hoby, D.D.	m.		e.	th.
Highgate.....	G. H. Orchard	m.		e.	
Horsley Street, Walworth.....	Association	m.		e.	w.
Homerton Row	D. Curtis	m.		e.	th.
Islington Green	J. J. Brown	m.		e.	w.
Rotherithe (Jamaica Row) .....	.....	m.		e.	w.
John Street, Gray's Inn Lane	J. H. Evans, A.M.....	m.		e.	tu.
John's Row, St. Luke's.....	J. Newborn	m.		e.	w.
Jubilee Street, Mile End Road .....	.....	m.		e.	w.
Keppel Street, Russell Square.....	S. Davies	m.		e.	th.
Kennington (Charles Street).....	T. Atwood.....	m.	a.	e.	w.
Kensington (Silver Street)	F. Wills.....	m.		e.	w.
Lion Street, Walworth	S. Green.....	m.		e.	th.
Lambeth (Regent Street).....	W. Fraser.....	m.		e.	th.
Mason's Court, Shoreditch.....	W. Elliott.....	m.		e.	tu.
Maze Pond, Bermondsey	J. Aldis.....	m.		e.	w.
Meard's Court, Soho	J. Stevens.....	m.		e.	th.
Mill Yard, Goodman's Fields	W. H. Black	m.		e.	
	Seventh-day			e.	

Mitchell Street, St. Luke's.....	W. Carpenter	m.	c.	
New Park Street, Southwark Bridge	J. Smith.....	Association	m.	c. w.
Northampton Street, King's Cross.....	Orchard.....	m.	e.	th.
Old Ford, Bow	G. W. Fishbourne. Association	m.	e.	th.
Peckham (Rye Lane)		m.	c.	w.
Pimlico, Carmel Chapel	J. Stenson.....	m.	c.	w.
Poplar (Cotton Street)	J. A. Baynes, A.B. Association	m.	c.	w.
Præd Street, Paddington	W. Underwood	General Baptist...m.	e.	w.
Prescot Street, Goodman's Field's ...	C. Stovel	Association	m.	c. f.
Redcross Street.....	D. Whittaker	m.	e.	
Romney Street, Westminster.....		m.	e.	
Salter's Hall, Cannon Street	S. J. Davis.....	Association	m.	e. w.
Shacklewell.....	John Cox	Association	m.	c. th.
Shakspeare's Walk, Shadwell	T. Moore	Association	m.	a. e. th.
Shouldham Street, Paddington.....	W. A. Blake	Association	m.	c. th.
Soho Chapel, Oxford Street.....	G. Wyard	m.	c.	w.
Somers Town		m.	e.	th.
Spencer Place, Goswell Street.....	J. Peacock.....	Association	m.	a. c. th.
Stepney Green		m.	a. c.	w.
Tottenham.....	R. Wallace.....	Association	m.	c.
Trinity Square, Southwark	B. Lewis.....	m.	e.	
Unicorn Yard, Southwark.....	W. Penrose			
Vernon Square, Pentonville.....	O. Clarke	Association	m.	a. c. w.
Waterloo Road	J. Branch	Association	m.	c. th.
Wandsworth.....	W. Ball			
Wild Street	C. Woollacott	Association	m.	a. e. th.
Windmill Street, Finsbury.....		m.	a.	

CONGREGATIONAL STATISTICS.

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1846 £7,176 9 10
EXPENDITURE 7876 11 10

STOCK, belonging to the society, about £5000 three per cent. consols.

Number of stations	148
Number of agents	130
Parishes in which the agents have stations	494
Towns, villages, and hamlets in which they preach	614
Hearers	50,275
Sunday schools	210
Teachers	1,984
Scholars	15,007
Members added to churches during the year	659

Treasurers, THOMAS THOMPSON, JOSHUA WILSON, and BENJAMIN HANBURY, Esqrs.
Secretaries, REV. E. A. DUNN, REV. A. WELLS.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending March 31, 1846 £3109 14 8
EXPENDITURE 2855 19 7

BALANCE, against the society	8 9 3
Principal stations	23
Out-stations, regularly or occasionally visited	127
Agents, including scripture readers	33

Treasurer, T. M. COOMBS, Esq., Ludgate Street.
Secretary, REV. THOMAS JAMES, Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1846	£3290 10 4
EXPENDITURE	2932 14 0
BALANCE, against the society	350 3 8
Ministers connected with the society in Canada	31
Ministers connected with the society in New Brunswick	1
Ministers connected with the society in Australian Colonies	3
Treasurer, J. R. MILLS, Esq.	
Secretary, Rev. ALGERNON WELLS.	

CONGREGATIONAL UNION.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. J. BLACKBURN, Rev. W. STERN PALMER, Rev. ALGERNON WELLS.

The Offices of these Societies are in Blomfield Street, Finsbury.

INDEPENDENT CHAPELS IN AND NEAR LONDON.

Albany Road, Camberwell	G. Rogers	m.	e.
Albany Chapel, Regent's Park . . . . .	. . . . .	m.	e. sh.
Aldermanbury Postern, City . . . . .	. . . . .	m.	e. w.
Aldergate Street (Welsh)	Various	m.	e.
Abney Chapel, Stoke Newington	J. Jefferson	m.	e.
Barbican Chapel, City	A. Tidman	m.	e. sh.
Barnsbury Chapel, Islington	C. Gilbert	m.	e. sh.
Bermondsey, Jamaica Row	G. Rose	m.	e. sh.
„ Webb Street	J. Morris	m.	e.
„ Neckinger Road	J. Boddington	m.	e. w.
Bishopsgate Chapel, City	H. Townley	m.	e. sh.
Brixton, Acre Lane	S. A. Dubourg	m.	e. w.
Brixton Hill	J. Hunt, G. B. Bubler	m.	a. e. w.
Brixton, Trinity Chapel	S. Eldridge	m.	e. sh.
Buckingham Chapel, Pimlico	E. A. Dunn	m.	a. sh.
Bethnal Green, Cambridge Road	J. Viney	m.	e. w.
„ Claremont Street	J. W. Morren	m.	e. sh.
„ Ebenezzer Chapel	S. Mummary	m.	e. sh.
„ Gibraltar Chapel	J. Brown	m.	e. sh.
„ Hare Street	G. W. Russell	m.	e.
Bromley, Kent	G. Verral	m.	e.
Camberwell, Mansion House Chapel	J. Burnet	m.	a. f.
Chadwell Street, Pentonville	W. Owen	m.	e.
Chelsea, Trevor Chapel	J. Morison, D.D.	m.	e. w.
Chiswick Chapel	E. Miller	m.	e. sh.
Clapham Chapel	J. Hill	m.	e. sh.
Clapham Road Chapel	J. B. Brown, B.A.	m.	e. sh.
Clapton Chapel	A. Wells	m.	e. sh.
Claremont Chapel, Pentonville	J. Blackburn	m.	a. e. sh.
Collier's Rents, Southwark	R. Littler	m.	e. sh.
Coverdale Chapel, Limehouse	M. S. Seaborn	m.	e. w.
Craven Chapel, Marlboro' Street	J. Lelfchild, D.D.	m.	e. sh.
Crown Street Chapel, Soho	C. Brake	m.	e.

Deptford Chapel, High Street.....	J. Pulling .....	..	a.	e.	w.
„ New Cross	W. J. Hope .....	..	e.		
Ealing Chapel.....	G. J. Adeney .....	..	e.		w.
Enfield, Chase-side.....	J. A. Davis .....	..	a.		
„ Baker Street.....	T. Russell .....	..	e.		th.
Edgeware.....	Edward Smith .....	..	a.		
Ebenezer Chapel, Ratcliffe	J. C. Hyatt.....	..	a.	e.	th.
Baker Street, Kennington Lane	J. Mirams .....	..	e.		w.
Falcon Square, City.....	J. Bennett, D.D.....	..	e.		th.
Fetter Lane, Holborn.....	C. Morris .....	..	e.		m.
Finchley Chapel	G. R. Birch .....	..	e.		
Gravel Lane, Wapping	M. Jeula .....	..	e.		w.
Greenwich, Maze Hill	H. B. Jeula .....	..	e.		w.
Greenwich Road Chapel.....	W. Chapman .....	..	e.		th.
Gower Street North .....	.....	..	e.		th.
Guildford Street, Southwark (Welsh).....	D. Davis .....	..	a.	e.	
Hackney, St. Thomas's Square.....	H. F. Barder, D.D.....	..	a.	e.	th.
„ Old Gravel Pits.....	J. P. Smith, D.D., J. Davis.....	..	a.	e.	th.
„ Well Street.....	J. Carlile, D.D., H. Harrison.....	..	e.		th.
„ Trinity Chapel	T. Hughes .....	..	e.		
„ Gloucester Chapel.....	B. Isaac .....	..	e.		
Hammersmith Broadway Chapel.....	J. T. Cumming .....	..	e.		w.
„ Ebenezer Chapel	H. Wilson .....	..	e.		th.
Hare Court, Aldersgate Street	W. S. Palmer .....	..	e.		w.
Harley Street, Bow	S. Davies .....	..	e.		th.
Highgate Chapel .....	.....	..	e.		fu.
Hanover Chapel, Peckham	W. B. Collyer, D.D.....	..	a.	e.	th. noon.
Holloway Chapel, Islington	A. J. Morris .....	..	e.		w.
Holywell Mount, Shoreditch	E. Mannering .....	..	e.		th.
Hope Street, Spitalfields	W. H. Barton .....	..	e.		
Hounslow New Chapel	J. Dickenson .....	..	e.		
Hoxton Academy Chapel .....	.....	..	a.	e.	th.
Jewin Street, Aldersgate Street	J. Ford .....	..	e.		m.
Jewry Street, Aldgate	F. Silver .....	..	e.		
Kilington Chapel, Upper Street	B. S. Hollis .....	..	e.		fu.
„ Lower Street .....	.....	..	a.	e.	w.
„ Union Chapel.....	T. Lewis, H. Allon.....	..	a.	e.	w.
Kensington, Hornon Street.....	J. Stoughton.....	..	e.		f.
Kentish Town	W. Foster.....	..	e.		w.
Kingsland, Robinson's Row	T. Aveling.....	..	a.	e.	f.
„ Road, Philips Street.....	C. Dukes, M. A.....	..	e.		th.
Latimer Chapel, Mile End.....	R. Saunders .....	..	e.		
Lewisham Chapel	T. Timpson .....	..	e.		th.
Maberly Chapel, Ball's Pond.....	R. Philip .....	..	e.		
Marlborough Chapel, Kent Road.....	H. Richard .....	..	e.		th.
Mile End, Church Street	W. Tyler .....	..	e.		th.
„ Salem Chapel	E. W. Woodman.....	..	e.		
„ Brunswick Chapel.....	J. B. Talbot .....	..	e.		th.
„ Hephzibah Chapel.....	Ditto .....	..	e.		fu.
Mill Wall, Poplar	T. R. Brown.....	..	e.		w.
Mortlake	G. C. Townley, LL.D.....	..	e.		
New Broad Street, City.....	G. Wilkins .....	..	a.	e.	w.
New Court, Carey Street	J. A. Miller .....	..	e.		th.
Norwood, Surrey.....	B. Kent.....	..	e.		th.
Orange Street, Leicester Square	J. P. Dobson.....	..	e.		th.
Paddington Chapel, New Road	J. Stratton.....	..	e.		th.

Parish Street, Horsaeydown	J. Adey	m.	e.	w.
Park Chapel, Camden Town	J. C. Harrison	m.	e.	
Pavement Chapel, New North Road	J. Spong	m.	e.	
Pell Street	J. Cartwright	m.	e.	
Poultry Chapel, City		m.	e.	th.
Poplar, Bow Lane		m.	e.	
" Mill Wall	T. R. Brown	m.	e.	w.
" Trinity Chapel	G. Smith	m.	e.	th.
Portland Chapel, St. John's Wood	W. R. Baker	m.	e.	w.
Putney	R. Ashton	m.	e.	w.
Queen Street, Ratcliffe	J. V. Mummary	m.	e.	th.
Robert Street, Grosvenor Square	W. B. Leach	m.	e.	th.
Russell Street, Rotheriths	T. Muscutt	m.	e.	th.
Spafields Chapel	T. E. Thoresby	m.	e.	
Slon Chapel, Whitechapel	J. G. Hewlett, Ph.D.	m.	e.	w.
Stepney Chapel	J. Kennedy, M.A.	m.	a.	e.
Stockwell Chapel	D. Thomas	m.	e.	th.
Surrey Chapel, Blackfriar's Road	J. Sherman	m.	e.	f. morn.
Stratford, Brickfield's Chapel	R. Ferguson, D.D.	m.	e.	w.
Tabernacle, Moorfields	{ J. Campbell, D.D.	m.	e.	w.
" Tottenham Court Road			e.	th.
Tonbridge Chapel, New Road	J. Woodwork	m.	a.	w.
Tottenham and Edmonton		m.	e.	
Totteridge	S. Charlton	m.	e.	
Trinity Chapel, John Street, Edgeware Road	R. Herschell	m.	e.	
" Leather Lane	W. Collins	m.	e.	w.
Twickenham	B. H. Kluht	m.	e.	w.
Union Street, Southwark	J. Waddington	m.	e.	th.
Virginia Chapel, Shoreditch				
Walthamstow		m.	e.	
Walworth, Lock's Fields	G. Clayton	m.	a.	e.
" Sutherland Chapel	J. Wood	m.	e.	f.
" West Street		m.	e.	
Wandsworth	J. E. Richards	m.	e.	th.
Wardour Chapel, Soho	J. Robinson	m.	e.	th.
Weigh House, Fish Street Hill	T. Binney	m.	e.	th.
West Ham	J. Emblem	m.	e.	
Westminster Chapel, York Street	S. Martin	m.	e.	w.
Willenden	Various	m.	e.	
Wycliffe Chapel, Commercial Road	A. Reed, D.D.	m.	e.	w.
Woolwich, Salem Chapel	J. S. Bright	m.	[e.	w.
" Union Chapel	W. Woodland	m.	e.	
Whitefield Chapel, Wilson Street, Drury Lane	J. Eldrick, M.A.	m.	e.	th.
York Road Chapel, Lambeth	R. Allott, LL.D.	m.	a.	th.

WESLEYAN METHODIST STATISTICS.

Deduced from the Minutes of Conference of 1845 and 1846.

	NUMBER OF MEMBERS.				
	1844.	1845.	1846.	1845.	1846.
GREAT BRITAIN	337,596	340,778	341,468...Increase	3683...Increase	690
IRELAND	28,409	27,926	27,546...Decrease	480...Decrease	287
CONTINENT OF EUROPE	1,973	1,941	1,864...Decrease	32...Decrease	77
ASIA	1,415	1,559	1,661...Increase	144...Increase	102
AUSTRALASIA	12,667... ..	13,236	14,040...Increase	569...Increase	804
AFRICA	6,798	7,287	7,946...Increase	489...Increase	659
WEST INDIES, Antigua.....	15,305	14,830	14,151...Decrease	455...Decrease	699
St. Vincent and Demarara...}	12,542	12,836	12,942...Increase	294...Increase	106
Jamaica.....	26,772	25,662	25,049...Decrease	1110...Decrease	613
Bahamas	2,876	3,544	3,544...Increase	668	
Hayti.....	649	261	261...Decrease	388]	
BRITISH NORTH AMERICA.....	17,514	18,433	18,592...Increase	919...Increase	159
Total under the care of the					
British and Irish Conferences	464,518	468,313	469,064...Increase	3795...Increase	751

MINISTERS.

In GREAT BRITAIN	875 Supernumerary and superannuated	171 ...On Trial	125 ...Total	1171
In IRELAND	99	36	37	162
In FOREIGN STATIONS	307	8	96	411
				1744
Ministers admitted into full connexion in 1846				22
Died, in the year ending July, 1846.....				23
Ceased to be recognised as ministers				7

DISTRICTS AND CIRCUITS.

DISTRICTS	Great Britain 32	Ireland 11	Foreign Parts 25
CIRCUITS	431	54	298

MISSIONARY SOCIETY.

See page 803.

OFFICERS.

President, Rev. WILLIAM ATHERTON, 19, Rutland Street, Hampstead.

Secretary, Rev. ROBERT NEWTON, D.D., Broughton, near Manchester.

President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.

Treasurers of the Wesleyan Schools, J. IRVING, Esq. and Rev. CHARLES PRIST,
39, Sloane Square, Chelsea.

Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.

Book Steward, Rev. JOHN MASON, 14, City Road, London.

Editor, Rev. G. CUBITT. Assistant Editor, Rev. J. S. STAMP.

Secretary to the London Book Committee, Rev. J. C. PENGELLY, 24, City Road,
London.

Secretary to the Methodist Tract Committee, Rev. A. BABBETT, 14, City Road,
London.

Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev.
ROBERT WOOD.

Secretary to the General Chapel Fund, Rev. F. A. WEST, Burlington Street,
Manchester.

The next Conference is to be held in Liverpool, commencing on Wednesday, July 28th, 1847,
at 9 o'clock A.M.

Wesleyan Conference Office, 14, City Road, London.

WESLEYAN METHODIST ASSOCIATION.

Formed, 1834.

President, Rev. ROBERT ECKETT.

Secretary, Mr. JOHN KIPLING.

Sub-secretaries, Rev. E. DARK, Rev. J. W. GILCHRIST, and Rev. E. WRIGHT.

Treasurer, JOHN PETRIE, Esq.

Financial Secretaries, Rev. G. CHESSON, Rochdale, and Mr. T. BOOTH.

Book Steward, Rev. R. ABERCROMBIE.

Book Room, Horse Shoe Court, Ludgate Hill.

Circuits	71
Chapels	313
Preaching places, rooms, &c.....	248
Members in society	20,661
Members on trial	702
Deaths.....	282
Itinerant preachers and missionaries	95
Local preachers.....	1,077
Leaders	1,364
Sunday schools	320
Sunday scholars	41,028
Sunday school teachers	6,369

HOME AND FOREIGN MISSION FUND.

INCOME, year ending August, 1846	£2483 6 8
EXPENDITURE.....	2515 18 8
BALANCE, due to the Treasurer	157 14 11

ENGLISH AND WELSH EPISCOPAL SEES.

Canterbury.....	1828	William Howley, D.D., Lambeth Palace, Addington Pk., Sarrey.
York	1808	Ed. Harcourt, D.C.L., Bishopthorpe Pal., York, Grosvenor-sq.
London	1828	Rt. Hon. C. J. Blomfield, D.D., Fulham Pal., Middlesex; London House, St. James's-square.
Durham	1836	Edw. Maltby, D.D., Bishop Auckland, Upper Portland Place.
Winchester	1827	Charles Richard Sumner, D.D., Farnham Castle, Sarrey; Winchester House, St. James's Square, London.
Bangor	1830	C. Bethell, D.D., Bangor Palace, Carnarvonshire.
Carlisle	1827	Hon. Hugh Percy, D.D., Rose Castle, near Carlisle.
Chester	1828	John Bird Sumner, D.D., Palace, Chester, College, Durham.
Chichester	1842	A. T. Gilbert, D.D., Chichester Palace.
Exeter.....	1831	H. Philpotts, D.D., Palace, Exeter.
Gloucester & Bristol	1830	J. H. Monk, D.D., Palace, Gloucester and Stapleton, near Bristol, Cloisters, Westminster.
Hereford.....	1837	T. Musgrave, D.D., Palace, Hereford.
Lichfield.....	1843	John Lonsdale, D.D., Eccleshall Castle, Staffordshire.
Lincoln	1827	John Kaye, D.D., Rischolm, near Lincoln.
Llandaff.....	1828	Edward Copleston, D.D., Hardwick House, Chepstow, Deanery, St. Paul's.
Norwich	1837	E. Stanley, D.D., Palace, Norwich.
Peterborough.....	1839	G. Davys D.D., Palace, Peterborough.
Ripon	1836	C. T. Longley, D.D., Bishopton Grove, Ripon.
Rochester	1827	George Murray, D.D., Danbury Park, Chelmsford.
Salisbury	1837	E. Denison, D.D., Salisbury Palace, Wilts.
St. David's	1840	C. Thirlwall, D.D., Abergwilli, Carmarthen.
Worcester	1841	Henry Pepys, D.D., Hartlebury Castle, Worcester.
Ely	1845	John Turton, D.D., Palace, Ely, and Dover Street.
Bath and Wells...	1845	R. Bagot, D.D., Palace, Wells.
Oxford	1845	Samuel Wilberforce, D.D., Cuddesden Palace.
St. Asaph	1846	Thomas Fowler Short, D.D., St. Asaph Palace.

LIST OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With their Addresses per Post, and the Year when each became a Member of the General Body.
Formed, 1727.*

Secretary, Rev. THOMAS JAMES, 7, Blomfield Street.

BAPTIST BOARD.

Formed, 1723.

OBJECT :—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Archer, W. E.	1846	1, Radnor Street, King's Road, Chelsea.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brown, Samuel	1828	Loughton, Essex.
Brown, John Jenkyn	1845	36, Cloudeley Terrace, Islington.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	8, Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, Benjamin, Ph.D.	1844	Stepney College.
Davies, Samuel	1845	20, Upper Wharton Street, Lloyd Square.
Davis, Stephen Joshua	1837	43, Lonsdale Square, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road, East.
Elliot, William	1842	12, Lower Wharton Street, Lloyd Square.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Frazer, William	1843	Vernon Cottage, Stockwell Park Road.
Fuller, Andrew Gunton	1841	57, Crown Street, Finsbury.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. R.	1843	38, Gillingham Street, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katteras, Daniel	1841	Woodbine Cottage, West Street, Hackney.
Killen, Hugh	1844	4, Gloucester Terrace, Hoxton.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, Mayfield Villas, Dalston.
Moore, Timothy	1836	19, Shakspeare's Walk, Shadwell.
Murch, William Harris, D.D.	1828	11, Belgrave Street, Argyle Square.
Norton, William	1836	Rose Cottage, Dalston.
Orchard, G. H.	1845	11, Tavistock Terrace, Holloway.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Smith, James	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea.
Stean, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Trestrail, Frederick	1845	33, Moorgate Street.
Ware, Richard	1842	Hampstead.
Williams, William	1819	15, Frederick Street, Regent's Park.
Wills, Francis	1845	3, Campden Grove, Kensington.
Woolacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	3, St. John's Wood Place.
Stevenson, John, M.A.	12, Marlborough Place, Walworth.

CONGREGATIONAL BOARD.

Formed 1727.

Secretary, Rev. GEORGE ROSE, 20, Paradise Row, Rotherhithe.

Adeney, G. J.	1843	Ealing.
Adey, John.....	1840	43, Trinity Square, Borough.
Ainslie, Robert.....	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Alliott, Richard, LL.D.	1843	20, York Road, Lambeth.
Allon, Henry.....	1844	Hornsey Row, Islington.
Arundel, John.....	1820	Brixton Rise.
Ashton, Robert.....	1839	Putney.
Aveling, Thomas.....	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.....	1843	Portland Town.
Bean, William.....	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas.....	1829	Weigh House Vestry, Fish Street Hill.
Birch, George R.	1843	Finchley.
Blackburn, John.....	1823	10, Cloudeley Street, Islington.
Boddington, John.....	1817	18, New Church Street, Bermondsey.
Bright, J. S.....	1843	Woolwich.
Bromley, H.	1846	1, Albert Terrace, St. John's Wood.
Brown, George.....	1828	Clapham.
Brown, James.....	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	Clapham Place.
Bunter, John.....	1835	Tulse Hill.
Burder, H. F., D.D.....	1811	Hackney.
Burnet, John.....	1830	Grove Lane, Camberwell.
Campbell, John, D.D.....	1841	Tabernacle House, Finsbury.
Campbell, William.....	1841	Croydon.
Carlile, James.....	1841	3, Helmsley Terrace, Hackney.
Charlton, J.....	1846	Totteridge.
Clayton, George.....	1805	Herne Hill.
Cobbin, Ingram, A.M.....	1819	Cold Harbour Lane, Camberwell.
Collison, George.....	1820	Well Street, Hackney.
Collyer, W. B., D.D.	1801	Peckham.
Corney, George.....	1836	Barking.
Crump, H. J.....	1839	
Cumming, J. T.....	1836	Hammersmith.
Davies, David.....	1841	21, Milford Place, Brixton.
Davies, John.....	1834	Upper Clapton.
Davies, S. A.....	1829	Enfield.
Davis, Evan.....	1842	Richmond.
Davis, Samuel.....	1843	33, Tredegar Square, Mile End.
Dickinson, J.....	1846	Hounslow.
Dobson, J. P.....	1826	37, Edward Street, Hampstead Road.
Dubourg, S. A.....	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	5, De Beauvoir Square, Kingland.
Dunn, E. A.....	1807	Upper Belgrave Place, Fimlico.
Edwards, J.....	1841	Kingston.
Eldridge, Samuel.....	1843	2, Acre Lane, Brixton.
Emblem, John.....	1817	Fairfield Place, Bow.
Ferguson, R.....	1837	Stratford.
Ford, Joseph.....	1834	48, Canonbury Square, Islington.
Freeman, J. J.....	1837	London Mission House, Blomfield Street.
Garvey, M. A.....	1841	1, Molesworth Place, Kentish Town.
Gilbert, Charles.....	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.....	1839	Highbury College.
Hall, John.....	1845	Cheshunt.
Halliday, E.....	1842	Broadway Cottage, Plaistow.
Harris, John, D.D.	1843	Cheshunt College.
Harrison, J. C.....	1842	80, Albert Street, Camden Town.
Henderson, E., D.D.....	1826	11, Park Terrace, Highbury.
Hill, James.....	1841	Clapham.
Hollis, B.....	1846	Gibson Square, Islington.
Hope, William J.....	1831	Deptford Bridge.
Hoppus, John, D.D.....	1829	39, Camden Street, Camden Town.
Hunt, John.....	1833	16, Brixton Rise.
Hunt, R. T.....	1836	5, Clifton Place, Camberwell New Road.
Hyatt, C. T.....	1833	14, Hardwick Place, Commercial Road.
James, Thomas.....	1817	7, Blomfield Street.
Jefferson, John.....	1831	Stoke Newington.
Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.
Jenla, H. B.....	1821	Greenwich.

Jeala, Matthew	1841	2, Richmond Terrace, Queen's Road, Dalston.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kluht, B. H.	1843	Twickenham.
Knight, James	1792	Lark-Hall Lane, Clapham.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	38, Trinity Square, Southwark.
Mannerling, Edward	1836	26, Charles Square, Moxton.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Mather, J.	1843	Myrtle Cottage, Brentford.
Miller, J. A.	1841	3, West Square, Southwark.
Mirams, James	1838	1, Cobourg Place, Kennington Lane.
Morris, A. J.	1846	Tufnell Park, Holloway.
Morris, Caleb	1828	22, Claremont Square, Pentonville.
Morris, John	1841	1, Cold Harbour Lane, Camberwell.
Morison, John, D.D.	1815	Walton Place, Brompton.
Morren, J. W.	1834	Cambridge Road, Bethnal Green.
Muscatt, Thomas	1838	Trinity Street, Rotherhithe.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	13, Camden Street, Islington.
Phillips, Robert	1826	Golden Terrace, Dalston.
Pulling, John	1834	Deptford.
Ransom, Samuel	1832	6, Denmark Place, Well Street, Hackney.
Reed, Andrew, D.D.	1817	Cambridge Heath.
Richard, Henry	1836	20, Surrey Square, Old Kent Road.
Richards, J. E.	1826	Wandsworth.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, James, A.	1845	Rev. Dr. Jenkyn's, Torrington Square.
Robinson, John	1830	Park Village, East, Regent's Park.
Rogers, G.	1838	70, Albany Road, Old Kent Road.
Rose, George	1826	20, Paradise Row, Rotherhithe.
Russell, Thomas, M.A.	1807	Walworth.
Seaborn, H. S.	1840	Stepney Causeway.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Homerton.
Smith, Philip, B. A.	1814	Cheshunt College.
Smith, William, LL.D.	1840	8, Highbury Terrace.
Spink, Samuel	1845	1, Park Crescent, Stockwell.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Barnet.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Temple, W.	1834	Essenden, Herts.
Thomas, David	1845	Stockwell.
Tidman, Arthur	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	Ilchester Place, Brixton Road.
Varty, E. F.	1845	91, Gloucester Terrace, Kentish Town.
Vautin, James	1818	Summit Place, Clapham Common.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Bethnal Green.
Waddington J.	1846	9, Surrey Square, Old Kent Road.
Walford, William	1814	Uxbridge Common.
Wall, William	1794	Kingsland Crescent.
Waraker, J. T.	1843	Tooting.
Wells, Algernon	1837	Upper Clapton.
Wilkins, George	1844	20, Church Road, De Beauvoir Square.
Williams, C.	1840	16, Brunswick Crescent, Camberwell.
Wood, J.	1846	1, Grosvenor Place, Camberwell.
Woodhouse, W. M.	1845	6, Matthews' Place, Hackney Road.
Woodman, E. W.	1844	Bedford Place, Commercial Road East.
Woodward, Benjamin	1842	18, Gloucester Terrace, New Road.
Woodward, John	1837	Upton, Essex.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

PRESBYTERIAN MEMBERS OF THE BODY.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson —	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

DEPUTIES ELECTED BY BAPTIST CONGREGATIONS,

BRING ONE SECTION OF THE DEPUTIES APPOINTED TO PROTECT THE CIVIL RIGHTS
OF DISSENTERS.

DEPUTIES.

RETURNED BY CONGREGATION AT

Anderson, Mr., Botanical Gardens, Chelsea	Paradise Chapel, Chelsea.
Bailey, William, Esq., King Street, Covent Garden.....	Eagle Street.
Bartlett, W. P., Esq., Nicholas Lane	Maze Pond, Southwark.
Bartlett, Mr. Wm., 1, Britton Terrace, King's Rd., Chelsea	Brompton.
Beddome, William, Esq., 170, Fenchurch Street	Maze Pond, Southwark.
Boyes, Mr. W. O., 4, South Place, North Fields, Peckham	Trinity Street, Southwark.
Briscoe, Mr. J., 28, Banner Street, St. Luke's	Brick Lane, St. Luke's.
Broad, Mr. P. 12, Tavistock Street, Covent Garden.....	Blandford Street.
Burgon, Mr. J. T., Bucklersbury	Trinity Street, Southwark.
Carman, Mr. T., Newgate Street.....	Vernon Chapel, Pentonville.
Churchward, Mr., 11, St. Thomas's Street East, Southwark	Unicorn Yard, Tooley Street.
Cubitt, Mr. William, 7, Charles Square, Hoxton	Austin Street, Shoreditch.
Danford, John, Esq., 81, High Street, Aldgate	Prescot Street.
Daulton, Mr. John, 28, High Street, Lambeth	Regent's Street, Lambeth.
Davis, Mr. C. E., 2, Ocean Row, Stepney.....	Shadwell.
Dawson, Mr. J., 36, Hunter Street, Brunswick Square ...	Henrietta Street.
Deane, Mr. E., 24, Gloucester Street, Commercial Road ...	Little Alie Street.
Fisher, Mr. W., Wood's Wharf, Thames St., Greenwich...	London Street, Greenwich.
Forbes, W., Esq., Denmark Hill, Camberwell	Camberwell.
Freeman, Mr. J., Maryland Point, Stratford, Essex.....	Old Ford, Bow.
Gale, Samuel, Esq., Basinghall Street.....	New Park Street, Southwark.
Gover, William, Esq., 44, Roebuck Place, Dover Road ...	Lion Street, Walworth.
Gover, Mr. John, Cole's Street North, Dover Road.....	Borough Road, Southwark.
Griffin, Nathaniel, Esq., Cloister's Temple.....	Fetter Lane Chapel.
Grover, Mr. J. L., 27, Henry's Street, Pentonville	Vernon Chapel, Pentonville.
Haddon, Mr. John, 25, Tabernacle Walk, Finsbury.....	Devonshire Square.
Hall, T. Henry, Esq., 46, Finsbury Square.....	Worship Street.
Hare, J. M., Esq., Triangle, Hackney	Mare Street, Hackney.
Harmer, Mr. Richard, 2, College Terrace, Stepney	Little Alie Street.
Haynes, William, Esq., Seymour Street.....	Salem Chapel, Meard's Court.
Highman, Mr. D., 11, Mansion House Street	Henrietta St., Brunswick Square.
Holiday, Mr., Shawfield Street, Chelsea.....	Alfred Place, Brompton.
Jackson, Mr. J., Villa Place, Walworth Common.....	Horsley Street, Walworth.
Lawrence, Mr. G., 15, Alop Terrace, New Road.....	Blandford Street.
Liggins, Mr. John, Canterbury St., York Rd., Lambeth...	Borough Road, Southwark.
Low, James, Esq., 30, Gracechurch Street.....	New Park Street, Southwark.
Lowe, G. Esq., F.R.S., Finsbury Circus	Brick Lane, St. Luke's.
Luntley, J. J., Esq., Triangle, Hackney.....	Mare Street, Hackney.
Lush, R., Esq., 34, Mecklenburgh Square	Little Wild Street.
Miall, E., Esq., Crane Court, Fleet Street.....	Enon Chapel, Woolwich.
Offor, G., Esq., Grove House, South Hackney	Mill Yard, Goodman's Fields.
Parker, Mr. S., 5, Tanner's Hill, Deptford.....	London Street, Greenwich.
Parnell, Mr. T., Bow	Old Ford, Bow.
Parnell, Mr. W., Benyon Cottage, De Beauvoir Square ...	Austin Street, Shoreditch.
Penny, J., Esq., 79, Albert Street, Regent's Park	Eagle Street.
Pewtress, T., Esq., 30, Gracechurch Street.....	Denmark Place, Camberwell.
Porter, Mr. James, 166, High Street, Camden Town	Somers' Town.
Powell, Mr. J., 3, White's Row, Spitalfields	Spencer Place, Goswell Road.
Price, Dr. T., 7, Highbury Terrace	Islington Green.
Ranwell, Mr. W., 5, Bowling Green Row, Woolwich	Enon Chapel, Woolwich.
Ritchie, Mr. T., Middle Street, Cloth Fair.....	Worship Street.
Sanders, Mr. J., 104, Great Russell Street, Bloomsbury....	Church Street, Blackfriars.
Skerrit, Mr. J., Royal Hospital Row, Chelsea	Paradise Chapel, Chelsea.
Smith, Mr. James, 6, Bridge Street, Vauxhall	Regent Street, Lambeth.
Stiles, Mr. W., 23, Lisle Street, Leicester Square.....	Little Wild Street.
Swan, Mr. T., 85, Albany Road, Camberwell.....	Unicorn Yard, Tooley Street.
Timms, Mr. Gill, 2, Short Street, Finsbury	Devonshire Square.
Townley, Mr. Charles, West Cottage, West St., Walworth	Horsley Street, Walworth.
Turner, Robert, Esq., 17, Blandford St., Manchester Sq...	Meard's Court.
Walkden, Mr. J., sen., 26, Lawrence Lane, Cheapside.....	Church Street, Blackfriars.
Warmington, Mr. J., Leadenhall Market	Prescot Street.
Watson, Samuel, Esq., Brunswick Terrace, Walworth Rd.	Lion Street, Walworth.
Wilks, Mr. J., 3, Finsbury Square	Mill Yard, Goodman's Fields.
Wilmsburst, Mr. B. C., 10, Bidbury Street, Judd Street...	Keppel Street.
Winsall, Mr. J., 30, Bedford Street, Strand.....	Gratton Street, Soho.
Woolley, Mr. G. R., 17, Canonbury Square, Islington.....	Islington Green.
Young, T., Esq., Mincing Lane	Denmark Place, Camberwell.

THE MISSIONARY HERALD.



PALACE OF THE KING OF BASSAPU, FERNANDO PO.

ASIA.

CALCUTTA.

In a letter, dated September 7, Mr. Thomas says, "You will be pleased to hear that brother Thompson, at Delhi, has recovered from his severe illness, and is again actively engaged in his accustomed labours. At Agra our brethren are encouraged by fresh additions: three converts were baptized in July, and four more in August. Brother Parry of Jessore has recently baptized one or more, and he writes hopefully of others. We hope shortly to baptize at Bow Bazar. I should be gratified to hear that some brother was on the way who might take charge of that church. Could it have pastoral care, much more good might be done than can be at present attempted."

Eleven days later, Mr. Thomas says, "Through mercy we are much as usual, and have great cause for thankfulness. The accounts from the stations are also encouraging."

SERAMPORE.

Since Mr. Denham has resided at Serampore, though but twelve months, he observes in a letter written on the 26th of August, there have been many changes. "The transfer of the settlement and other causes have occasioned many removals, nor is there any probability of other European residents, at least at present." He adds, "I am thankful to be able to state that we meet all our current expenses, though it is with difficulty, but we have been enabled to do this hitherto. The heathen schools during the Poojahs and rains generally fluctuate. The college school, consisting in great measure of heathen youths, proceeds encouragingly under brother Robinson's temporary superintendence. We have one heart, and our prayer is that we may be as united in the work to which we have consecrated our lives as were our fathers."

During the June and July festivals, our brethren availed themselves of the opportunity to proclaim their message among the countless multitudes that were brought together. Respecting these direct missionary labours Mr. Denham writes thus:—

At these seasons our station is annually distinguished by many very painful scenes. I can conceive of nothing more distressing to a Christian or a feeling mind, than the superstitions practised in honour of Jugunath. The description has been attempted a hundred times since the days of Claudius Buchanan, by our own brethren and others, yet it is, and must ever be, unintelligible to persons in England. It has a strange effect on those who dwell among idolators, "who see their unlawful deeds" and "hear their filthy conversation," 2 Pet. ii. 8, and mark the deformity, deep malignity, and atrociousness of their superstitions. To see a people choosing, deliberately choosing evil, and calling it good: continuing to prefer an adherence to men whom they hate, and scruple not to charge with heartless oppression, bow-

ing down before idols disgustingly hideous, and which are alternately ridiculed, cursed, and blessed; together with a rooted aversion to and obstinate rejection of the counsels of mercy, speaking in language tender, and gentle, and kind, makes one feel occasionally strange and melancholy, not to say heart-broken; and far more difficult to be endured than all, is the careless unconcern of numberless Europeans around one, who seem to have no feeling for the heathen, subject to such indescribable degradation.

Nothing but an unshaken reliance on the promises of God can sustain the minds of your fellow-labourers in India, and enable them to persevere in a work as arduous and thankless as it is generous and benevolent.

Two or three days before the festival (the Snanjattra), which fell this year on June 9th,

brother Robinson and myself went to survey the ground, in order to select fitting spots from whence the crowds could be addressed with greater advantage. At the last mela we were alone, but on this occasion we had the promise of some of our brethren to unite with us, nor were we disappointed. Brethren Page and Carrau arrived the evening before, and on the following morning another Christian friend joined us, who, together with ourselves and native preachers, made an interesting band. Brother Robinson, I regret to say, was taken ill, and was unable to accompany us. Having divided into three parties, we joined the crowd which had been pouring into the town from the preceding afternoon—a ceaseless stream. At daybreak the sight was truly affecting. Thousands had spent the night in the vicinity of the idol, that they might not be deprived of the beatitude supposed to arise from a sight of the hideously repulsive object of their pilgrimage. The whole number present at the bathing may be stated at a hundred thousand souls!

Brother Page and his friends occupied the site of a beautiful and wide-spreading tectul-tree on the main road, the massive branches of which afforded ample and cooling shade, and its elevated roots a secure standing-place. I, and those with me, stood under the thatch of one of our heathen schools, also on the main road to the temple. The day was fearfully hot, the air around and dust beneath our feet glowed like a furnace; for about four hours multitudes were addressed from either stand, thousands of tracts and gospels were disposed of, among the rural Bengalees principally, nor was the word without power. Murmurs of approbation frequently arose; the people and many a countenance bore indications of concurrence when the folly of idolatry or the cupidity and mercenary practices of the brahmans were held up to deserved reprobation. Not a man attempted a defence of their wretched and sinking cause, though groups were around us during the day. Hundreds have no regard for the idol. The motives which lead the idle and dissolute to visit an English fair, the love of the wickedness usually practised with impunity at those places, draws them. Among the meanest and most dissolute, the lower class brahmans hold a distinguished place; they never fail to remind one of the begging monks just preceding the Reformation, unblushingly and insatiably avaricious. I record it deliberately—every person's experience who has had to do with them will corroborate it—mendacity and mendacity seem to be embodied in these men, and exceeded only by the hatred they bear to that gospel which, while it discovers the iniquity of their system and its practices, predicts its utter and irremediable ruin. In some instances individuals of them paid marked attention, and asked for books. One part of the morning a brahman who had been

listening for a considerable time, passed round behind, and entered the school. He informed me he was anxious to know more of Christianity, and that he had entertained doubts about Hindooism for some time. I explained to him where he might find me, and where we could converse without interruption. By this time several of his friends had entered the school and discovered much uneasiness at the conference. I gave him a copy of the True Refuge, and a tract on the Jugunath Poojah. I felt as I gave them to him it was doubtful whether I should see him again; neither were our fears unfounded. His party surrounded him as he left us; my eye followed him for a few moments, when the crowd closed on him, and I have seen him no more. In these and similar cases of disappointment we have no remedy but prayer. If we cannot follow the awakened heathen, our prayers can do so; neither can the jealous vigilance of man obstruct the secret workings of the Spirit of conviction in his operations on the heart.

The crowd having gradually left that part of the road where we had stationed ourselves, we joined brother Page and his party, and found them surrounded by a numerous and miscellaneous auditory. About this time the rajah and brahmans, whose province it is to open the ceremonies of the day, made their appearance. The excess of riot which follows renders it desirable to withdraw; amid that maddening scene no beneficial purpose can be served or impression made. Our work for the day was done; we therefore returned home, humbly hoping in the promise of Him in whose name we had been employed.

The "Rut," or Car festival, commenced this year on June 23rd, and ended on the 3rd of July. We were out among the people more or less every day. On the first and last days the multitudes assemble to draw the car. The whole of these two days were spent in conversing with various groups of people, differing in numbers from ten to two hundred. The shady tree mentioned above, our best and most prominent preaching place, was preoccupied by the proprietor of a swing. We had, however, taken the precaution to raise a temporary shed of bamboos, thatched with rushes, in a commanding part of the road, having a dry ditch between the bank and the road; we therefore bent our steps toward it. On our arrival we found a similar building in course of erection, and for the worst of purposes,* and so near to our stand as to threaten us with serious annoyance, if not to necessitate our entire removal. We accordingly went to the proprietor, and inquired what he was about to do. On his reply, we told him he must remove his booth. This he refused to do, and told us he had permission to raise it there. We answered mildly but firmly,

that he was not speaking the truth, and that it must be removed immediately. Many heathens, and some Mohammadans, stood looking on, and we felt we had a position to maintain in the presence of the people, and turning to the proprietor's workmen, ordered them to pull it down, adding, our intention was not to leave the spot until we saw it removed. You may be sure this was very reluctantly done, but it was done, and not a hand was raised against us. It was yet early, and we continued our road to Jugunath's temple, intending, as the crowd gathered in the course of the day, to plead with the people there. Two shady positions were selected in its vicinity, and we returned to our stand. The numbers at this mela were greatly inferior to the former, though we were struck with the preponderance of brahmans; on some parts of the day one half the hearers bore the brahminical thread. From a little after nine in the morning till the car was ready to move, we never ceased to address the multitudes who willingly listened, conversed, and received books. You may suppose in such a place, and among such a people, some of the "baser sort" were not wanting in wish and readiness to annoy us; not the people, but interested parties among them. These seek to obstruct us. One wretched looking being with garlands and dishevelled hair, under the influence of intoxicating drugs, made an attempt by mockery and ridicule, but he found none of the crowd to join him, and while vociferating and opposing, slipped back into the dry ditch by the roadside, to the no small amusement of the bystanders. He rose and poured out volleys of abuse, in which the crowd refused to sympathize, and having exhausted his strength, if not his rancour, he left us, and we saw no more of him. Shortly after a group of the low musicians who attend various melas for a livelihood, singing the impure songs of the gods, attempted to make a noise. Brother Robinson was speaking. The crowd was very large, attentive, and encouraging. Seeing their movements, I left him, and went and stood among them. On their attempting to make a noise with their tomtoms, I spoke to them, and told them there was plenty of room on the other side of the road. Some of the people also said, "Why do you make a noise? Be still—be still, and mind what the sahib is saying to you." I was more anxious during this address than any part of the day. The discussion was a most important one. Two brahmans of different views were controverting, replying and proposing questions. The Shastree singers seeing the crowd was unwilling to be interrupted, and that one of the brahmans was displeased at their interference, became more quiet, and like the Byragee above slunk away. These little instances will show you the feebleness of the advocates of Hindooism. But to return: the brahmans now entered the lists

with each other. The advocate of idolatry stood very little chance with his antagonist, who evidently had the good sense of the crowd with him. "To see the car and witness the sport," said they, "brings us here, and not to see Jugunath!" One or twice we were appealed to, the crowd acquiescing in the decision. Finally, four questions were put and severally replied to, amid the silence and marked attention of the people. "Who is Jesus? Where is he? What is it to be a Christian? What are its advantages?" To give the detail would be tedious, suffice it to say, at the close of the reply every book and tract we possessed was demanded of us. Thus the seed is scattered: by these means the word reaches distant and secluded spots in the province, and frequently far beyond it. The beautiful words selected by Dr. Steane often recur to my remembrance, "Behold, there went out a sower to sow." To scatter the seed is at present our appropriate work; God may permit us to reap, and in due season we shall if we faint not. Nevertheless our work is in great measure prospective; other men shall enter into our labours. "He who reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." We did rejoice. We were encouraged to hope for God's blessing, and at sunset we met to supplicate it. The next evening we went to the vicinity of the car, which had been drawn from the temple to the entrance of the bazar, where it remains till Jugunath returns from his annual visit. For Jugunath, like Baal of old, is occasionally from home, talking, pursuing, on a journey, and sometimes too, the brahmans say, he sleepeth! 1 Kings xviii. 27. Numbers of people hung about, gazing at the obscene images which grace his car; as we passed, some brahmans followed and asked for tracts. "Can you read?" said I. The answer was in the affirmative. I opened a tract which I had in my hand, and laid my finger on the top of the page, adding, "If you can read, take it." He took the tract, and read distinctly and audibly before the shrine, in the presence of all the people, "Thou shalt not make to thee any graven image," &c., &c. Exodus xx. Conceive of the effect, if you can! An animated discussion followed: two hours were spent in talking and answering questions. Some opposed, but none offensively. Many admitted the superiority of Christianity, and one or two went so far as to say Hindoos had certainly been benefited by it. We had no schools, said they, before Dr. Carey's time; now we have schools and books. These, said they, are good fruits, but then our fathers were Hindoos, how can we forsake the religion in which we were born? If your fathers were in error, or guilty of wicked practices, would it be your duty to follow and imitate them? They remained silent. On this they were reminded that they

must answer to God for themselves, and particularly for what they had then heard. Will your parents, or your brahmans, or your debtas save you from the great God? We pointed to the car and its abominations, and asked them if they were not ashamed? In a few years, said we, you yourselves will unite your efforts with ours for its entire and eternal abolition.

The next day was the Lord's day, and having three places to supply, viz., the Danish Church, English and Bengalee services, we were unable to go out. Monday too had its engagements. We are but two, and our hands are more than full. Tuesday and Wednesday it rained almost incessantly. Thursday brother Robinson went out, leaving me at home to attend to the English services, while our native brethren met for prayer in the village chapel.

Friday. This day Jugunath returns to the temple and terminates the festival, and, so far as we are concerned, the affecting sight we have been called to witness during the last month.

Messrs. La Croix and Mullens met us by their own appointment, and united with us in the duties of the day. They selected the stand at the head of the road. Mr. La Croix is well known to you, he is a most powerful speaker in Bengalee. In him we had an efficient aid. Immense numbers of people were addressed by him in the course of the day. As for ourselves, we were enabled to separate, each with two native preachers, and were similarly occupied in different parts of the mela with various success. The details of the day resemble the former so nearly that I am unwilling to go over the ground again.

We remained on the ground as long as we thought we could be of any use, then met each other as appointed, and with difficulty passed through the crowd home. We had no curiosity to witness the further degradation of our fellow creatures, our hearts were too much pained at the reflection that those thousands were assembled to bow down before a mutilated and disgusting block, and, at the bidding of designing men, to yield it that homage which is due to God alone; it pained us deeply when we remembered these men were British subjects equally with ourselves.

Since writing the above, Mr. Robinson has furnished me with the substance of his engagements while we were apart; the sequel is really interesting, and we fervently hope good will follow from it. "Leaving brother Denham with our own native preachers, I went in company with some young men, members of the Free Church Mission, who had arrived the same morning from Calcutta. We found

the crowd so great that we agreed to separate again, some going one way and some another. My hearers were very attentive, and on ceasing to speak, two men who had been listening for some time, seemed inclined to converse with me. I spoke to them, and they readily entered into conversation. I found that one of them had on previous occasions heard the gospel. He said he had received some Christian books, and had evidently read them—I may say he had been thinking on these things. He said it was his earnest desire to serve God, and wished to know how he should do so. I explained, as clearly as I was able, the way in which God must be served, and the soul be saved, through Christ alone. He told us the name of his village, and begged us to visit it, when we could make it convenient, which we expressed our readiness to do. He said our native brethren had preached there some time ago, and he had heard the same truths from their lips. In accordance with our promise, we requested our native brethren to visit the village again, our own engagements not permitting us to go immediately. They chose the next market-day for their visit, and found a cheering reception. The name of the village is Baengatchee. The man mentioned above told them himself and two or three of his neighbours were anxious to embrace Christianity. They said they were somewhat puzzled with the Christian sects. What shall we do? To whom shall we go? Our brethren replied, we have visited you at your own desire, and have now put God's word into hand; read it prayerfully, do as it directs you, adding, 'If you are sincere, as you profess to be, we shall be glad to see you and welcome at Serampore.' They have not yet joined us in the village, but may do so shortly. Another young man has, however, come among us; of him we entertain a good hope. We have found him humble and teachable, and I think serious in his determination. What is very singular in the case of this young man, his father has expressed a hope that the Christians will treat him kindly, and though a brahman, has not displayed that bitterness towards his son generally experienced by Hindoo youths in leaving their caste and home for the gospel's sake. A second and older man has left us, after residing a few weeks with the brethren. We had our suspicions from the beginning. He was a sensible and well educated man, and saw the folly and impropriety of idolatry, but had little conception of that state of heart required by the gospel. On this being pointed out to him it was evident he had not counted the cost. Cases like these severely try your missionaries; hope deferred maketh the heart sick. It is painful to see the idolator turn from his idols, and yet wander again from the kingdom of God.

HAURAH.

Mr. Morgan, who labours here, says that it is evident that Hinduism is in a state of senescence. Society is undergoing a change, and the people, though they cling to their ancient habits, yet seem disposed to accommodate themselves to the times. He gives the following account of a fatal accident at the Jugunath festival :—

A sad occurrence took place here during the Jugunath Puja. When the car was returning, one of the men that were pulling the rope fell down, and the wheels passed over him, and killed him on the spot. Myself and the native preacher were on the road at the time, distributing the word of God. I saw the poor man on the road : his abdomen was torn, his bowels protruding, and one of his thighs was nearly severed from his body. The reason alleged was, that he was drunk at the time; my impression is, that they were all drunk, otherwise they could have seen the man, and taken him away. I immediately went to the authorities, and informed them of the event. The daroga came and took the usual depositions. The sight of the mangled body, the loud lamentations of the relatives of

the man, the complete heartlessness of the people, and the thought of the secret triumph of the votaries of Jugunath, made my very heart sick ; a flood of tears relieved me of the most painful sensations that I ever experienced.

At a place about a mile and a half from Haurah, there was formerly an ancient car, and thousands of the people were accustomed to meet there; but this year I found the place deserted. The reason is, that the car is too old to be moved, and the proprietors have quarrelled about the god, which is removed to Calcutta. I hope that next year the government will see the necessity of placing policemen to look after this drunken rabble, for they are like tigers, which having once tasted human blood want more.

CHUNAR.

The members of the church at Chunar are at present sixteen in number, all devoted zealous Christians; they are very desirous to have a settled minister to labour amongst them, and it seems a very important sphere of usefulness, as the chapels are well attended both by English and Hindustani hearers, and there appears a general thirst amongst the natives to listen to the word of life. Mr. Heinig gives a pleasing account of the baptism of three persons there last June, and of the attention that the preaching of the gospel is exciting.

The deacons of the church having invited us for the purpose, Mr. Smith and myself went over, and on Friday evening, about seven o'clock, we resorted to the chapel near the lower barracks, where a great multitude had gathered together. The chapel holds above one hundred persons, and it was not only completely full, but overflowing; outside the doors opposite the pulpit were placed benches, and both sides of the doorways were crowded with spectators. Several brought their seats with them, and though a storm appeared coming on, yet they seemed determined to remain during the whole of the service. I gave an address from Mark xvi. 16, in which I endeavoured to explain and illustrate by other passages of scripture what baptism is, its design, the confession made in baptism, the necessity and importance of attending to the ordinance, its proper mode according to the scripture, and concluded with addressing the candidates particularly, showing how they ought now to walk worthy of their glorious profession.

The whole assembly listened with great attention. After this Mr. Smith baptized them. The baptistry being in the chapel, made it very convenient for the whole congregation, and with singing and prayer the service, which lasted above two hours, was concluded. In humble thanks to the Lord, I may here add, that the result of the whole transaction was glorious. The Lord opened the heart of the wife of a brother concerning her natural depravity, and being now constrained to follow her husband in the ways of peace, she applied the next day for baptism.

On Saturday afternoon Mr. Smith addressed an assembly of above forty persons in Mr. Green's bungalow, being gathered in about a quarter of an hour, all apparently earnestly desiring the sincere milk of the word of God. In the evening I preached in English in the chapel in the Fort. On Sunday morning I preached in Hindustani in the chapel near the lower barracks, and Mr. Smith in the afternoon; again in the evening I preached

in English and Mr. Smith administered the Lord's supper. Thus we were fully employed during the three days we sojourned at Chunar. Our labours were equally divided, and with rejoicing of heart we returned on Sunday night to our respective homes.

It may be hoped that Mr. Heinig will find in this station a sphere of extensive and permanent usefulness. He says :—

A short time ago, when I visited them, it was quite overpowering to see the crowds that attended the preaching of the gospel, not only in the chapels, but also in the house of one of the deacons.

A few days after my visit I received a letter from one of the deacons, in which the church gave me a pressing invitation to become their pastor, and also to labour amongst the heathen. They appear very earnest on the subject, having set apart Friday evening for especial prayer, that we may all be directed right in this important subject.

One of the deacons proposed to me, that should I come, it would be well to have a Hindustani bible-class, assuring me that at least from eighty to a hundred would attend the meeting, and such is the anxiety to obtain the word of God, that we can hardly supply them with a sufficient number of copies.

CEYLON.

Disease is prevalent in some parts of this island. Mr. Allen, writing from Kandy, September 15th, says :—

Things here begin, I hope, to look a little brighter. I have baptized three individuals since I came, and might be employed continually in the same way were it not that in nine cases out of ten that make application, the motive turns out to be an unworthy one. This part of one's work is perhaps the most difficult. I have lately had several attacks of fever as well as Mrs. Allen, but through mercy am well at present. Nothing more serious has been permitted to befall us, although there is ground of apprehension at times. Cholera is raging fearfully in Kandy at present. A few months ago it carried off between seven and eight thousand natives in and around Jaffra. Within the last month it has prevailed here, and at present is very fatal among the European soldiery and others. It is sudden and fearful. A man is in health,

and six hours hence he is numbered with the dead. But "the pestilence that walketh in darkness, and the destruction that wasteth at noonday," have not yet been permitted "to come nigh our dwelling." "Only with our eyes have we beheld and seen the destruction of the wicked." These things are calculated to make solemn impressions on the mind, and to bring us nearer to God, on whom we are dependent. I feel calm in the midst of danger, assured that if God has any work for me to do, he will continue to me that measure of health and strength which is necessary. If he should otherwise dispose of me, I pray that I may be found with "my loins girded and my lamp burning, like unto one who waits for the coming of his Lord." If ready, it matters not how or when the end shall come.

AFRICA.

FERNANDO PO.

In a letter dated Clarence, July 29th, Dr. Prince says, "Mr. Duckett is over here under my treatment for an acute bronchitis, alarmingly severe; but to day there is encouragement for hope that he will be spared to his wife, and to render still more service to the Society in the situation he has all along filled so creditably, and in which he has become greatly beloved. Mrs. Saker's lamp had well nigh expired a few weeks since at Cameroons. She came hither to my house as soon as she could leave her bed and be helped on board the Dove. The Clarence air has restored her much: she will return to her husband next week. All the others

are *tolerably* well ; which means that they are not actually laid aside, but does not mean that they are not languid and physicking."

DEATH OF MR. STURGEON.

It grieves us to announce that the laborious and useful pastor of the church at Clarence has terminated his course. The fullest account of the event that we have received is contained in a letter from Mr. Clarke, written on the continent, in which, after referring to a meeting, which had been held at Cameroons on the 23rd of July, he says:—

Brother Sturgeon attended this meeting, and was cheerful, and to all appearance well. A spirit of love and of peace was in him, and all of us were delighted with his state of mind. He felt slightly unwell on leaving home, but enjoyed the voyage across, and at Bimbia seemed well, and took a principal part of the services on the sabbath day. He had slept on deck on the way across, which did him no good, but nothing serious appeared. He was much wetted when we got among the rollers on the Bimbian flats, but seemed to take no harm at the time ; and at Cameroons he was well and cheerful, and visited nearly all the towns within reach, as far as Hickory. On his return to Bimbia on the Friday evening, he was anxious to remain again over the sabbath, but the doctor wishing to get home, and brother Sturgeon feeling a little poorly, they agreed to return on the following day. They did so, and at four o'clock, A.M., Lord's day morning, they reached Clarence (July 26th). That day he did a little, administered the Lord's supper, &c., and on the following sabbath still felt unequal to his usual work, his disease still keeping upon him ; yet when the Dove left on Wednesday, 5th of August, no danger was feared, and he sent me, by the Dove, a kind letter, speaking of his labours and health and state, and his desires respecting some church matters connected with the changes arising from some of the Clarence members coming here, and the baptizing of the 'Mponggar youth. The next account was by a boat on the twelfth, which came over specially for Mr. Wilson, one of the deacons, and some other members, as brother Sturgeon was not expected to live. On the thirteenth the boat went out, in a rough sea and stormy

weather, but we hope they got to Fernando Po in safety. Dr. Prince wrote that he had no hope of his recovery, or that he could live until the boat could return. The illness of Captain Milbourn, and the stormy nature of the weather, prevented the sailing of the Dove until Monday (17th) at ten o'clock, A.M., when she left us to convey to Cameroons Mrs. Saker and her daughter, neither of whom are at present well. Indeed, at this season it is a sort of *struggling* to live. Daily we feel the effects of the constant rains, and when the wind fails the air is heavy, and of a most injurious description.

August 20th. Last night the cutter came over, and all uncertainty was this morning, on receiving letters, at an end. Brother Sturgeon died at a quarter to twelve on Thursday night, and at four o'clock, P.M., on Friday, the 14th, was laid in the grave. Who will not mourn for his beloved and amiable partner? She is now a solitary widow, and mourns a most attached and affectionate husband, suddenly and unexpectedly taken away. Who will not mourn for the loss the church at Clarence has sustained? He was a very diligent pastor, and employed all his energies for the good of his flock. The people generally have lost a friend, for, by his classes and schools, and private visitings, he was instrumental in doing them much good. For the mission here we must also mourn ; we are few in number, and no one can take, but by sufferance, brother Sturgeon's place. He was the only instructor allowed to remain at Clarence by the Spanish consul. True, it was only until January 1st, 1847, but he hoped he might have remained longer if the Spaniards did not come to colonize the island.

Dr. Prince was conducting the public worship at Clarence at the time of our last advices.

CAMEROONS.

A letter from Mr. Saker to his sister in England gives so clear and comprehensive a view of this station, and the circumstances of those who are seeking its welfare, that we believe it will be acceptable to our readers in general.

Having completed twelve months at this place, I am grateful to our heavenly Father for sparing me so long in this valley of the shadow of death, and permitting me to sit

down in health, in peace, and cheerful prospects, to commune with you by letter; and take a retrospective view of the past year—a year of many trials, many sorrows, many deficiencies, many sins, and innumerable mercies. Surely the protection, the assistance we have received from on high, ought to excite us to praise, if other mercies had not accompanied them. But when we reflect that the mercies referred to in the twenty-third psalm have all been ours; when we remember that we have been delivered “from deaths oft, from perils of robbers, from perils among the heathen, and from perils on the sea;” that in the midst of heathen darkness, cruelty, and blood, we have been enabled to hold on our way, and continually made to feel our only dependence is in God, that he saves from the dominion of sin, and strengthens the soul to overcome all its difficulties, temptations, and snares, of his own abounding grace, and leads the soul, day by day, to feel the emptiness and vanity of the world; excites the thirsting after himself, conducts to the flowing fulness in Jesus Christ, and then of his love satisfies every desire which he himself has created—this, this, is mercy! mercy that excites the spirit to praise and fresh devotion to his service—mercy that invigorates faith and enables us to say with confidence and joy, “Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff, they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.”

SETTLEMENT AT CAMEROONS.

It was twelve months yesterday morning from the time I embarked at Clarence, with the intention of attempting something at Cameroons. In a few days I was settled at the cottage I at present occupy, and commenced my labour of going in and out among the natives at the many towns around us. Being assisted by Mr. Johnson, a member of the church at Clarence, we commenced a school with a few boys. This cottage, then belonging to King Aqua, being small, and having but one room, we were obliged to make arrangements for building additional rooms. This, with frequent visits and meetings with the natives, took the greater part of my time. In seventeen days I was deprived of my assistant and companion, Mr. Johnson, he being recalled to the “Dove” as pilot. The effort to do without him in the “Dove,” and leave him with me, had failed; so that I was soon left to attend to every thing myself—the school, the building, the meetings, the visits, and all the countless little duties connected with the establishment of a station in a heathen country. But the “Dove” which called away a Johnson, brought my wife and child, so that I was at once relieved from the offices of cook and housemaid.

DEATH OF KING AQUA.

In July King Aqua died. At that time my house was not more than covered in, and the rainy season had fully set in, and being almost confined to the house, I employed myself in the making of doors and shutters for my new apartments; for at Cameroons I have been compelled to be every thing that is necessary—bricklayer, carpenter, and smith. I soon obtained a few boards, and with a little contrivance some joists, so that in a short time I had a respectable looking floor to one room, and before the end of August all the walls were done and two rooms floored. With the death of King Aqua commenced some indescribable scenes of disorder, confusion, and wrong. Law and order (though previously such only as befits heathen darkness) were now driven from the community. The two elder brothers quarrelled and intrigued for the succession. Each grasped at every thing within his reach, and very soon the houses of the late king were ransacked of all their contents. Even the box (substitute for coffin) containing his remains was re-opened, and the articles of value which had been superstitiously put in for his use in another world, were taken out by one of the sons, and appropriated to his own use. The surviving wives and slaves completed the destruction and distribution of his property, not excepting the houses in which he lived. The disorder thus introduced did not stop when all the property of the king was gone. Property of every description was unsafe, and we soon felt the effects of such a state of society. Our losses, notwithstanding our utmost care, at one time assumed a very serious character. One morning, early in October, we discovered that our knives, forks, and spoons had been stolen in the night, with two good tablecloths, and about four gallons of flour, with various other articles, very valuable to us from the fact that they cannot be replaced in Africa. Previous to this, about the middle of August, one of Aqua's houses, which had been lent me as a store till my house was done, was one night opened, and a few articles stolen, (to the amount of about 40s.) Providentially the thieves were disturbed, or my loss would have been very great. That night I could not sleep. A real or imaginary noise kept me wakeful, and three times did I dress myself and walk about the buildings to assure myself that all was right. I saw no one, neither could I then hear any one, but when on the opening day it was known to us that the store had been opened, we saw at once the mercy of my not being able to sleep the previous night.

From the date of the king's death up to December 31 (I may say November 31), we lost seven goats and about three dozen fowls. Our losses altogether, at the end of the year, exceeded £16. Such scenes I hope will not occur again.

In December the elder son of Aqua was declared king by her majesty's naval officers on the coast of Africa, and from that period to the present time, society has gradually assumed a better tone.

PERILS.

But losses, though trying and painful to us, have not been our dangers. During the first stages of these disorders we were assailed in many ways. We were expected to take part with each of the aspirants, and our refusal, though firm, only served to excite their animosity, as each believed that we supported the other. It was in the midst of these disputes that the sons and chiefs assembled at my house to sell to me on behalf of the Society the little cottage of Aqua's, and the plot of ground where we now live. This step was taken by them to prevent the slaves from destroying it, even though we lived in it. This was soon arranged, and in October we had the pleasure of sitting down on the Society's land and in the Society's building—a great pleasure if compared to the anxiety and peril of living in the house of a heathen chief, for which fifty sons, backed by 200 slaves, were daily contending. But the danger in this particular was not quite over. The complaint was soon raised, that all the sons had not had a proper share in the goods I had paid for the cottage, and as there was no hope of obtaining anything more from the three chiefs who had divided the goods, they attempted to get more from me. About three days after having paid for the house, we were surprised by the assembling of a large number of Aqua's sons and slaves, some with fire-brands, others with guns, swords, or sticks, and, with all the wild noise of a heathen rabble, they demanded of us the house. We might take out our goods, but we must do it quickly, as they intended to burn it unless I paid them (about one-third the value) so much more money. I very quietly reasoned with them, and advised that they first send to call the chiefs (I had already done it), who would be best able to settle the dispute. It had a little effect upon all except on the son most enraged, who flew to the front door, and with his heavy axe split it into three pieces. Other men, more mild, forcibly restrained them from doing more violence. The chiefs arrived; when I told them what had been done and threatened. I warned them of the consequence of allowing such outrages on property they had just sold, and firmly refused to pay another piece of cloth, as they had already received the full value. An hour's angry dispute with chiefs and sons followed, but the former were compelled to divide more of the goods they had received, and we were again left in quiet possession. Eight days elapsed, and while sitting at tea in the evening our door was suddenly split to pieces with some heavy weapon. The child screamed,

my dear Helen nearly fainted, while I instantly ran out to see what was doing, for in the moment, so sudden, I scarcely knew what was doing or where. I saw enough. Another son was just escaping from the doorway, but the mischief was done, and I returned to see those within. It is enough to say, Helen had fever three days, and the child twenty days, in consequence. The news was soon conveyed to the chiefs, and the next morning they all came to beg me not to take any notice of it. They would well punish the man who had done it, would have my door made good, and give me a goat. As they were in earnest (quite uncommon) in wishing me to pass over this, and not report it anywhere, and sensible of the wrong, I accepted their goat, the more willingly that I might show them that I had no feeling towards them but for their good. They also brought me a goat which had been stolen from me about fourteen days previous. While the three principal men were with me to arrange for the house and land, I took occasion of explaining to each, before the others, the nature of a missionary's connexion with the chiefs and people of those towns where they live, and hence the utter impossibility of my having any thing to do with their present dispute. If in any thing they sought my advice for the public good, I would willingly give it, and I then strongly urged upon them the importance of dropping their private disputes, and uniting to make such arrangements as the state of society demanded. I appealed to each whether I had not altogether declined having anything to do with their part or party, and I think I succeeded in convincing each, that if neither had a friend in me, so neither had an enemy; but my further advice had little weight. Each was bent on his own course, but each had appealed to the British officers, and it would be for them to decide which should be king.

After this meeting they were less troublesome in their attempts to attach me to their particular interest, but we were often made to feel our insecurity, and that our only refuge and safety was in the Lord our God. To him we looked, and we have not been left a prey to the enemy.

I may return again to the subject of building. After my return from Clarence in September, I applied myself to the finishing of the house, and by the end of November it was completed as now standing, and containing, besides the room purchased of Aqua's sons, two bed-rooms fifteen feet square, and one room, not floored, fifteen feet by six, for store and pantry. The kitchen, &c., are separate buildings in the yard.

STUDY OF THE LANGUAGE.

As soon as the building and labour attending it was done, I turned my attention specially to the language. Although I had collected a tolerably good vocabulary, and

occupied many spare half-hours in attempting to know a little about the construction of the language, I feel now that I ought to regard the beginning of December as the period of learning to read, write, and converse in the Dewalla tongue. About January 3, 1846, I completed a draft of my first class-book, and if I had had much confidence in it should have sent it home at that time to be printed for the use of our Dewalla schools.

From my return from Clarence in February till now (excepting one month), I have made the study of the language my special work, and although I cannot say much as to the advance which I have made, yet I hope it is something, and I hope more, that I shall live to translate the whole bible into the Dewalla tongue. With divine assistance, I have a settled purpose so to do, and I hope not to relinquish my work till it is done. Yesterday I was sickly, the day before translating, to-day, from five, A.M., till seven, P.M., transcribing my lessons and arranging grammar, and from seven till twelve writing letters. (Seven to twelve is extra, as my bedtime is nine.) I have corrected my first class-book, nearly completed the second, and shall, if spared, soon begin my oral instructions in the Dewalla.

When I remember that twelve months since I did not understand anything about the language, that we had no house at Came-

rooms to contain us beyond the single room, that during the time we have been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial store-house for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of his mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends.

When our friends look and hope for such information as shall assure them of the salvation of souls, you know they must not forget that nothing short of divine power is sufficient to effect so great a change. If this be necessary in England, how much more so with heathen tribes, whose character is so accurately drawn in the first chapter of Romans! Forget not that it is among such we live and labour, and cease not to pray for us and the success of the word among us.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	July 13.
		Prince, G. K.	July 29.
		Sturgeon, T.	July 6 and 13.
AMERICA	MONTREAL	Cramp, J. M.	September 28, Oct. 28.
	NEWBURGH	Littlewood, W.	September 23.
	NEW YORK	Henderson, A.	September 15.
ASIA	BENARES	Heinig, H.	August 14.
	CALCUTTA	Lealie, A.	September 7.
		Thomas, J.	September 7, 8, and 18.
	COLOMBO	Davies, J.	September 16.
	HOWRAH	Morgan, T.	September 7.
	ITALY	Page, J. C.	September 17.
	KANDY	Allen, J.	September 15.
	SERAMPORE	Deuham, W. H.	August 26.
BAHAMAS	NASSAU	Capern, H.	September 18.
		George, J. S.	September 18.
		Roberts, J., & ors.	September 17.
		Rycroft, W. K.	September 18.
BRITTANY	MORLAIX	Jenkins, J.	October 23, Nov. 10.
HAITI	JACMEL	Abbott, T. F.	September 22.
HONDURAS	BELIZE	Kingdon, J.	September 21.

JAMAICA	CALABAR	Tinson, J.	Sept. 19, Oct. 7.
	FLETCHER'S GROVE.....	Armstrong, C.	September 15.
	MANDEVILLE	Hands, T.	September 4.
	MONTEGO BAY	Cornford, P. H.	September 19.
	MOUNT CAREY	Burchell, H. C.	October 3.
		Stewart, M.	October 6.
	SPANISH TOWN.....	Phillippo, J. M.	September 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.	September 19.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Brewen, Tiverton, for a parcel of linen ;
 Mrs. Denham, for a parcel of clothing and books, for *Rev. G. Pearce, Italy* ;
 Mrs. Moore, Homerton, for various periodical accounts and magazines ;
 Ladies at Leeds, for a case of clothing, for *Rev. J. Clarke, Western Africa* ;
 Friends at Rushden, for a package of clothing and books, for *Rev. W. K. Rycroft, Bahamas* ;
 Friends at Stanwick, for a parcel of clothing, for *the same* ;
 Friends at Ringstead, for a box of clothing, for *the same* ;
 Mrs. Town, Leeds, for a box of books and haberdashery, for *Mrs. W. Knibb, Kettering* ;
 Mr. Watchurst, Rainham, for a parcel of magazines ;
 Friends at Battersea, for a parcel of clothing, for *the African Mission* ;
 Friends at Oxford, for a package of clothing, for *the same* ;
 Mrs. Rouse, Chudleigh, for a case of clothing, for *Rev. J. Clark, Brown's Town* ;
 Mrs. Brown, Thrapston, for a box of shoes, for *the same* ;
 Mr. Monk, for a parcel of haberdashery, for *Rev. W. K. Rycroft, Bahamas* ;
 Mary Bayley, for a parcel of magazines ;
 Mrs. Gardner, Luton, for a box of bonnets, for *the African Mission* ;
 Mrs. Hughes, Bristol, for a parcel of magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1846.

Donations.	£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	BERKSHIRE.	£ s. d.
Denham, Mrs.	0 5 0	Brentford, New—		Brimpton	0 10 0
Friend, by Rev. J. Angus	10 0 0	Contributions, by Jesse		Reading—	
Friend, by Mrs. Potts,		Low, for Dore.....	0 7 4	Collections.....	21 19 4
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Place	0 10 0			Do., for <i>Africa</i>	4 3 8
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Lomax, Mr. J., of Bir-		Walworth—		Collections.....	6 16 3
mingham, representa-		Horsley Street—		Contributions	9 6 3
tives of the late, by		Sunday School	1 17 8	Do., Sunday School	0 17 6
Rev. T. Morgan	20 0 0	South Street—			
Reeves, Mrs. M., late of		Proceeds of Lecture	2 12 0		
Andover, in accordance					
with the wish of					
her late husband, John					
Reeves, Esq., by					
Messrs. Parker and					
B. R. Baker	50 0 0				

BEDFORDSHIRE.

Cotton End—
 Contributions, by Rev.
 J. Frost (molety)... 10 0 0

CHESHIRE.

Chester—
 Haring, Mr. 1 1 0

DEVONSHIRE.		£ s. d.	HERSFORDSHIRE.		£ s. d.	Loughborough—		£ s. d.
Bampton—	Proceeds of Lecture...	1 0 0	Kington, by Rev. S.	Blackmore	10 10 0	Collection	4 8 4	
Brixham—	Proceeds of Lecture	0 13 2				Contributions	3 0 7	
Exeter—	Commin, Mr. J.....	1 0 0	KENT.			Monk's Kirby—		
Cross, Rev. W. J.....	3 3 0		Dover	6 9 0	Collection	2 11 2		
Newton Abbot—	Collection	1 6 6	Maidstone		Oadby—			
Contributions	1 11 0		Waghorne, Mr. C, for		Collection	1 0 2		
Palington—	Collection	10 5 0	Africa	2 0 0	Contribution	2 0 0		
Plymouth, on account...	40 0 0		Woolwich, on account,		Sheepshed—			
Torquay—	Collection	2 9 0	by Rev. J. Cox.....	12 0 0	Collections.....	4 11 0		
					Contributions	5 9 0		
DORSETSHIRE.			LANCASHIRE.			Sutton in Elms—		
Sherborne—	Chandler, B., Esq., A.S.	3 3 0	Accrington—		Collection	4 3 0		
			Juvenile Society—		Contributions	1 0 0		
DURHAM.			Collections.....	9 18 7	NORTHAMPTONSHIRE.			
Chesterfield—	Contributions	0 10 0	Contributions	15 14 9	Brayfield—			
			Do., for Dove.....	1 1 11	Collection	1 18 4		
					Collecting box	0 12 8		
GLOUCESTERSHIRE.			Acknowledged before		Cookside—			
Avening—	Collection	3 1 8	and expenses.....	16 11 3	Collection	1 3 0		
Contributions, for	Dove	0 10 0			Denton—			
Blakeney—	Proceeds of Lecture		Blackburn—		Collection	0 10 6		
(molety)	1 10 10		Collection	4 0 0	Collection, &c.	5 8 6		
Bussage—	Collection	1 5 11	Bolton—		Hackleton—			
Chalford—	Collection	1 17 0	Collections, &c.....	5 8 9	Collections, &c.....	20 16 1		
Chipping Campden—	Contributions	0 14 0	Contributions, Juve-		Contributions	2 15 2		
Coleford—	Proceeds of Lecture...	3 18 2	nile	1 5 3	Do., Sunday School			
Eastington—	Collection, &c.	3 10 0	Bury—		Teachers & Child-			
Sunday School	1 0 0		Collections.....	2 7 2	ren	1 8 9		
Hampton—	Collection	1 17 3	Contributions	2 0 0	Northampton, College St.—			
Sunday School	3 3 9		Haydock—		Collections.....	18 19 6		
Hillisley—	Collection	1 6 6	Contribution	3 0 0	Contributions	35 0 0		
Kingstansley—	Collection	6 0 0	LANCASTER—		Do., Sunday School	0 6 0		
Contributions	14 4 1		Contributions	1 10 0	Do., Bible Class..	7 0 0		
Do., Sunday School	2 6 6		Liverpool—		Patchell—			
Do., for Dove	0 10 6		Friends, by Mrs. Cropper,		Collection	2 1 8		
Lydney—	Proceeds of Lecture...	5 10 5	for Theological		Preston—			
Shortwood—	Collection	19 0 0	Institution, Jamaica	40 0 0	Contributions, for			
Contribution	16 0 5		Sunday Schools, Pem-		Dove	0 10 0		
Do., Sunday Schools	2 6 10		broke Chapel, for		Woodford—			
Slimbridge—	Collection	0 17 0	Putna Orphan Re-		Abbott, Mr. J. ....A.S.	1 0 0		
Contributions	0 10 0		fuge	1 4 0				
Stroud—	Collection	16 15 1	Ogden—		OXFORDSHIRE.			
Contributions	7 18 0		Garside, Rev. Jos.,		Henley—			
Do., Sunday School	1 0 0		A.S., 2 years	2 0 0	Collection, by Rev. J.			
Tetbury—	Collection	1 3 0	Rochdale—		Statham	18 3 7		
Woodchester—	Collection	1 16 8	Collections.....	45 14 1	SURREY.			
Contributions	1 5 1		Contributions	106 19 7	Dorman's Land—			
Woodside—	Proceeds of Lecture...	3 1 0	Kelsall, H., Esq., for		Contributions	3 6 6		
			Haiti	500 0 0	Godalming—			
HAMPSHIRE.			Sabden—		Collecting box, by			
Cowes, I. W.—	J. W., by Miss Sim-	0 7 0	Collections.....	9 16 1	Mr. Sisley	0 7 6		
mons			Contributions	9 2 3	SUSSEX.			
			Do., Sunday School	5 6 6	Battle—			
			Stockport—		Collections.....	4 18 6		
			Contributions	4 15 0	Contributions	2 0 10		
			Tottelbank—		Do., Sunday School	0 8 8		
			Contribution	1 0 0	Brighton—			
			Ulverstone—		Collection, Public			
			Contributions	0 17 6	Meeting	13 11 6		
			Do., for Schools	1 0 0	Bond Street—			
			LEICESTERSHIRE.			Collection	10 6 4	
			Arnsby—		Contributions	18 0 3		
			Collection	7 8 0	Do., Sun. Schools	1 15 6		
			Contributions	3 10 0	West Street—			
			Blaby—		Collections.....	9 9 8		
			Collection	1 13 3	Contributions	11 3 8		
			Contributions	1 0 9	Chichester—			
			Foxton—		Contribution	1 1 0		
			Collection	0 17 0	Forest Row—			
			Leicester, Belvoir St.—		Collections.....	3 3 0		
			Collections.....	31 12 3	Contributions	2 2 0		
			Contributions	53 7 1	Hailsham—			
			Do., Sunday School	0 12 0	Collections.....	5 0 0		
			Robinson, C. B., Esq.,		Hastings—			
			donation.....	30 0 0	Collecting box, by Mr.			
					Little	1 0 0		

£ s. d.		£ s. d.		SOUTH WALES. £ s. d.	
HORHAM—		YORKSHIRE.		SOUTH WALES, on account, by Rev. B.	
Collection	1 5 9	Aekworth—		Prize	45 14 9
Contributions	1 10 0	Contributions	6 0 0	GLAMORGANSHIRE.	
Lewes—		Do., for Jamaica		Clydach, Bethany—	
Collection, &c. (two-thirds).....	20 11 4	Special Fund.....	5 0 0	Collection	0 15 0
Contributions	6 6 0	Bedale—		MONMOUTHSHIRE.	
Midhurst—		Collection.....	3 4 1	Chepstow—	
Collections.....	6 0 0	Contributions	0 17 8	Proceeds of Lecture... 4 3 1	
Rye—		Brearley—		Monmouth—	
Collection, &c.....	7 2 1	Collection	1 7 10	Proceeds of Lecture... 1 16 6	
Uckfield—		Contributions	2 2 0	PEMBROKESHIRE.	
Collection.....	2 4 8	Farsley—		Bethabara—	
Contributions	3 16 9	Collection.....	8 18 6	Collection	2 14 1
	132 17 6	Contributions	7 0 4	Contributions	1 15 0
Acknowledged before and expenses.....	61 7 0	Dewsbury—		Do., Sunday School 9 9 0	
	71 10 6	Contributions	2 10 0	BLAENLŷN—	
WARWICKSHIRE.		Do., for Schools.....	0 5 0	Collection	1 10 8
Aloester—		Diebforth—		Contributions	5 0 0
Birmingham—	10 10 0	Contributions, for		Blasenyfio—	
Ladies' Anti-Slavery		Africa.....	10 5 1	Collection	1 19 0
Society, for Rev. B.		Haworth—		Contributions	2 15 0
B. Dexter's School....	5 0 0	First Church—		Do., Sunday School 3 11 0	
Stratford on Avon	5 10 0	Collection	4 6 0	Jaber—	
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Crosby Garrett—		Second Church—		SCOTLAND.	
Collection	3 1 0	Contributions	10 11 0	Colonsay.....	
Contributions	1 0 0	Hornforth—		IRELAND.	
Kendal—		Collection	3 0 2	Banbridge—	
Contributions	25 14 6	Howden—		Collection	2 2 6
Do., for Schools.....	2 10 0	Contributions	1 3 6	Belfast—	
WILTSHIRE.		Huddersfield—		Collection.....	
Melksham—		Collection	0 18 7	Methodist Chapel... 2 15 0	
Juvenile Association,		Knarsborough—		Independent do. ... 3 2 3	
for School	5 6 5	Collection	1 0 0	Contributions	4 5 0
Penknapp—		Keighley—		Coleraine—	
R. M., Mrs.....A.S.	1 0 0	Collection	3 2 6	Collection	4 0 0
WORCESTERSHIRE.		Contributions	1 12 6	Dungannon—	
Evesham, Mill Street—		Do., Juvenile Fund 0 10 0		Collection	2 3 0
Collection.....	4 13 4	Leeds—		Londonderry—	
Contributions	3 13 0	Collection, &c.....	80 12 6	Collection, Independ-	
Do., Juvenile	1 7 8	Contribution, for Dove 0 10 6		dent Chapel	1 19 0
Do., for Africa.....	1 1 1	Lockwood—		Contributions	1 12 0
Pershore—		Collection	5 5 0	Tabbermore—	
Collection.....	21 0 0	Maaham—		Collection	1 6 0
Contributions	33 0 7	Collection	2 13 3	FOREIGN.	
Do., Sunday School 0 5 11		Contributions	1 17 9	Madras—	
Upton on Severn—		Do., Sunday School 0 2 0		For Outfit and Support	
Collection.....	3 1 1	Pontefract—		of a Minister to be	
Contributions	4 12 0	Contributions	0 15 0	sent out.....	
Do., Sunday School 0 4 7		Ripon—		1000 0 0	
		Collection	1 1 6		
		Shipley—			
		Collection	7 15 2		
		Contributions	14 17 0		
		Slack Lane—			
		Collection	2 7 1		
		Contributions	2 0 6		
		York—			
		Contributions	2 11 0		

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to
November 14, 1846,—Continued from last Herald.

LONDON AND MIDDLESEX.		£ s. d.		BERKSHIRE. £ s. d.	
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Hanson, J., Esq.	2 0 0	Henrietta Street	12 1 6	Speen	0 1 0
M. N.	1 0 0	Islington Green, addi-		Wallingford	3 9 6
Murphy, Mr., by C. S.		tional	0 3 0	CUMBERLAND.	
Toswell, Esq.	5 0 0	Maze Pond.....	13 11 0	Cockermouth—	
Camberwell, additional		BEDFORDSHIRE.		Banks, Mrs., and fam-	
gleamings	4 18 0	Houghton Regis	5 0 0	ily.....	
Chelsea	1 17 0			1 0 0	

DEVONSHIRE.	£ s. d.	NORFOLK.	£ s. d.	WORCESTERSHIRE.	£ s. d.
Tavistock—		Buxton	1 0 0	Stourbridge	1 5 0
Angas, Miss, and		Diss	6 4 0		
friends	5 0 0	Holt	0 7 0		
				YORKSHIRE.	
DORSETSHIRE.		NOTTINGHAMSHIRE.		Hedon	0 19 0
Bridport	5 0 0	Nottingham	16 14 6	Huddersfield	1 4 0
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		RUTLANDSHIRE.		Slack Lane	2 13 4
DURHAM.		Belton	2 0 0		
Darlington	1 1 0	Oakham	1 1 3	NORTH WALES.	
				MONTGOMERYSHIRE.	
ESSEX.		SHROPSHIRE.		Newtown	6 0 0
Braintree	11 7 6	Shrewsbury, Claremont		Talywern	6 0 0
Loughton, additional ...	0 2 0	Street	3 5 0		
Maldon	3 0 0	A Friend, by Mr. J.			
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White Colne	2 5 0				
		SOMERSETSHIRE.			
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Cutsdean	1 0 0	ring, Esq.	10 0 0	Llanelli	2 8 10
Tewkesbury ..	3 1 6	Counterslip	38 10 2	Mydrim, Salem	3 5 0
Woodside (acknowledged,		King Street	10 15 6	Penybont, Llandysall ...	0 14 6
by mistake, as from		Thrisell Street	4 0 0		
Newham, in October		Chard	3 12 0		
Herald)	3 14 6	Norton—			
		Forster, Grace	1 0 0		
HAMPSHIRE.		Stogumber	2 10 6		
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A Friend	1 0 0				
HERTFORDSHIRE.		SURREY.			
Boxmoor ?	2 7 6	Battersea	10 0 0		
St. Albans	7 3 0	Dorman's Land	2 17 0		
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Canterbury	5 14 0	Brighton, by Rev. R.			
		K. Brewer	3 13 0		
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Goodshaw Chapel	1 16 8	Coventry	14 0 0		
Liverpool, Myrtle St. ...	19 3 0				
LEICESTERSHIRE.		WILTSHIRE.			
Blaby	0 9 0	Penknap	2 0 0		

The sum of £3 6s. 6d., acknowledged in the Herald for August as from *Pembroke*, should have been from *Pembroke Dock, Bethany, by the Rev. H. T. Morgan.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

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IRISH CHRONICLE.

THE REVIEW AND THE PROSPECT.

It is perfectly natural that those who have contributed to sustain the operations of a religious or benevolent institution, should sometimes inquire into the result of their efforts, and especially when there may be peculiarities in the sphere of labour. That of the Baptist Irish Society has many such; and now that attention is again directed to Ireland, as the subject of a calamity, purely providential, a review of what has been effected for her spiritual benefit cannot but be interesting.

The annual meeting recently held exhibited a clear increase, equal, at least, to that reported on behalf of the entire churches connected with the Baptist Union, and this notwithstanding the deductions made by emigration, an item never to be forgotten in relation to Ireland.

When it is further considered, that nearly twenty Christian churches have been planted entirely through the agency of the Society, those who can conceive of what is involved in the formation of one evangelical community, a dissenting one, a baptist church, will not turn aside incredulous of good effected, but will feel disposed to give thanks, and resume their steady and strenuous efforts. The older churches have felt the beneficial influence of the Society also, and their condition this day, compared with what it was prior to its establishment, demands an acknowledgment; besides which, the amount of spiritual benefit imparted to numbers of the Roman church, who either remained its nominal members, while rejecting its grosser errors, or who had not the resolution, when they ceased to attend its services, to make a public avowal of the truth, must remain incalculable. "The day will reveal it," to the surprise and infinite delight of many.

With respect to the future, the sky is brightening. Knowledge increases; the scriptures are diffused in augmented numbers, in English and Irish, in protestant and in Roman catholic versions; thousands during the winter will assemble in groups of half a dozen in the cabin when the labour of the day is over, to read and talk of Christ, and the *nature and method of his salvation*. In all Irish protestant communities, a marked increase of spirituality, and of consequent effort, appears, and if that effort is not always directed in the wisest course, or unlovely traits are exhibited, still it is far better than stagnation. Some good remains; the evil in great part evaporates.

But the present is a crisis, painful, yet, in the view of many, evidently promising. It is a time of thought, of examination, of device; it portends great change in the relation of the people to the soil, which now refuses its wonted productions. Improvements in agriculture seem inevitable. Attention is thoroughly awakened to the necessity of great effort on the part of every class, the peasant, the farmer, the landlord, and the government. Obscure and remote districts, distinguished now for destitution, will be laid open to view, and probably some remedy devised for the enormous pressure of the absenteeism, which drains the country incessantly of its produce; and who can fail to connect with this the advance of intelligence and comfort, so fatal to superstition, and so friendly to religious culture? If the gospel of Christ has penetrated through every fold of ignorance and prejudice, "mighty through God," how much more shall its benign influence be felt, as these are removed from the native mind?

In the meantime, and at once, *succour is needed*. Measures for relief are indeed in active progress, but the pressure is universal and simultaneous. Relief cannot be thus afforded; active and immediate co-operation is indispensable. In the larger towns and cities, sea-ports in particular, relief can be given more easily. In country districts, and those of remote situations, the suffering must be intense. The presentments under the Labour Act have been very liberal, but time is requisite to bring the works into operation. Wages are very low; provisions scarce, and consequently dear. In this sea-port, meal from Indian corn exceeds the

price of fine wheaten flour. The same article which was purchased in July at eight guineas per ton is now scarcely less than seventeen pounds. The retail price, of course, is higher, and in many places it cannot be had, while the few potatoes yet left are almost void of nutrition. Families who have members capable of employment at the public works may procure a scanty livelihood; but the distress that will fall on the aged, the widow and fatherless children, and solitary females, must be very great. The appeals from the Baptist Irish Society for aid, are worthy, therefore, of all attention, as its agents in every place may, by cautious discrimination, administer great relief to a class which the rules of many public bodies would entirely exclude. Some of the members of our country churches, in particular, are, included here, and some of our Readers also, whose small salaries are utterly inadequate at this juncture. May the wealthy and the benevolent respond with cheerfulness, as the Lord hath prospered them! Never was the practical influence of religion more urgently required, and that on the behalf of a people eminently *patient and grateful*, whatever exceptions may be presented in some directions.

Above all things, *promptitude* is required in temporal relief; and may earnest prayer accompany this, and all the spiritual ministrations of those faithful men whom the benevolence of British Christians is sustaining in their work!

Waterford, Nov. 6, 1846.

C. H.

It is most desirable, at this juncture, to increase the number of those agents who can read and speak Irish. Such persons are useful to *two* classes. It is vain, however, to talk of increase, when no small difficulty is experienced in supporting the agency already employed. But we may hope to be able to accomplish this good work ere long, since the social and religious condition of Ireland is exciting almost universal concern. JOHN NASH, an old and faithful agent, in a recent communication, speaks of

LABOUR AND ITS FRUITS.

There are two men whom I taught to read the sacred word in Irish, and to whom I pointed out the errors of popery. One of them sent me a letter a few days since, in which he says, that his only hope for salvation is in Jesus Christ and his atoning blood, and that he had done with popery. There are two families living near, who are improving rapidly in reading the Irish Testament. Tracts are likewise anxiously inquired for. Some young men often come for more, as they read those which I give them. I wish I had a good many of that named "Andrew Dun."

THE ONLY PRIEST, AND THE TRUE RELIGION.

One day last month, I went into a house where there was a number of men; among these was an old man, who asked me, "Will you call for the priest when you are dying?" "No," said I, "but on the great High Priest who bought me with his precious blood." "But God did not appoint more than one religion," he replied. "True," I rejoined; "and who are they that have that religion?

and who are they that keep it? and can you tell what is the true religion?" A man named D. immediately answered, "The holy Roman Catholic church is the right religion." "Man," said I, "you are mistaken. All who believe in Jesus Christ as their *only Saviour*, are holding the true religion, since God hath appointed no other way of salvation but the death of his Son, and whosoever believeth on him shall never perish." "There is one fault in ye," said D., "ye don't adore the virgin." "No, I do not, because I wish to observe that petition in the Lord's prayer, thy will be done on earth as it is in *heaven*, and there is none worshipped in heaven but the Eternal God." "I could not be persuaded," he replied, "but that Christ would give any request to his mother." "Then hear, D., what Jesus Christ himself says, *My mother and my brethren are those which hear the word of God, and do it*. Now if the things you have mentioned could save you, Jesus need not to have died for sinners. There is a great and a good road to Limerick, and you don't want another. Jesus Christ says he is 'the way, the truth, and the life.' Why do you try to get to heaven by narrow, crooked roads, when there is the only straight road thither, and which is appointed by God?"

There is abundant reason to be satisfied with the appointment of an agent at Dunmore, a fishing station near Waterford, and to which the attention of our friends has been repeatedly called. There appears to be a steady attendance, averaging about forty persons, and a good attendance in the school. Mr. M'CLURE's letter for October, shows that

DUNMORE IS WORTH CULTIVATING.

The attendance would be much larger were it not for the removal of several families to Dublin, and elsewhere. Since I have been here, not less than thirty-four persons have left. Some of these were our most attentive hearers, and appeared to be seriously impressed with the truth. The schools continue to do well. Since our meetings have required candle light, the passage and window outside are often filled with hearers, when the night is fine. As we leave the door of the room open to let in air, those outside can hear very well. On the whole, good is doing. The people hear the message of mercy, and several seem deeply affected thereby, and are inquiring the way to Zion.

Those agents who have been longest in the field can bear the most decisive testimony to the usefulness of the Society. They know what was the state of the people some twenty-five years ago. They see what it is now. JOHN MONAGHAN refers very naturally, and with much interest, to

THE STRIKING CONTRAST.

Although we do not see conversion to God extend so widely as we could wish, yet, when we compare the present with the former conduct of the people, we see that religion has extended to a considerable degree. And it is an undeniable fact, that in this district, this change has been effected by the labours of the Society. In our engagements among the people, it is evident that the Lord is blessing his own work. Though we may not live to see a nation born in a day, yet, in the great account, it will be said, this and that man were born here.

JUDGMENT IS OFTEN MERCY.

Even while conversing with the sorrowful and afflicted, I have had several pleasing engagements. I have tried to show them that God's judgments are mixed with mercy; and that they are mercies when they lead us to examine our own hearts, and to cast ourselves in prayer and faith at a throne of grace.

I am also happy to add, that at no former period have I found the people, Romanists as well as protestants, more willing to hear the word of God read to them, or more disposed to join with me in prayer. Our meetings are still well attended, and I trust the members of the church at C. are growing in grace.

The following extract from RICHARD MOORE's letter of October 18th, will show how the church of Rome still plays with the superstitious feelings of a people so long under her dominion. No wonder

the efforts to spread the light of truth should encounter fierce opposition. Such spiritual despotism must fall where the word of God has free course.

SUPERSTITIOUS MODE OF AVERTING CALAMITY.

On my return from B. last Lord's day, I met with several persons in the village of E., who were talking about the distress which now prevails all around. On conversing more closely with them, I found they had got some "holy water" from a priest. There was a pond of water close by, and pointing to it, I asked them who gave that water? they said, "The great God." "And do you think," said I, "that a priest can make water more holy than God?" They were silent. Some, however, told me that *they had bought it*. "What for?" I inquired. "To preserve the potatoes from the blight!" "Then you have got a weak instrument to employ against His arm, who could crush all worlds in a moment." I read many passages of scripture to them, to show that such things were a part of a false religion.

SINNERS CONVERTED.

F. M. came to my house a few days ago, saying that he wished to join the church. He had been searching the scriptures for many years, and was now convinced of the truth. His father-in-law wishes him to wait a little, as he is anxious to join too, and that both should go down into the water, after the example of Christ. His wife and daughter, I have reason to believe, are both equally convinced of the truth as it is in Jesus. I have visited during the month, 78 families, paid 162 visits, held 13 prayer-meetings, and distributed about 30 tracts.

There is something truly encouraging in being able to add, month after month, and from every district in which the Society has agents, proofs of the growing spirit of inquiry, and the increasing desire for the scriptures. While the people rejected them, little good could be expected. Now that they wish to have them, that they may read for *themselves*, they are open to influences for good, to which heretofore they were wholly insensible. THOMAS DUFFY's journal for October supplies some proofs from the Irish metropolis.

RIGHT NOTIONS RESPECTING THE SCRIPTURES.

The Bibles and Testaments you gave me have greatly assisted me. It would be impossible to describe the avidity with which many read now, who formerly believed the scriptures had their origin with Luther! A man told me the other day, that such was his opinion until he read Christ's sermon on the mount. But now he was convinced they were from God.

POSTSCRIPT.

It will be seen from the contribution list, that donations to the Relief Fund have come from all parts of the kingdom, and to a useful amount. The Subcommittee of distribution, remembering the winter is only begun, are sending supplies to the missionaries as carefully as possible. Had we room, we might fill a page with letters gratefully acknowledging this timely and efficient aid, and which show, from the dreadful distress prevailing in most parts of Ireland, that but for such succour, many who have been assisted must have perished. While we entreat our friends not to withhold their hand, we must remind them, that these contributions ought not to diminish our usual supplies for the general purposes of the Mission. These have not been to the same amount as during the same period of the past year. We hope this statement will have its proper consideration.

CONTRIBUTIONS SINCE OUR LAST.

RELIEF FUND.

	£	s.	d.		£	s.	d.
London—				Bye—Lord's table, by Mr. Smith	1	6	4
Providence Chapel, Shoreditch, by Mr.				St. Alban's—			
Cubitt	4	0	0	Piak, Mr.	5	0	0
Jones, Mr. J. M.	1	0	0	Wiles, Mr. E.	1	0	0
Cox, Mr.	5	0	0				
Colson, M. 17	5	0	0	Bootle Chapel—by Rev. J. J. Davies	6	0	0
Cooke, Mr. J. and Mrs.	5	0	0	Bury—by Mr. J. Harvey	1	10	0
M. N.	2	0	0	Ross—A friend	1	0	0
Islington Green, by Rev. J. Brown ...	8	0	4	St. Peter's—Mr. Cramp	1	0	0
Brixton, Mrs. and Miss Freeman	3	0	0	Loughton, Mr. Caryer	0	10	0
Hanson, J. Esq.	3	0	0	Harley—Lord's table, by Mr. Jones	3	0	0
Friend, by Mr. Angus	5	0	0	Markyate Street—Lord's table, by Rev.			
Friend at Bermondsey, by Rev. S.				W. Wake	1	0	0
Green	1	0	0	Cambridge—W. E. Lilley, Esq.	3	0	0
Jacobson, Miss	1	0	0	Tavistock—Miss Angus	5	0	0
Waltham Abbey—Lord's supper	2	6	8	Falmouth, Mrs. Clarke	0	10	0
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Swansea—York Place, by Mr. Ellis	4	0	0	Kingston—Lord's Table, and friends, by			
Eythorne—Mr. Hewlett's pupils and friends	1	7	6	Mr. Buff	3	3	0
Tottenham—				Milton—Miss C. Dent, by Rev.			
The church	4	0	0	S. Green	0	10	0
Collected by Miss Briggs ...	1	0	0	The Church, Lord's table....	1	5	0
	5	0	0				
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Warwick—Lieut. Mordrage	2	0	0	Shrewsbury—Mrs. and Miss Hilditch	2	0	0
Ross—collection by Rev. E. Claypole	5	0	0	L. L.	13	0	0
Melksham—collection by J. Phillips, Esq.	6	6	1	Collingham—Mrs. Nicholls	5	0	0

GENERAL PURPOSES.

	£	s.	d.		£	s.	d.
London—				Maidstone—Bible Classes, by Rev. H. H.			
Walworth, by Miss Watson	1	13	6	Dobney	10	10	0
Tottenham, coll. by Rev. R. Wallace	9	7	0	Kidderminster—saba. by Mr. Lythall	0	17	0
Maze Pond, by Mr. Heath	6	14	2	New Mill and Tring—collections and saba.	8	1	0
Chelsea—collection	5	0	0	Mrs. McDonald's Stock	6	15	0
Roe, Mr. F. (3 years)	3	0	0	Chesterham—contributions	4	13	3
Camberwell—collection	25	0	0	Kettering—Acknowledged	5	0	0
Black, Rev. Henry (2 years)	2	2	0	Sent since	0	14	8
Gurney, W. B. Esq. donation	10	10	0				
E. T. by Mr. Angus	2	0	0	Leeds—subscriptions	18	8	0
Cambridge—collected by Rev. S. Green ...	28	16	8	Shipley—collections and subscriptions	9	5	4
Farley—collection	2	0	0	Bradford—subscriptions	15	17	0
Bromley—collection and subscriptions	3	2	6	Halifax—subscriptions	4	14	0

Thanks are tendered to Mrs. Horne and Ladies at Worcester, for a box of clothing, for the children in the schools.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

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